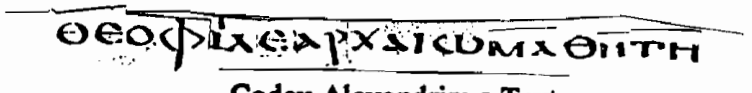
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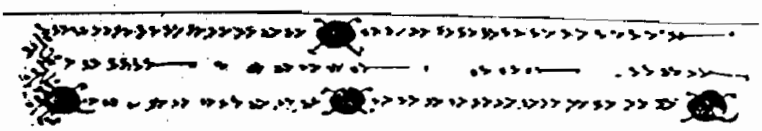
A CRITIQUE OF HARDSHELLISM

QUI VERITATUM OCCULTAT REUS,QUI PRODESSE NONVAULT.
AUGUSTINE
TRANSLATION: HE WHO CONCEALS THE TRUTH IS CRIMINAL, BECAUSE HE DECLINES TO BE PROFITABLE.

By



Codex Alexandrinus Text



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Preface

Hardshellism, like Campbellism, Mormonism, and Landmarkism; is always marked by temerity, bold, brash, insolent it its defense. Its defenders do not mind at all to double speak, to use scriptural language - but having different meanings than scriptural meanings, as well as theological words. Instance the word Hyper - Calvinism: anyone who goes beyond Calvin is a hyper - Calvinist. (So says Phillips, a modern day chief Hardshell writer). But Calvinism is correctly defined by the doctrines of grace expressed by the Reformed confessions: Dort, first London, Westminster, Savoy, second London, and the host of scholarship behind them. Another instance: Phillips claims "there was no doctrinal dispute in the separation of the Baptists in 1832". Only true of some. The chief head of Hardshellism (all groups) is Anti-gospel means, this is a major doctrinal dispute. Notice this statement in the Black Rock Address (also in Beebe's prospectus of the "Signs of the Times"): "Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by His divine power, at the provisions of the everlasting covenant.." Which statement according to Hardshells is the impartation of spiritual life; or the implanting or infusing of the Christ life - Christ Himself. This is <u>not</u> the teaching of the second London Confession, or Gill or Huntington or <u>any</u> of the Particular Baptists the Hardshells dishonestly claim. Huntington: "The Gospel is the ministration of the Spirit"; Gill: "Gospel, by which He regenerates His people"; Confession: "Elect...enabled to answer this call (by His word and Spirit) and to embrace the grace offered and conveyed in it.." (Ch. 10.2). Yes, it is the 'exclusive' work of the Spirit to give the word of God to apostles whom Christ has called, to be preached by whom He calls, and to whom He calls for their salvation, but this is not the Hardshell way. Another instance: Eternal Vital union, the chief doctrine of the early Hardshells. The Pre-created Christ, head and body, this synergetic, Christ's body (elect) dying for its own sins; the body bringing the Head under sin, making Him responsible and compelling Him to die, undermining election, the gospel, representation, substitution, imputation, making men gods, degrading Christ to a created being, misunderstanding Calling and Regeneration completely. And lastly, their chief doctrine today is Absolute Predestination. The one word they won't use (against all scholarship and

confessions) is "suffer", (permit, allow, let) in regard to the fall of Adam. It is one thing to say "God decreed the fall", and quite another "That God decreed to suffer the fall." The one is despotic, tyrannical, fatalistic, and necesstarianism; the other is scriptural. There one main argument is that "God could have stopped Adam from falling if He didn't want Adam to fall" which they think goes against the omnipotence of God, and therefore "proves" that Adam fell according to the will of God! And though they mock any distinctions in the will of God, they do say that Adam disobeyed the commanding will of God, while fulfilling the decreeing will of God, (which is the real will of God to them); then they teach that "we should thank God that we were sinners". But where was the real trial of Adam? Or the second Adam either? And though the Hardshell is steeped in realism and mysticism, they aren't real according to doctrine.

They claim the Second London Confession and all the Particular Baptists of the past - but "their speech betrayeth them" - we will use the confession and the scholarship of the past to expose their heresies; though many Baptists today are 'turned off' of the confession - Bible only", like the Campbellites; we will, like Clarke and Holmes, "take all of it." We agree with Warfield that "it is a perfect compend of theology," (not the Westminster, but the Baptist version of it).

After my Landmark book, I had some replies that "I didn't show any love in it". I loved them enough to be ostracized by them - but not all. And I love the Hardshells as much as Christ did the Pharisees (Mt.23); or Paul the Judaizers in Galatians; and an organized cult is a different class from them of whom Paul speaks in 11Tim. 2:25-26, (compare Tit. 1:13).

Can these claims be substantiated? These claims would make Hardshellism a cult. Read it and see. I apologize for the scribbling, grammatical errors, and repetitions found throughout the book. I could wish I could do better for the cause of Christ - read especially the quotes, they are the voice of the Fathers, not mine, I only agree with them.

Editor Morris:

Here is your charge against Sovereign Grace Baptists: "The last remaining Arminian stronghold the Sovereign Grace Baptists keep holding onto is the 'means' doctrine." It's too painful to read such slander, false accusation, and outright lies about Sovereign Grace Baptists to not warrant some kind of reply. Were the first and second London Confessions Arminian? Gill? Booth? The New Hampshire? Were all the Baptists Arminian until the Hardshells came? The Campbellites are "Gospel Regenerationists". Have the Baptists always been Campbellites on that point of Doctrine? (Until you moderns?) One of three things make the issue: you don't know the meaning of Arminianism; you do not know the scriptural teaching on regeneration; or, knowing, you stand stubbornly abject from it – as a fool (Proverbs 10:8). What could you possibly have against "believing", or "trusting", or "committing one's soul unto"? First, Christ is the author and finisher of the true faith. (Heb. 12:2); we "believe through grace" (Acts 18:27); we are saved "By Grace through faith that not of yourselves, it is a gift if God." (Eph. 2:8); "Who by Him do believe in God" (1 Peter 1:21); "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth" (II Thess. 2:13); "...rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." (Acts 14:27); God opened Lydia's heart "that she attended unto the things which were spoken of Paul." (Acts 16:14); Our Lord prayed for them "which shall believe on me through their word." (John 17:20); "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Col. 1:29); yea, "As many as were ordained to eternal life believed." (Acts 13: 4); "For, it is God which walketh in you both to will and to do of His good pleasure." (Col. 2:13); "Now the God of peace...making you perfect in every good work to do His will, working in you that which is well-pleasing in His sight." (Heb. 13: 20, 21); We "believe to the saving of the soul." (Heb. 10:59); to usward who believe, according to his mighty power which he wrought in Christ." (Eph. 1:19); "The Gospel is the power of God unto salvation to everyone that believes"(Rom. 1:16); "The preaching of the cross.... is the power of God" (1 Cor. 1:18); John wrote his gospel for the purpose (two purpose clauses in 20:30) "that

ye might keep on believing that Jesus is the Christ, the Son of God, and that by keeping on believing, ye might keep on having life through his name"; you can't separate faith from life: "And the life which I now live in the flesh I live by the faith of the Son of God.." (Gal. 2:20); "And this is the record, that God has given to us eternal life, and this life is in His Son. He that has the Son has life; and he that has not the Son of God has not life."(1 John 5:11-12); same as John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." We are said to be "Justified by His grace" (Rom. 3:24, Titus 3:7); Justified by His blood" (Rom. 5:9); "Justified in the name of the Lord Jesus Christ" (1 Cor. 6:11); And "Justified by faith"(Rom. 3:28, 5:1; Gal. 2:15, 3:8, 3:24). These Scriptures harmonize. The New Hampshire Confession states "Repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating spirit of God..." (Par. 8) This is correct doctrine. And Beebe said as much, in some places: "We do not understand that the birth of faith is distinct from the birth of the saints; but an element of the new, heavenly and spiritual birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God." And after denouncing Webster's definition of faith, as if Webster was ascribing it to the *fleshly mind*, later on his is in complete agreement with Webster in the *Spiritual mind*: "...without it we cannot please God. In its absence we cannot know God nor approach Him. Only by it can we rest upon the provisions and gracious promises of the gospel, find access to the throne of grace, understand the truth, endure the trials of the way, quench the fiery darts of Satan, overcome the world, have communion with God, fellowship with His saints, or finally pass the chilling terrors of death and the grave without fear of dread." What is faith, Vol. IV. pp, 359, 363. (Was all this given in Direct Voice Regeneration, apart from Scripture? Absurd!) Beebe's teaching was that the birth of faith wasn't distinct form the new birth of the saints- the one didn't procure nor proceed the other, they happened simultaneously. This is in accord with the grammarians. Dana and Mantey: "Simultaneous action relative to the main verb is ordinarily expressed by the present (participle)." Lydia's attending to the message spoken is at the same time as God's opening of her heart, Acts.

16:14. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" John 1:12. The word "believe" is a present participle which indicates the believing is at the same time as God gave power to become sons of God. See also John 3:36, 5:24. "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it no as the word of men, but as it is in truth, the Word of God, which effectually works also in your that believe." 1 Thess. 2:13. "Believe" is a present participle showing simultaneous action with the effectually working of the Word of God proclaimed by Paul. One more: "Whosoever believeth that Jesus is the Christ is (has been) born of God" 1 John 5:1. "Believing", present participle showing simultaneous action as the main verb "has been born." Logically the new birth precedes faith, but not chronologically – they are simultaneous. The second London Confession didn't' have a separate chapter on Regeneration. They considered regeneration under the title Effectual Calling and in the first paragraph they state: Those whom God hath predestinated unto life, he is pleased, in his appointed, and accepted time, effectually to call by his word, and spirit, out of that state of sin, and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds, spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as the come most freely being made willing by his grace." Note the scripture reference given to back up their statement "... to call by his word and spirit...", II Thess. 2: 13-14: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto (to that end) he called you by our gospel, to the obtaining of the glory or our Lord Jesus Christ." Paul says he was 'called by grace" (Gal. 1:15), that "we believe through grace" (Acts 18:27); and speaks of the "gospel of grace"(Acts 20:24); and identifies gospel and grace as the same thing in Titus 2:11, so why shouldn't Sovereign Grace Baptists preach grace? Another place this great confession mentions this calling – ch. 20,

"of the gospel, and of the extent of the Grace thereof." In this chapter there are at least 3 things at which they differ with you. They confess the gospel as the outward means of calling the elect and begetting in them faith and repentance; they deny Direct Voice Regeneration with its supposed attendant begetting of faith and repentance; they do not distinguish between being born again, quickened, or regeneration; and they do not separate calling, conversation, and salvation from being born again, or quickening, these terms are used interchangeably, regeneration – it all happens *at one time* by the Word (gospel) and Spirit. (This one time experience differs from the several steps of both Campbellites and the Hardshells) They do not separate the work of the gospel and the work of the spirit – one is outward, one is inward. Campbellites teach gospel without the spirit, Hardshells teach spirit without the gospel; the Confession teaches both the gospel and the spirit are used: "Although the gospel be the only outward means of revealing Christ, and saving grace; and is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened, or regenerated; there is *moreover* necessary, an effectual, insuperable work of the Holy Spirit, upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect their conversion unto God." (par. 4, ch 20). The word "moreover" doesn't mean "apart from", or "previous to", or "separate from", but "besides", meaning "alongside with", etc. I hated to be so simplistic with you Editor Morris, but it is necessary because you have never followed Paul's admonition in 1 Cor. 14:20. This chapter 20 (along with the scriptural references) also identifies what "word" they were speaking of in Ch. 10 of effectual calling – as our former President might say, "It's the gospel, stupid."

Morris' articles

BORN AGAIN BY THE WORD OF GOD

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.—1 Peter 1.23.

Item number 7 of the REMNANT's Statement of Principles, published each issue on the back page, reads as follows: "The sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means." This principle, perhaps more than any other, distinguishes the Old School (Primitive) Baptists from all other denominations in so-called Christianity. Almost every other "Christian" denomination which believes in the new birth teaches and believes that God uses some means or instrumentality to bring about the new birth.

Many modernized, humanistic denominations do not believe in a new birth or a spiritual regeneration as a supernatural experience at all. Like the Sadducees of old, they believe one's heaven and hell are in this life, which they say is what we make of it by our deeds (whether good or bad). To such there is neither regeneration, afterlife, resurrection, nor an eternal heaven or hell.

Others, such as the Roman church and her denominational offspring, refer to what they call the "means of grace" by which they say people are to be saved. These denominations, too, put little or no emphasis on a supernatural new birth. The means of grace they proclaim include baptism, communion, and a host of other deeds too numerous to list here, other than one we must mention: Nearly all will sooner or later say that a person must hear the preaching of the scriptures in order to be saved, or, if they believe in the new birth, to be born again. Even Rome herself says the scriptures are a means of grace.

Further, most modern denominations do not distinguish between regeneration and the new birth. In nature (from which Jesus drew the picture of being born *again*), there is a radical difference between (1) a father's imparting his life, (2) the birth of the child many months later, and (3) a developmental gestation

period between the two. Each of these three events has a spiritual parallel in the lives of God's children, and I propose to discuss each of them a bit later.

Most modern denominations do not distinguish between the terms "saved" or "salvation" on the one hand and "new birth," "regeneration," or "born again" on the other. Confounding the terms "saved" and "born again" is an error which results in much confusion. There would be no need for two terms if they referred to the exact same thing. Even the natural mind should easily see the difference between a child's being born and, perhaps years later, that child's being saved from drowning.

A person's *spirit* is regenerated; his *soul* is saved. In the scriptures you never read of saving spirits or regenerating souls. You only find spiritual rebirth and soul salvation.

Many modern denominations who admit the truths of predestination, election, and the sovereignty of God will say that God could regenerate and save people without their hearing preaching, if He so desired; but, though He could, He does not do so; it is His plan and purpose that His elect must hear the gospel preached to bring about their regeneration. To prove their point, the more knowledgeable among them will cite: "...it pleased God by the foolishness of preaching to save them that believe." Such a barking up the wrong tree would not occur if they saw the difference between the new birth and salvation. There is a vast difference between saving believers and regenerating unbelievers. If 1 Corinthians 1.21 really proved their point, it would have to read, "...it pleased God by the foolishness of preaching *to regenerate them that do not believe*."

Our text says, "being born again." This occurs in the middle of a sentence and is referring to a specific people. All writers of the scriptures wrote to someone in particular. Peter tells us from the opening verse to whom he is writing: scattered strangers who are elect of God the Father, sanctified by the Spirit, sprinkled with the blood of Jesus Christ, recipients of multiplied grace and peace, begotten again to a lively hope by the resurrection of Jesus Christ from the dead, kept by the power of God through faith unto salvation; people who are rejoicing, tempted and tried, loving Jesus Christ, obedient children...called, holy, and calling upon the Father,

while passing the time of their sojourn here in fear, knowing they were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ. Peter gives much more to describe them (read the entire chapter, if you will), but this is enough both to show he is writing to a certain people, and what type of people they are.

One of the characteristics of these to whom Peter wrote is, they presently exist in a born-again state. He already said they were begotten again in verse three. The word *being* refers to their current state of existence, not that they are yet in an ongoing birth process. If someone says, "You, **being** citizens, should vote," it means that you presently exist as citizens, not that you are becoming citizens. "Being" in both cases is used in the exact same way. Those to whom Peter writes are "being," or existing, in a born again state.

We come now to the means or instrumentality by which these children of God were born. Peter says, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The question arises, which "word" does Peter mean—the scriptures (including the printed, spoken, or preached word) or Jesus Christ? On this question hinges the entire gospel-regeneration error of the modern missionary movement and our objections to it.

The fact that "word" is not written here with a capital W ("Word") is of no significance other than the fact that capitals were at the translators' option, and they did not see fit to capitalize it, whatever their reason. In the original languages, the entire text of the Bible was written in capital letters. Therefore, in the King James Version (KJV), whether or not any word is spelled with an initial capital proves absolutely nothing doctrinally.

BORN OF GOD

We now turn our attention to the truth of the matter, namely, that Jesus Christ Himself is the Word of God that Peter has here under consideration: It is Christ the Word who is living and abiding for ever, and by whom His children are born again, by the direct and immediate act of God, apart from the preached word or any other external means, agent, or instrumentality.

That Christ is *the* Word of God is evident from the scriptures: "In the beginning was the Word, and the

Word was with God, and the Word was God (John 1.1)." John's continuation from these opening words proves that he was speaking of Jesus Christ. John later said of Him: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True...and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God (Revelation 19.11ff)." Perhaps John nowhere summarizes this subject more briefly and clearly than he does in 1 John 5.7: "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one."

For a moment, let's examine the English word "word" in more detail. Peter actually uses two Greek words which are both translated into the one English word "word" in the KJV. The Greek words are LOGOS and RHEMA. Such a looseness by the translators can be confusing and has no doubt done much to further the gospel-regeneration error. Hence it is important that we should inspect these words, LOGOS and RHEMA, in more detail.

In the original Greek for John 1, Revelation 19, and 1 Peter 1.23, the Greek word translated into the KJV as **word** is LOGOS, which occurs in the Greek New Testament 325 times. What exactly does this important word, LOGOS, mean?

Strong's Concordance says of LOGOS, "something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation; specifically (with the article in John) the Divine Expression (i.e., Christ)." According to Strong, LOGOS is also translated in the King James Bible by many other English words, including but not limited to "account, cause, communication, doctrine, fame, mouth, preaching, question, reason, reckon, remove, say, shew, speaker, speech, talk, thing, tidings, treatise, utterance, work," or some form of these words.

Harper's *Analytical Greek Lexicon* says of LOGOS in general, "A word, a thing uttered, speech, language, talk; converse; language, mode of discourse, style of speaking; a saying, a speech, an expression, form of words...." With the definite article (HO in Greek) Harper says of HO LOGOS, "the divine WORD, or Logos, John 1.1."

J. H. Thayer, in his *Greek-English Lexicon*, devotes two pages to the definition of LOGOS, breaking it down into two aspects: as respecting speech, and as respecting the mind alone. Briefly, as respecting speech Thayer says, "a word, which, uttered by the living voice, embodies a conception or idea." As it respects the mind alone he says, "reason, the mental faculty of thinking, meditating, reasoning, calculating, etc." Thayer then adds a third section pertaining to Christ as the LOGOS, in which he says, in part: "In several passages in the writings of John HO LOGOS denotes the essential WORD *of God*...his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: John 1.1, 14; (1 Jn. 5.7...)...."

In his Greek-English New Testament Lexicon, G. R. Berry says of LOGOS, "(1) a speaking, a saying, a word, as the expression of thought (whereas EPOS, ONOMA, RHEMA refer to words in their outward form, as parts of speech), Mat. 8.8; (2) the thing spoken...Logos is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, John 1.1, etc."

Of these four authorities cited, all but Harper seem to limit calling Christ the LOGOS to John only. Strong, Thayer, and Berry imply that if Peter, Paul, James, or any other New Testament writer besides John uses LOGOS, they can only mean speech or thought. In short, they imply that Peter or Paul would *never* use the divinely inspired title of Christ, HO LOGOS, as John did.

There is utterly no reason for these authorities to take such a position other than this: They and others with them may have had their own doctrinal positions to defend. Perhaps they could not afford to admit that countless powerful texts (Such as Hebrews 4.12f and 1 Peter 1.23) refer to Christ and not to the Bible. But there is no scriptural reason whatsoever for saying John was the only New Testament writer who called Christ "The Word."

Why, then, did God call Jesus Christ *the Word of God*? He did so because Jesus Christ is the complete expression of the mind of God. What God has to say, including His thought behind it, is entirely expressed

in His Son. It is through Jesus that God converses with His people. Jesus Christ is all of that which the power and wisdom of God *calculated and computed* in His eternal counsel. Christ is the utterance, speech, discourse, language, and talk as spoken by God. He is *God's mode of discourse and style of speaking to His people*, the total expression of the Divine mind. He is the very reasoning of God, the Wisdom of God, and the sum of all that God eternally thought and meditated. "*God...hath in these last days spoken unto us by His Son* (Hebrews 1.1f)." When God speaks to us by the Word, His Son Jesus Christ, He does not need to speak to us with *words*. If we knew Christ Jesus totally and completely, it could then be said we would know all of the mind of God, because He, Jesus Christ the Word, in His person and work, is the complete expression of all that God has to say! This is why He is called The Word of God.

Peter uses another Greek word, RHEMA, which is also translated "word" in the English Bible. We need to consider RHEMA now, before moving on. (There are yet other Greek words translated in the KJV as "word," as mentioned in Berry, above, but we need not address them now. The only reason we introduce RHEMA here is because Peter uses it in verse 25. Therefore, we must address it in considering 1 Peter 1.23-25.)

Strong defines RHEMA as "an utterance...a matter or topic (especially of narration, command or dispute)." RHEMA, according to Harper, is "that which is spoken; declaration, saying, speech, word."

Thayer says of RHEMA, "Properly that which is or has been uttered by the living voice, thing spoken, word; any sound produced by the voice and having a definite meaning...the subject-matter of speech, thing spoken of...."

RHEMA is the word used when one is definitely referring to ordinary speaking in conversation or discourse. It occurs in the New Testament 73 times and is nearly always translated as some form of "saying" or "word."

Now, what Peter is saying is this: God's children are begotten again of God the Father, by the incorruptible, ever living, ever abiding seed, which is Jesus Christ Himself. More particularly, the instrumentality or means by which they are begotten again

is the resurrection of Jesus Christ from the dead (verse 3). Nothing else is necessary to accomplish the spiritual begetting of His people; no preaching, no Bible reading, nor anything else on the part of man. Peter continues, saying, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word [RHEMA] of the Lord endureth for ever." Here, after telling how frail fleshly man is—as grass—Peter changes from LOGOS to RHEMA, because he is now speaking about *what God has said about Christ the LOGOS.*

Peter says, according to the KJV, "And this is the word [RHEMA] which by the gospel is preached unto you."

Berry's *Interlinear Literal Translation of the Greek New Testament* puts verse 25 much more simply: "but the word [RHEMA] of the Lord abides for ever. But this is the word [RHEMA] which was announced to you."

Peter, then, is giving us a clear-cut statement of what God has said about His LOGOS. Since both LOGOS and RHEMA are translated into the English word **word**, the English version can be misleading—especially when the flesh encourages men to say it is the preached word rather than the Living Word which regenerates a child of God.

In sum, what Peter actually says is this: (1) We are begotten directly by God Himself, specifically by the resurrection of Jesus Christ from the dead; (2) this is what God has eternally said about the subject, and (3) that is what we (the Apostles) told you.

CONCEPTION, GESTATION, DELIVERY

We come now to the part of our subject we mentioned earlier, some comments on the fact that most modern denominations do not distinguish between regeneration and the new birth. As we said before, there is a radical difference between (1) a father's imparting life (the natural equivalent of spiritual regeneration), (2) the birth of the child many months later (the natural equivalent of the spiritual new birth), and (3) a developmental gestation period between the two. (natural equivalent?)

1. Even as in nature the father is the sole begetter of his children without any intermediate agent (which would be unthinkable!), so it is in grace; for, remember: Christ Himself, by His using the term "born,"

introduced the truths of the new birth during His conversation with Nicodemus (John 3.3-21).

2. Once spiritual life has been imparted to the previously dead sinner, he is in the darkness of the spiritual womb, protected, nourished, growing. (Thus Nicodemus came to Christ in the dark of night, having spiritual life, but not yet born, as Christ indicated a yet future time for him to be born again.) It is during this time of life in darkness that His elect children first experience conviction for sin and are made to long for deliverance into light, liberty, and the manifestation of new life in the new birth itself. While yet hedged in, inside the womb of God's providence, they may well try their puny little muscles, moving, threshing, kicking, but this is only part of their necessary development prior to the birth itself. Ecclesiastes 11.5 ("As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.") has its spiritual as well as natural application.

Saul of Tarsus "kicked" (Acts 9.5) against the pricking of his enlivened conscience before he was "born" in a manifest sense, but who can say when he first received spiritual life from the Father? Certainly this life came before the Lord appeared to him on the road to Damascus. This is evident because, at that time, Jesus mentioned to him his "kicking against the pricks" as an already existing part of his experience. The pricking which Saul had experienced up to that time was the same pricking which the Lord's people had experienced on the day of Pentecost (Acts 2.37).

Other New Testament examples abound. There is Cornelius and his household, who worshiped God before they heard Peter preach and before they ever received the Holy Spirit in a *manifest* way.

There was Lydia which worshiped God (Acts 16.14), showing that she had the Spirit of God within her before Paul and Silas preached to her that day, and before the Lord opened her heart that she attended unto the things which were spoken of, or by, Paul.

There were those in heathen Athens who worshiped THE UNKNOWN GOD (Acts 17.23). It was exactly this same (unknown) God of whom Paul said, "Whom therefore ye *ignorantly worship*, Him declare I unto you." They worshiped the Living and

True God, their ignorance for the time being notwithstanding.

It is of paramount importance to note here that when Paul preached to the Greek philosophers on Mars Hill he did not once quote from the Hebrew scriptures! Rather, he quoted a line from what "certain of your own poets have said... (Acts 17.28)." If regeneration were truly brought about by preaching the scriptures, surely Paul would have quoted at least one scripture-verse, would he not?

All of these saints—Cornelius, Lydia, the Athenian worshipers—and others *could not have worshiped Him without the Holy Spirit*, for "they that worship Him must worship Him in spirit and in truth (John 4.24)." Each of these, then, first worshiped God in spirit (or in the Holy Spirit) before they worshiped Him in the truth of Jesus Christ. To fulfil Jesus' statement in John 4.24, God saw to it in His own good time that they all also worshiped Him in truth.

A man would be hard pressed to show that all of these saints, or any of them, for that matter, "had heard the gospel preached in order for them to be regenerated."

(3) Their actual deliverance comes when the child of grace first is brought to the light as Paul was on the Damascus road and given a hope in Christ Jesus. A birth is commonly called a delivery. In modern hospitals the place dedicated for this purpose is usually called a *delivery room*. This spiritual delivery or birth comes when the child of grace hears the voice of the Good Shepherd call them by name and He leads them out (John 10.3). Their life is made manifest when Christ brings their life and immortality to light (2 Timothy 1.9). Nothing can be brought to light without its first existing in darkness.

Yes, the text says He brought life and immortality to light through the gospel. Remember what the gospel is: the death, burial, and resurrection of Christ according to the scriptures (1 Corinthians 15.3f). That is the essential gospel, and that is totally different from preaching the gospel, which is talking about what Christ has done.

Owning a mansion is different from talking about owning a mansion; a birth is different from talking about a birth. What Christ did is vitally different from talking about what Christ did. The gospel itself is just as vitally different from preaching the gospel.

We must in all cases differentiate between the gospel itself and the proclamation thereof!

Being born of the Spirit is as the midwives of old told Pharaoh: "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them (Exodus 1.19)." God's spiritual Israelites do not need the gospel preacher or anyone else to act as midwives, delivering them in the birth. The Great Physician is always at hand; He it is "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us (2 Corinthians 1.10)."

In the near future, if the Lord wills, we hope to discuss some of the verses which are used by those who believe God uses the scriptures to regenerate His children.

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The Remnant

"Even so then at this present time also there is a remnant according to the election of grace."
Romans 11.5

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BORN OF THE BIBLE?

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5.39.

Those who believe regeneration is brought about by the scriptures quote many Bible-verses trying to prove their point. They, as Christ said in the above-quoted text, *think* they have eternal life in the scriptures, not knowing that the scriptures were given to testify of the sufferings of Christ and the glory that would follow (1 Peter 1.11). "They are they which testify of me," Christ said.

We cannot here examine all of the texts appealed to by the gospel-regenerationists, but we feel that none of the texts they cite will prove their case. Here, we will only examine ten of the scriptures which are often cited by them, and that as briefly as possible:

1. John 20.31: "*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*"

The word "these" refers to the signs which Jesus did (verse 30), and does not refer to the words, although any writing about these signs was, of course, with words. This text does not imply that God regenerated anyone by either the signs mentioned in the preceding verse or the words John used to record them.

This verse was not written to unbelievers in order to impart spiritual life; it was written to believers who already have spiritual life. "These are written that ye

might believe..." is said in the sense of one's continuing to believe and not in the sense of one's beginning to believe. And, "...that believing ye might have life through His name" is in the sense of their ongoing belief and life, not that of their beginning to believe or starting to have life. John was writing for exactly the same reason we hope to write: we do not write to make believers; rather, we write for believers in hope of encouraging them.

2. John 6.63: "*The words that I speak unto you, they are spirit, and they are life.*" Those who quote this part of the text to prove gospel-regeneration willingly ignore what Christ had said in the same breath, immediately before: "It is the Spirit that quickeneth; the flesh profiteth nothing." If preaching or printing the Bible by some man is necessary to get God's children born again, then Jesus was wrong; the flesh profiteth something after all. Christ Jesus, while in an earthly body, did not even claim any such thing for even His own flesh and blood! "Blessed art thou, Simon Barjona; for *flesh and blood hath not revealed it unto thee* [not even the flesh and blood of Jesus!] but my Father which is in heaven (Matthew 16.17)." Had the gospel-regeneration theory been true, Christ would have no doubt said something like this, instead: "Blessed art thou, Simon Barjona; that is the very reason I came down from Heaven and took flesh and blood upon myself, so that I could preach to you, and thereby give you spiritual life...."

The proponents of the gospel-regeneration error willingly ignore the emphasis of Christ in what He said. The emphasis in this sentence must be upon either the "I" or "the words." We emphasize it is Christ, not the words, who speaks life. The life is not in the words, but in Christ (John 1.4). Indeed, the words do not speak; they are spoken.

Anyone can easily prove for himself that life is not in the mere words by going to any cemetery where some man named Lazarus is buried and crying with a loud voice, "Lazarus, come forth." If you are indeed one who believes the power is in the words themselves, and you'd prefer to do so, you may even use the exact same Greek words Christ used: Cry in the original Greek language with a loud voice, "LADZARE, DEURO EDZO." If your Lazarus

comes forth alive, then you will have proved once and for all that the power is indeed in the words themselves, and it does not matter who the speaker is. If your Lazarus does not come forth, however, then it really does make a difference who is speaking, even though the words are the exact same words which God Himself spoke!

A final proof that the power is not in mere words, even if those words are spoken by Jesus Christ Himself: Consider the fact well that Christ spoke the same words in the presence of hundreds of Pharisees, Sadducees, and others who remained in unbelief. His words had no "effect" upon them, other than to enrage them into persecuting Him to the death. Yet, others among them in the same audience, at the same time and place, believed and rejoiced in the exact same words He said. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things (2 Corinthians 2.15f)?" This should be proof enough that the power is not of the words, but of God who prepares the hearts of His people to receive what Christ speaks to them alone. Even what Christ spoke must be effectually delivered by the Holy Spirit to those for whom it is intended.

3. John 15.3: "*Now ye are clean through the word which I have spoken unto you.*" This is similar to the above case. Wherein does the emphasis lie—in "the word," or in the "I"?

Again, the power of cleansing is not in the word or words, but it is in the one who has spoken the words, Jesus Christ, the Lord of Glory. Anyone disagreeing and thinking he can also cleanse a sinner by quoting scriptures should demonstrate his wondrous power even as Christ did.

4. Psalm 119.50, 93: "*This is my comfort in my affliction: for thy word hath quickened me.*" "*I will never forget thy precepts: for with them thou hast quickened me.*"

These two texts are typical of many verses which refer to the believer's being quickened. *Quicken* can mean one of two things: (A) to impart life where no life is, or (B) to discover and expose life where it already exists, bringing it to light. Of this latter use Webster says, "to cause to be enlivened: stimulate."

You stimulate living bodies, not dead ones. If you wish to see the difference, rip into the *quick*, that is, the flesh under a living person's fingernail (this use of the word *quick* comes from the exact same source), and you will stimulate him indeed, causing him "to be enlivened," in pain jerking back from your inquisitive grasp. Do the same to a cadaver, and you will get no response. You most certainly will not impart life to the dead by doing so. Does *quickening* someone by tearing into the quick under their fingernail give them life, then, or does it only demonstrate where life already is? Such is the utility of the scriptures: they demonstrate where life already is.

Even if we were to concede that "thy word" in Psalm 119.50 is a reference to the scriptures rather than to Christ (a point I do not concede, by the way), this still would not prove that the scriptures imparted spiritual life where it did not before exist. There are those who believe that to quicken can only mean to regenerate a person who is dead in sin. They need to explain to us why, then, the Psalmist prayed to be quickened, and answer this question: Were the Psalms or any other scriptures written by an unregenerate or "unsaved" sinner?

5. Ephesians 5.25f: "*Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.*" While it is sometimes cited by the gospel-regeneration advocates, this verse speaks of sanctification and cleansing and says nothing of the new birth. It is closely related to two other texts: "Now ye are clean through the word which I have spoken unto you (John 15.3)," and "Sanctify them through thy truth: Thy word is truth (John 17.17)." All three of these texts mention "word," and either "cleansing [clean]," "sanctification," or both. The advocates of preacher-regeneration say that it is the preaching of the scriptures which gets that sinner born again; their doctrine is, "The scriptures are the implanted word." For them to expand that position to include sanctification and cleansing, saying that these are likewise accomplished by the preached word, would make the preacher not only the sinner's savior and regenerator, but also his cleanser and sanctifier, leaving Jesus Christ with precious little to do. This, in fact, is what the controversy is all about. The gospel-regeneration

"the-power-is-in-the-words" people really want to be their own saviors. The steps they follow are simple enough to see:

A. They would first take the power from Christ and put it in His words;

B. They would then take His words into their own mouths and then claim the power as their own; and,

C. They have then accomplished one of Lucifer's fondest desires: "I will be like the most High (Isaiah 14.14)." They have established themselves as idols to be worshipped. After all, according to their own doctrine, do not they have the words of power, the very words of God Himself, and do not the fates of unsaved souls hang now, not on God's will but on their own, as to whether or not they will preach the gospel to them and "get them saved"?

It is the height of folly to think a mortal man can do the same things Jesus Christ did by merely saying the same things He said. This would reduce what Jesus said to a mere set of magic words, like "Abracadabra," which would accomplish the same things whether it is Christ speaking or it is a gospel preacher, or even if it is any fool, charlatan, trickster, or yahoo who happens to stumble upon the right combination of words. Such a dim view totally robs Christ Jesus of the honor and worship rightfully due to Him who has all power in heaven and in earth. To say the power is in the words would, in effect, strip the power from Christ, chaining Him to a set formula of words to accomplish His will and purpose.

6. Acts 11:13f: "...*he* [Cornelius] *had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved.*"

In appealing to this passage, the gospel-regeneration proponents confuse regeneration with salvation, largely because Arminians wrongly assume both terms refer to the same event. The angel did not tell Cornelius that he was spiritually dead, but that Peter would tell him words whereby he would be *regenerated* or receive spiritual life; Cornelius had already given evidence that he was born of God long before he ever heard Peter preach. See Acts 10.1-7:

A. He feared God with all his house. "The fear of the Lord is the beginning of wisdom (Proverbs 9.10)." This is evidence enough that God had already

begun a work in him. The indictment against the unregenerate is, "There is no fear of God before their eyes (Romans 3.18)."

B. He prayed to God alway[s]. One who was taught of God said, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth (John 9.31)." David says of the reprobates, "They cried, but there was none to save them: even unto the Lord, but He answered them not (Psalm 18.41)." Cornelius was not a reprobate but a child of God, which is evident, considering the angel told him, "Thy prayers and thine alms are come up for a memorial before God (Acts 10.4)." The fact that God heard Cornelius' prayers, coupled with John 9.31, proves Cornelius both worshipped God and did His will. But "they that worship Him *must* worship Him in *Spirit* and in truth (John 4.24)," something Cornelius could not have done if he were yet spiritually dead. And, how else could Cornelius do God's will, other than by God's working in him "both to will and to do of His good pleasure (Philippians 2.13)"?

C. He saw an angel of God. This is another proof that Cornelius was a child of God which is often overlooked; but it should remove any remaining doubt. THE most basic text on the new birth, John 3.3, says: "Except a man be born again, he cannot *see* the kingdom of God." If an angel of God is part of the kingdom of God (and what else could he be?), and Cornelius saw him, then this is proof positive that he was already born again long before he heard Peter preach.

7. 1 Corinthians 4.15: "*...for in Christ Jesus I have begotten you through the gospel.*" It is the height of misunderstanding to think Paul here literally means he was the Corinthian believers' spiritual father. Shall we conclude that Paul would fly directly against Christ's instruction, "Call no man your father upon the earth: for one is your Father, which is in Heaven (Matthew 23.9)"? Hardly.

No, Paul is speaking in the loving and figurative way he spoke of Timothy and Titus as his sons (1 Timothy 1.2, 18; 2 Timothy 2.1; Titus 1.4), or his relationship to the Thessalonians "as a nurse cherisheth her children (1 Thessalonians 1.7)." Literally, Paul says, "...as a nurse [or, a nursing mother] would cherish her *own* children." We would ask anyone

who would have Paul saying he literally begot God's children: Has Father Paul now become Mother Paul to the Thessalonians? Of course not.

Paul refers here only to a figurative familial relationship within the church much as he does in 1 Timothy 5.1: "Rebuke not an elder, but entreat him *as a father*; and the younger men *as brethren*; the elder women *as mothers*; the younger *as sisters*, with all purity." In this sense the brethren in the church to this day call each other "Brother" and "Sister" and occasionally refer to the most elderly among them as "fathers and mothers in Israel." For us to think Paul really considered himself the Corinthians' father in the sense of the new birth is nothing short of ridiculous. Did Paul believe himself?

8. Romans 1.16: "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth...*" This is another case of confounding salvation with the new birth, as well as confusing the gospel with the words we use to talk about the gospel. The gospel of Christ is "how that Christ died for our sins according to the scriptures; and that he was buried, and that He rose again the third day according to the scriptures (1 Corinthians 15.1ff)." That is the gospel or good news, and there alone is where the power resides: in the death, burial, and resurrection of Christ in the sinner's behalf. The power of God unto salvation is in what Christ did, and *not in the bare proclamation of it*.

To illustrate: Word by telephone comes to a man who is far from his home: "Your house is on fire," the caller says, "burning to the ground, and your family is trapped inside." Helpless terror invades the man's heart.

Even while he is talking on the telephone, however, unknown to him, strong and able firemen quickly save his family without injury and put the fire out so quickly that there is no loss. Later, a second telephone message comes to the same man: "Good news! The firemen rescued your family and put the fire out. Very little damage was done!"

Now, which saved the man's family and possessions--the firemen, or the message about the firemen?

In this feeble illustration we might liken the firemen's work to that of Christ, in that He quenched the destructive fires of hell for His saints and rescued

them. They could do nothing to save themselves; the work of salvation is exclusively His. That work of Christ is the power of God. The two telephone messages we might liken to the two proclamations of the gospel:

(A) the just destruction of the sinner, which awakens terror in the awakened (living) sinner's heart; and,

(B) the sinner's full and complete deliverance wrought by Christ.

We would further be bold enough to say, **the work was just as surely done** (either by the firemen in the illustration, or, more importantly, by Christ in the essence of the gospel) **even if the second message never came at all!**

One in nature might worry at length about the fiery destruction of his faraway home, or worry for years (if God would have it so) before hearing the good news of the finished work of Christ, but that would not take away from the fact that in either case the salvation had been procured and was certain, an already accomplished fact.

There is a vast difference between a fact and the proclamation of it. A doctor may give his patient a life-saving prescription, but the patient would be foolish to attribute the power to the beautiful bottle the medicine came in. Likewise, attributing "the power of God unto salvation" either *to the message* about God's power in Christ or *to the messenger* who tells it is an insult to Christ on the cross of Calvary. Such is certainly not what Paul said in this text.

9. Isaiah 55.9-11: "*For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"

A. We first call it to the attention of anyone who has not already noticed it, that it is God speaking in this text and not a gospel preacher.

B. Since God's ways and thoughts are higher than our ways and thoughts, as high above them as the heavens are above the earth, then would not the way

He speaks His words and thereby accomplishes what He pleases be similarly high above the way we can accomplish our pleasure by speaking words? No doubt there are thousands of free-will preachers who would give their jaw teeth if they could truthfully say of their preaching, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Until a man can accomplish his will merely by speaking it, it should be apparent that this text neither applies to a human preacher or to his sermon, nor does it indicate that a person is regenerated by the instrumentality of the preached gospel.

10. James 1.18: "*Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.*" We saved this text for last because it contains an unpleasant surprise for those who would use it to prove the gospel regeneration theory. They would say it plainly says we are begotten with the word of truth, by which they mean the scriptures.

First, we remind the reader that James wrote in Greek, not English.

Second, James did not use any word meaning *begat* in 1.18; the translation there is simply wrong, as will be shortly demonstrated.

Third, James did not write verse 18 as an isolated text; its immediate context includes verse 15. Here, to do our subject justice, we must appeal to a Greek word—it is the same word in each of these two verses—to clarify what James said.

James 1.15 says, "Then when lust hath conceived, it *bringeth forth* (Greek, TIKTEI) sin: and sin, when it is finished, *bringeth forth* (Greek, APOKUEI) death." The interlinear *Englishman's Greek New Testament* translation for James 1.15 correctly reads: "Then lust having conceived gives birth (TIKTEI) to sin; but sin having been completed brings forth (APOKUEI) death." (Two totally different Greek words are both translated "bringeth forth" in verse 15.) Verse 18 in the King James Version says, "Of His own will *begat* (Greek, APEKUESEN) He us with the word of truth, that we should be a kind of firstfruits of His creatures."

In verse 15, the word TIKTEI is not of interest to us for now, as it has no direct bearing on APEKUESEN

in verse 18, the word the King James translators mistranslated as *begat*. In verse 15 the word APOKUEI *is* of interest, however, because it is really the same word as APEKUESEN in verse 18. More correctly, APOKUEI and APEKUESEN are both forms of the word APOKUEO.

An interesting fact about APOKUEO is that it occurs only twice in the entire New Testament: once in James 1.15, and once again in James 1.18, and nowhere else. This being the case, we would certainly expect APOKUEO to have the same meaning in its one and only context. It could not and would not mean to give birth (the act of the mother) in verse 15 and to beget (the act of the father) in verse 18.

APOKUEI and APEKUESEN are both forms of APOKUEO. What then does APOKUEO mean? To find out, we need to break the composite word APOKUEO into its primary parts, APO and KUMA, following Dr. Strong's lead in the Greek dictionary at the back of his concordance.

APO is a primary Greek preposition usually meaning *from*. "In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.," says *Strong's Concordance*.

KUMA occurs five times in the Greek New Testament. It is a form of the Greek word KUO, which means "(to swell [with young], i.e., bend, curve); a billow (as bursting or toppling)." (Strong.) KUMA is translated "waves" in all five of its New Testament occurrences.

Almost invariably along about now, someone will half-jokingly say, "What's the point in going back to all this Greek? It's all Greek to me!" and laugh weakly at their attempted humor. The twofold point of occasionally delving into the Greek is no joking matter:

A. The New Testament was written in Greek, not in English. Many Greek words were not translated uniformly into the same English words. This can, and often does, bring about confusion. Further, many of the English words in the King James Version are vague in their meaning. In verse 18, *begat* is worse than vague; it is wrong. Where defining the English word fails to clarify the original writer's meaning, we then need to define the words the writer used; and,

B. Greek is not all that mysterious. Hundreds if not thousands of words we take for granted were brought into the English language directly from the Greek: *baptism, logic, circle, star, stomach, butter, biology, analogy, rhetoric, theme, encyclopedia, galaxy, chronograph, diagonal, diaphragm, diagram, diagnosis, politics*, and *police* are but a few. We all use Greek every day, although nowadays many are unaware of this fact.

When it comes to the word APO, there are over seventy English words in *Webster's Seventh New Collegiate Dictionary* which come from the Greek language and begin with APO, "from." True, many of them are scientific words such as **apoenzyme, apogee, apomixis**, and **apophylite**, but this is because Greek lends itself so readily to science, since it is such an exact language. Other more common words we use include **apology, apostrophe**, and **apothecary**.

Some English words from the Greek word APO- which Bible-readers should immediately recognize are **Apocalypse** (the book of Revelation), **Apocrypha, apostasy, apostate**, and **apostle**.

When we come to APOKUEO, then, we must examine APO and KUMA or KUMA's root word, KUO. As before stated, KUO means "(to swell [with young], i.e., bend, curve)." This is a reference to the swelled, rounded abdomen of an expectant mother. It is translated "waves" in the New Testament because of the swelled, rounded shape of the waves on the open sea. When the billows swell into individual waves, they burst or topple over, as Dr. Strong indicated.

APOKUEO means to burst forth *from* that swelled condition; in other words, to be born, to burst forth from the swelled condition of pregnancy.

Taken together, APO-KUEO means separation from, departure from, cessation of, completion of, and the reversal of the pregnant, swelled condition. In other words it is the *birth* of a child. There is no way it can mean beget!

We have said all that to say this: In this passage, James neither said nor meant that God begets, or fathers, anyone by the scriptures. What he said is that God brings His children forth by the word of truth. Nor do we admit "the word (LOGO) of truth" as used in this verse is either the Bible or the preaching of it.

LOGO is a form of LOGOS, elsewhere indisputably the name of Jesus Christ (John 1.1, *etc.*). Christ is the Great Physician, *the* Word of truth, who delivers His children in the new birth.

SUMMARY

In closing, we offer three cases in point: the case of Adam, that of the Gentile elect in Old Testament times, and that of Saul of Tarsus.

1. God regenerated Adam by His own direct operation without the use of means, other than His speaking directly to him. There was no human gospel preacher present. This set the precedent for all future regeneration of His saints.

2. Ezekiel was sent unto the house of Israel (Ezekiel 3.4f). "For thou art not sent to a people of a strange speech and of an hard language...whose words thou canst not understand. *Surely, had I sent thee to them, they would have hearkened unto thee* (Ezekiel 3.5f)." At that time, there is no record of any prophet (and certainly not Ezekiel) going into all the world to preach, although God even then had a hearing people among the Gentiles! The burden of proof is and must be upon the gospel-regenerationists to show that God did send preachers to regenerate His people among the Gentiles in Old Testament times, if such were the case. We suspect such proof will be a long time in coming.

3. God called Saul of Tarsus, Paul, by the direct operation of Christ, who said, "The sheep hear His voice; and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice...And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd...My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (John 10.3f, 16, 27f)." Paul is the "pattern to them which should hereafter believe on him to life everlasting (1 Timothy 1.16)."

Anything that is optional is not essential. By optional, we mean that it may be present or may not, without affecting the results.

Preaching or other exposure to the scriptures is optional to regeneration. That is, it may be present

but it does not effectuate regeneration; and it may be absent without hindering it. Therefore, preaching or other exposure to the scriptures is not essential to regeneration. The only thing that is essential to regeneration is the direct operation of God.

In these texts offered by gospel-regeneration advocates, we find no support for the notion that God uses the scriptures, preached or otherwise, to impart spiritual life to His elect. Rather, a careful examination of these and other scriptures will show that God imparts spiritual life to His children only by the direct, immediate operation of the Holy Spirit. Regeneration prepares a person to hear the scriptures, and not *vice versa*. It is a sovereign, spiritual act of God which man can neither help nor hinder.

Men who *think* they have eternal life in the scriptures are mistaken. God does indeed have a use for the scriptures, which is to testify of Christ, as our text says. But the scriptures are meaningful only to God's elect, and only when those scriptures are effectually applied to the already-enlivened hearts of His children by the Holy Spirit at God's appointed time.

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The Hardshells are not the only ones holding immediate regeneration. This is Reformed and new school Doctrine. Berkhof (in agreement) gives Turretin, opera XV. 4, 23f.; Shedd, Dogm. Theol. 11, pp. 500, 506; Hodge, syst. Theol. 111, p. 31; Kuyper, Dict. Dogm., De Salute, p. 74; Bavinch , Roeping en Wedgeboorte, pp. 219 ff. Vos, Geref. Dogm. IV, pp. 46 ff. (Berchof, Sys. Theol., p. 476). And to these could many others be added – these being some of the top theologians of the Reformed. One prominent new school theologian who held it was Samuel Hopkins: "Regeneration and Conversion", *Introduction to Puritan Theology*, Hindson, pp.173 ff. The Hardshells aren't even the only ones among Baptists who hold it – I personally know several who aren't Primitives or Old School who hold it. One well-known "new school" Baptist held it: J. P. Boyce (theology), and a great many Reformed Baptists today hold it.

In the fourth par: "most modern denominations do not distinguish between regeneration and the new birth." The second London Conf. Following the Westminster and Savoy Confessions didn't ; "Although the gospel be the only outward means of revealing Christ and saving grace, and is as such abundantly sufficient thereunto, yet that men who are born in trespasses may be born again, quickened, or regenerated, there is moreover necessary an effectual, insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect their conversion unto God." Chap. 20, par. 4. Born again, quickened, or regenerated all mean the same thing to them. "Or" is used by them in its plain, grammatical function to indicate an alternative: either, whether. (not as the Hardshells use it, second par. in the art., nor does the statement of principles in the "Remnant" distinguish between quickening and the new birth the way it's written in par. 7). Berehof honestly tells us that in the Westminster Conf. there is a chapter on effectual calling but not on regeneration; that regeneration is included in effectual calling in that confession; that the confessors and the older theologians did not distinguish between effectual calling, regeneration, and conversion – *that modern Reformed theology does!* (also see Kuyper, Hoeskema, Murray). I've never heard a Baptist admit that. Baptists who differ from the confession "read" their views into the second London Confession like modern Reformed writers

"read" immediate views into the Westminster! (Compare G. I. Williamson on the Westminster with S. E. Waldron on the Second London).
My point. It is not the modern denominations who do not distinguish between regeneration and the new birth – the Hardshells do, the old ones didn't.

The Greek Text. It is very commendable to use the original languages to prove a point, if you have the ability. Of the four authorities quoted: Strong, Harper, Thayer, and Berry, Morris says "All but Harper seem to limit calling Christ the logos to John only." But since the reference Harper gives is John 1:1, and no other, it would seem he does not agree, especially since he does state (with Morris) the definite article going with logos. And not one of the four states that logos means the Christ – Ho logos – not logos. The definite article is neither in 1 Pet. 1:23 or James 1:18, so none of the four authorities agree with Morris. Since knowing whether the def. Art. is in the text or not, I suppose, is one of the more simple things about the Greek; and Morris not knowing, one might wonder about following him into anything deeper, i.e., the context, and syntax of the passage (1 Pet. 1:23). After reading his attempt at exposition, we need wonder no more – he missed. Berchof, who does hold immediate regeneration, and well learned in Greek, states: "In view of verse 25 the word here referred to (all through the context) can hardly be anything else than the word of the gospel preached among the readers." Also on James 1:18: "It can hardly be doubted that the word of truth mentioned here is the word of preaching..." (Theology, p.p. 454, 455). Peter uses logos and rhema interchangeably just as Luke records him earlier doing the same: "The word (logos) which God sent into the children of Israel, preaching peace by Jesus Christ: (he is Lord of all): that word (rhema), I say, ye know, which was published throughout all Judea..." (Acts 10:36-37).

The English translators regularly translate the participles by the relative clause. It's good translation but could mislead some who don't know grammar too well. Instance Stanley Phillips: 1 Pet. 1:25 says "And this is the *word* which *by the gospel* is preached unto you." "It is clear that the "word" in the text above is that "word" which is the object of Gospel preaching, rather than the gospel itself" (the *Predestinarian*, p. 226, Vol. 3 #10). How he could get that from the demonstrative

pronoun, linking verb, the neuter noun Rhema, and relative clause – I don't know. The relative clause qualifies its anticedent "word" – and that's all it does. That is exactly what the original does with the participle (a verbal adjective) a neuter, second aroist passive, qualifying the neuter Rhema. The relative isn't objective, it modifies. And Morris also: "Peter changes from logos to Rhema, because he is now speaking about *what God has said about Christ the logos*". This is absurd. He isn't *now* speaking, the Aroist goes to the past. As we noticed Peter says nothing about *the* logos, his quote from Isaiah corresponds exactly with what he said – he uses scripture to back up his own teaching: "incorruptible, abiding forever"... "Rhema of the Lord abides forever", and the aroist neuter participle modifying rhema looks back and corresponds with "having been begotten again" (Verse 23). So "Desire the since milk of the word that ye may grow thereby." (1 Pet. 2:2). These translators use the relatives "which" and "that". Stanley Phillips would substitute a personal pronoun "who"; Morris isn't following any grammar whatever. He says Greek "isn't all that mysterious", so he either ignores it or makes up his own.

Since both passive verbals show who is working and who is receiving, what possible quarrel could a grace man have with the passage except those with per-conceived theories who would twist and corrupt the word of God to build themselves up as teachers of what they destroy?

Following are examples of translations that are more literal with the Relative clause:

Amplifies N.T.: "And this word is the good news which was preached to you" –
Amer Stan. Ver.: And this is the word of good tidings which was preached unto you –
Phillips: The word referred to is the message of the gospel that was preached to you
Williams: That is the message of the good news which has been brought to you –
Revised Ver.: And this is the word of good tidings which was preached unto you –
Revised Stan. Ver.: That word is the good news which was preached to you –
Godspeed: That is the good news that has been brought to you –
Beck : This word is the good news you have been told – (no relative)
John Brown: Now the gospel which has been proclaimed to you is this word -

Just to show how turned around you are in your own doctrine trying to distinguish between regeneration and the new birth and don't know it, notice: in your second article "Born of the Bible", the fourth word in your article is "regeneration", and you go all along talking about "Gospel-Regeneration" thereby identifying "being born" with "regeneration" – according to your title; and towards the end of this article, you say on the James 1:18 verse, *APOKVEO* means "to be born", "...it is the *birth* of a child"; but yet you want to "*distinguish* between regeneration and the new birth" (your first article). You don't show the ability to distinguish the two terms in your own writings much less make the scriptures teach so.

Another instance: In your first article you have Nicodemus coming to Christ, already having spiritual life, "but not yet born". In your second article Cornelius was "born again long before he heard Peter preach", which a few paragraphs before, you identified as "regeneration". In paragraph 7 of your "Principles", you make no distinction either: "The Sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the New Birth is by the direct operation of the Holy Spirit without the use of any means." Here "Quickening" is the same as the "New Birth", and that is also your definition (second article): "Quicken can mean one of two things." So despite your doctrine, your wording make these terms the same thing - as the scriptures do. So what is left for common readers to think? Well, he must wait for the inspired Hardshell to teach him. Incidentally, no one is ever born *of* the Bible, but is born *by* the Bible – instrumental use of the dative dia, common Greek grammar.

"The scripture doth distinguish the efficient and instrumental cause by the prepositions *ek*, or *ex*, and dia. When we are said to be 'born of the Spirit', it is John 3:5, *ek pneumatos*; 1 John 3:9. V. 1, *ex Theu;* never *dia pneumatos or dia Theu;* but we are nowhere said to be born of the word, but *dia loqou, by* or *with* the word, 1 Pet. 1:23; and *dia uanqelon*, 1 Cor. 4:15, I have begotten you 'through the gospel'. The preposition *ek* or *ex*, usually notes the efficient or material cause; *dia*, the instrumental or means by which a thing is wrought." (Charnock, *Works*, Vol. III, p. 309).

"*but incorruptible, by means of* (not *ek* this time) The word of God is not the begetting principle itself, but only that by which the principle works: as it were the coccus or grain which is the involucrum and vehicle of the mysterious germinating power. We are not regenerated *ek* but *dia logou*. But on the other hand the word itself is no perishing vehicle; no mere sacramental symbol, lost in the using: bit it lives by and with the divine principle of life which it conveys and expands, and abides forever. The *ek* of origination rests in God Himself, the Father, who begat us of His own will: the *dia* of instrumentality moves on and abides forever) The (the definitive article is necessary in English, for the very reason for which it is omitted in Greek: *vis* to prevent the *logou* from being concrete, and keep it to its widest general and abstract reference)... the logical inference to be drawn is, - "and consequently the word preached to you, is imperishable and eternal, and demands of you that you earnestly and intently follow up that new life which by it has been implanted in you," Hence the connection of Ch. 2, 1-3." (Alford's Greek Testament on 1 Pet. 1:23f.) Note his interchanging new birth and regeneration.

You list Nicodemus, Saul of Tarsus, Cornelius, Lydia, the heathen in Athens, and say: "A man would be hard pressed to show that all of these saints, or any of them for that matter, "had heard the gospel preached in order for them to be regenerated." *Nicodemus* was acquainted with the miracles of Christ but hadn't heard his message? The miracles of Christ called attention to His message. You assume he was deaf, but not blind. Why was *Saul* persecuting if he didn't know what Christ taught? "I verily though with myself, that I aught to do many things contrary to the name of Jesus of Nazareth" Acts 26:9. Paul heard the message of Stephen and "contented unto his death" Acts 8:1. Peter's address to *Cornelius*: "The word (*logos*) which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all). That word (*Rama*), I say, *ye know*, which was published throughout all Judea..." Acts 10:36,37. *Lydia*, either Jewess or a proselytess of the Jewish religion, there not being a synagogue in the city, resorted to a place on the river "where prayer was want to be made" on a Sabbath and like Cornelius, "worshipped God", the true God, the God of Israel, and not the

gods of the Gentiles: "whose heart the Lord opened" (like Cornelius, "purifying their hearts by faith") "that she attended to the things spoken of by Paul." "From the heart man believeth unto righteousness" Rom. 10. These latter two (Cornelius and Lydia) had the gospel in types and shadows under the old covenant, but now under the new, the old being abrogated." "God... hath in these last days spoken unto us by His Son...therefore we ought to give the more earnest heed to the things which we have heard...How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the lord, and was confirmed unto to us by them that heard him"...Heb. 1:2; 2:1,1,2.; and there being "none other name under heaven whereby we must be saved", "God... hath brought life, even immortality, to light (understanding) through the gospel": Cornelius had an "impure" heart before faith; Lydia's heard was closed – and I'll agree, they were just as regenerate as your heathen in Athens who mocked at Paul's preaching; but a regeneration that doesn't reveal Christ is no regeneration – you can have all of it you want - I care nothing for it, for the Bible says nothing of it. "Received ye the Spirit by the works of the Law, or by the hearing of faith?", asked Paul, "Neither," says the Hardshell, "we already had the Spirit, long ago." "What must I do to be saved" asked the Jailer. Hardshell: Your question is ambiguous, what do you mean by "saved"? "Do?" " You can't be saved by doing, you must be a reprobate". What did Paul say? "That isn't the issue – Regeneration is the issue." Isn't regeneration involved in being saved? It is to everyone but the Hardshell. Notice a page from Gill on James 1:18: [illegible]

good and perfect gift comes from him, evil cannot proceed from him, nor can he tempt any to it.

Ver. 18. *Of his own will begat he us*, &c.] The apostle instances in one of those good and perfect gifts, regeneration; and he pitches upon a very proper and pertinent one, since this is the first gift of grace God bestows upon his people openly, and in their own persons; and is what involves other gifts, and prepares and makes meet for the gift of eternal life; and therefore may well be reckoned a *good* one: and it is also a *perfect* one; it is done at once; there are no degrees in it, as in sanctification; a man is born again, at once, and is born a perfect new man in all his parts; no one is more regenerated than another, or the same person more regenerated at one time than at another: and this comes from above; it is called a being *born from above*, in John iii. 3, as the words there may be rendered; and it comes from God the Father, even the Father of our Lord Jesus, as well as of all lights, 1 Pet. i. 3; and who in it produces light, in darkness, and whose gifts of grace bestowed along with it are without repentance. And since this comes from him, he cannot be the author of evil, or tempt unto it. This is a settled and certain point, that all the good that is in men, and is done by them, comes from God; and all the evil that is in them, and done by them, is of themselves. This act of begetting here ascribed to God, is what is elsewhere called a begetting again, that is, regeneration; it is an implantation of new principles of light and life, grace and holiness, in men; a quickening of them, when dead in trespasses and sins; a forming of Christ in their souls; and a making them partakers of the divine nature; and this is God's act, and not man's. Earthly parents cannot beget in this sense; nor ministers of the word, not causally, but only instrumentally, as they are instruments and means, which God makes use of; neither the ministry of the word, nor the ordinance of baptism, can of themselves regenerate any; nor can a man beget himself, as not in nature, so not in grace: the nature of the thing shows it, and the impotent case of men proves it; this is God's act, and his only; see John i. 13; and the impulsive or moving cause of it is *his own will*. God does not regenerate, or beget men by necessity of nature, but of his own free choice; Christ, the Son of God, is begotten of him by necessity of nature, and not as the effect of his will; he is the brightness of his glory necessarily, as the beams and rays of light are necessarily emitted by the sun; but so it is not in regeneration: nor does God regenerate men through any consideration of their will, works, and merits; nor have these any influence at all upon it; but he begets of his own free grace and favour, and of his rich and abundant mercy, and of his sovereign will and pleasure, according to his counsels and purposes of old. And the means he makes use of, or with which he does it, is *with the word of truth*; not Christ, who is the Word, and truth itself; though regeneration is sometimes ascribed to him; and this act of begetting is done by the Father, through the resurrection of Christ from the dead; but the Gospel, which is the word of truth, and truth itself, and contains nothing but truth; and by this souls are begotten and born again; see Eph. i. 13, 1 Pet. i. 23; and hence ministers of it are accounted spiritual fathers. Faith, and every other grace in regeneration, and even the Spirit himself, the Regenerator, come this way: and the end is, *that we should be a kind of first-fruits of his creatures*; either of his new creatures, and so it has respect to such, as James and others; who received the first-fruits of the Spirit, who first hoped and trusted in Christ, and were openly in him, and converted to him before others; or of his creatures, of mankind in general, who, with the Jews,

Gill, like the Lexicographers and the London Confession, use all these terms interchangeably: begat, regeneration, born again, born from above, quickening, a forming of Christ in their souls, partakers of the divine nature. Notice his references Eph. 1:13, 1 Pet. 1:23; "and hence ministers of it are accounted spiritual fathers" Faith, and every other grace in regeneration, and even the spirit Himself, come this way." Furthermore, James identifies what "word" of truth he is speaking of when he says: "Be ye doers of the word and not hearers only", v. 22. and when we remember Rom. 10:17 "Faith comes by hearing, hearing by the Word (rama) of God" – Peter says the same: "Begotten us again unto a lively hope 1:1; Kept by the power of God through faith. v. 5, The trial of your faith, v. 1; whom having not seen, ye love, in whom though now ye see him not, yet believing, v. 8; receiving the end of your faith, v. 9; which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven" v. 12; who by him do believe in God that raised him from the dead, and gave him glory: that your faith and hope might be in God, seeing ye have purified your souls in obeying the truth through the spirit v. 21-22; having been born again by the word of God, v. 23; "This is the word: the had been preached gospel to you"(literal); v. 25; "wherefore... desire the sincere milk of the word that ye may grow thereby.." 2:1-2. The context, lexicographers, Confession, one of the greatest of commentators, all say the same – why do the Hardshells differ? Certain gifts of the Spirit remain: faith, hope, and love. 1 Cor. 13:13. You talk up the Spirit but leave off His gifts and if anyone mentions His gifts he is an Arminian to you.

Opinions of Lexicons:

Berry: Regeneration = New Birth Titus 3:5, To bring forth, as a woman; met. To generate, produce. Ja. 1.15 to generate by spiritual birth Ja. 1:18

Robertson: Regeneration Ja. 1.18 and that through the preaching of the word; also on 1 Pet. 1.23 he calls regeneration the new birth.

Vine: met. Of spiritual birth, regeneration

Harper: to generate by spiritual birth

Berry, Bengal, Alford: Beget (Ja. 1.18)

Not only is the King James Version wrong with "Begat", (James 1:18) but all the

authorities with their definition of beget are also – according to you.
Here is a listing of others:

Bibles: 1380 Wiclif, Begat
1534 Tyndale, Begat
1539 Cranmer, Begat
1557 Geneva, Begat
1582 Rheims, Begotton
1611 Authorized, Begat
American Bible Union – Begot

Lexicons: Thayer – To produce
Bauer, Gingrich, Donker : had brought us into being
Bagster : spiritual generation
Bloomfield - Regeneration by the gospel
Alford - The Spiritual Birth – re-generation
Expositors Greek N.T. – Begotten
Vine – Gennao, to beget, in the passive voice, to be born
Douglas – New Bible Dictionary – Regeneration, to beget or give birth
McClintock and Strong: Regeneration, a being born again
Schaff-Herzog Encyclopedia: Regeneration, a new man is born

I wasn't surprised at your differing from Philips (1 Pet. 1.25) he probably didn't have an interlinear – yours doesn't seem to help that much either, "Greek not being all that mysterious", you sort of make up your own as you go: "To be born doesn't mean birth", - "First, we need to define our terms. By regenerate people we mean people who are spiritually born from above, born again, or born of the Spirit of our God" (Rem. Vol. 12, No. 6, p.16). But yet in the first article you wanted to "distinguish between regeneration and the new birth." Regeneration (to you) doesn't mean born again; begotten or begot doesn't mean born again or birth; Gospel (good news) doesn't mean gospel (good news); quicken can mean two things; no use to look at the Lexicons – they disagree with you: "But there is utterly no reason for these authorities to take such a position other than this: they and others with them may have had their own doctrinal positions to defend", thanks for

clearing that one up. Neither am I surprised at your differing from the scriptures; Cornelius seeing an angel, which is another "proof" to you of his regeneration, vis. Seeing heavenly things (Jno. 3.3) and angels being from heaven; but so did Balaam and his ass, and those at Sodom. Nicodemus, regenerate, coming to Christ but not understanding Christ's words – why not?; Paul at Athens – his spirit stirred within him, not because he found true worshipers, but because of the idolatry. They were ignorantly worshiping, you say, only by the spirit – is the spirit ignorant? "Paul didn't preach one word of the Hebrew scriptures", yes, and look at the effect on these supposed "regenerate worshipers" – they mocked. But Paul had preached "Jesus and the resurrection", and some did believe - read it and see. What I am surprised about is your differing with Beebe – If they don't speak according to Beebe, it is because there is no Beebe light in them. Beebe taught that the "word" in 1 Pet. 1.23 was the spoken word of Christ, not the living word, Christ himself (pp. 21-22, vol. 4). A minor point? It didn't' bother Trott either way, and if there were no hair-splitting over minor points, plus lots of human logic – there would be no Hardshell Theology. I never did think the Hardshells understood total depravity – you can't take everything that would fall into your mind, twist scripture to support it- and declare it as truth. Mercy, give us a break, Brother – if you are a brother – I don't know, you say you don't know, and that no one can know. Paul knew, II Tim. 1.12; John tells we can know, Jno. 5.13. It comes down to whether we believe them or you. Having said all this, and I am thoroughly sick in answering such silliness; I have enjoyed many things in the paper, through the years; but It's like a jewel in a swine's snout. Preaching against Christ and His gospel! That's the way it turns out. I don't believe God calls anyone to do that. Paul said "I was determined no to know anything among you save Jesus Christ and Him crucified" and his preaching was "in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:2,4. At the end of this chapter he tells us what the words were and from where they came which he speaks: "now we have received, not the spirit of the world but the spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which

man's wisdom teaches, but which (words) the Holy Spirit teaches; comparing spiritual things with spiritual. (or as Berry gives: "By spiritual (means) spiritual things communicating")1 Cor. 2:12, 13. Just as the blind Pharisee made void the law by their vain traditions you have made void (emptied) the cross by your vain philosophy. Who among all the Particular Baptists ever taught Gospel-regeneration? That's your charge. No one. One of your Fathers, Trott, didn't' believe in spiritual Regeneration: "in reference to regeneration by the Holy Ghost, I have said that if regeneration is to be ascribed to either of the Three, exclusively, to the Father, to the Word, or to the Holy Ghost, I should suppose it would be ascribed to the Word as the regenerate are represented as the seed of Christ. I have further said, there is no scriptural authority, or that I know of none, for supposing that the Holy Ghost was exclusively the agent in regeneration..." (Trott, *A Calm Reply, etc.*, p. 20).

Conclusion. "We come now to the means or instrumentality by which these children of God were born. Peter says, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The question arises, which "word" does Peter mean – the scriptures (including the printed, spoken, or preached word) or Jesus Christ? On this question hinges the entire gospel-regeneration error of the modern missionary movement and our objections to it." Art. 1, Remnant, May – June 1995.

Here's where we started, Here's where we'll end. Beebe: word spoken (by Christ). Phillips: Christ. No article – no matter; Even after Peter identifies the word as Rhema, a neuter – no matter, still Christ. Morris: Christ – no article with Logos, no matter; against authorities (Lexicons), no matter; "Peter doesn't identify, changes subject"; this is against grammar, syntax, and context – no matter. On the parallel passage, James 1:18: "King James Version is wrong – so are all authorities". We thank God our faith doesn't stand in the wisdom of man (no, not even Morris) but in the power of God.

1st London Confession 1

The First London Confession (1643) doesn"t use the words, Regeneration, or New Birth. Faith is their word: art.6, redeemed, quickened, and saved; art. 22, faith wrought; 25, the preaching of the gosple to the conversion of sinners; 25,26,converts to faith - faith begotton - believeth and is converted; 27, believers united to God; union applied through faith; 31, whatsoever the saints possess or enjoy of God spiritually, is by faith; 33, called and separated by the word and Spirit of God. Cox appendix: par.4, Believe...by work of Spirit...effectual calling ; par.6, believe on Him to everlasting ; gospel...by which we have been converted; Par. 19, converted from unbelief. (first London)

XXII

FAITH is the gift of God, wrought in the hearts of the elect by the Spirit of God; by which faith they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings; and all things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and of the power and fulness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed.

Eph.2:8; John 6:29, 4:10; Phil.1:29; Gal.5:22; John 17:17; Heb.4:11,12; John 6:63.

XXIII

ALL those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away; seeing the gifts of God are without repentance; so that He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of His hands, and their names having been written in the book of life from all eternity.

Matt.7:24,25; John 13:10, 10:28,29; 1 Pet.1:4,5,6; Isa. 49:13,14,15,16.

XXIV

FAITH is ordinarily begotten by the preaching of the gospel, or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead.

Rom.10:17; 1 Cor.1:28; Rom.9:16; Ezek.16:16; Rom. 3:12, 1:16; Eph.1:19; Col.2:12.

XXV

THE preaching of the gospel to the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried, and risen again; who is made a prince and a Savior for such sinners as through the gospel shall be brought to believe on Him.

John 3:14,15, 1:12; Isa.55:1; John 7:37; 1 Tim.1:15; Rom. 4:5, 5:8; Acts 5:30,31, 2:36; 1 Cor.1:22,24.

XXVI

THE same power that converts to faith in Christ, carrieth on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same.

1 Pet.1:5; 2 Cor.12:9; 1 Cor.15:10; Phil.2:12,13; John 15:5; Gal.2:19,20.

XXVII

ALL believers are by Christ united to God; by which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come.

XXVIII

THOSE that have union with Christ, are justified from all their sins by the blood of Christ, which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins, and this applied (in manifestation of it) through faith.

1 John 1:7; Heb.10:14, 9:26; 2 Cor.5:19; Rom.3:23; Acts 13:38,39; Rom.5:1, 3:25,30.

XXIX

ALL believers are a holy and sanctified people, and that sanctification is a spiritual grace of the new covenant, and an effect of the love of God manifested in the soul, whereby the believer presseth after a heavenly and evangelical obedience to all the commands, which Christ as head and king in His new covenant hath prescribed to them.

1 Cor.12; 1 Pet.2:9; Eph.1:4; 1 John 4:16; Matt.28:20.

XXX

ALL believers through the knowledge of that justification of life given by the Father and brought forth by the blood of Christ have as their great privilege of that new covenant, peace with God, reconciliation, whereby they that were afar off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received atonement.

2 Cor.5:19; Rom.5:9,10; Isa.54:10; Eph.2:13,14, 4:7; Rom.5:10,11.

XXXI

ALL believers in the time of this life, are in a continual warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations and persecutions, being predestinated and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith.

Rom.7:23,24*; Eph.6:10,11, etc.; Heb.2:9,10; 2 Tim.3:12; Rom.8:29; 1 Thess.3:3; Gal.2:19,20; 2 Cor.5:7; Deut.2:5.

In his Appendix to this confession, Benjamin Cox states:

> "We teach that they only do, or can believe in Jesus Christ, to whom it is given to believe in Him by a special, gracious, and powerful work of His Spirit; and that this is (and shall be) given to the Elect in the time appointed of God for their effectual calling..." (IV); "...and that "to Christ all the prophets give witness, that through his name, whosoever believes in him shall receive remission of sins, Acts 10:43. And this is called "the word of the gospel," Acts 15:7. This is the gospel which Christ and His apostles preached, which we have received, and by which we have been converted unto Christ..." (IV).

Spilsbury:

> "I believe that God of his grace, in his own time, effectually calls such as shall be saved to the knowledge of the truth, who is said, of his own will to beget us by the word of truth; in which work of grace, nature is as passive, as a child in the parent's begetting of it; and so God by his Spirit works faith in the hearts of all such to believe in Christ, and his righteousness, only for justification. And thus they are made righteous before God in Christ, and so conformable to the will of the Father through the Son; and also made holy through the work of regeneration, and the Holy Spirit of grace dwelling in them;" (5); "And lastly, I do believe that there is a holy and blessed communion of saints, that God of his grace calls such as belong to life by election, unto the fellowship of His Son by the gospel, of which matter, God by His own word and spirit joins them together in his covenant of grace, and so constitutes his church..." (9). (Baptism, Spilsbury, 1642).

Miles:

"That it is by an effectual calling alone you may come to enjoy true light and salvation, 1 Peter 2:9. Think not therefore that you have either in your natural estate; but carefully use the means appointed by God to bring you to, and keep you with Christ for the obtaining of both..." (An Antidote... 1656, p. 14). (Keach,Skepp,Strong)

Second London

2nd person

CHAPTER X.—OF EFFECTUAL CALLING.

1. Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time (Romans viii. 30; xi. 7; Ephesians i. 10, 11; 2 Thessalonians ii. 13, 14) effectually to call by His word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation (Ephesians ii. 1-6) by Jesus Christ; enlightening their minds spiritually and savingly to (Acts xxvi. 18; Ephesians i. 17, 18) understand the things of God; taking away their (Ezekiel xxxvi. 26) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by His almighty power determining them (Deuteronomy xxx. 6; Ezekiel xxxvi. 27; Ephesians i. 9) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (Psalm cx. 3; Canticles i. 4) most freely, being made willing by His grace.

2. This effectual call is of God's free and special grace alone (2 Timothy i. 9; Ephesians ii. 8), not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His special grace (1 Corinthians ii. 14; Ephesians ii. 5; John v. 25); the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less (Ephesians i. 19, 20) power than that which raised up Christ from the dead.

3. Elect infants dying in infancy are (John iii. 3, 5, 6) regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

4. Others not elected, although they may be called by the ministry of the word (Matthew xxii. 14; xiii. 20, 21; Hebrews vi. 4, 5), and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly (John vi. 44, 45, 65; 1 John ii. 24, 25) come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion (Acts iv. 12; John iv. 22; xvii. 3) be saved, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.

2nd London Confession

CHAPTER XIV.—OF SAVING FAITH.

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ (2 Corinthians iv. 13; Ephesians ii. 8) in their hearts, and is ordinarily wrought by the ministry of the (Romans x. 14, 17) word; by which also, and by the administration of baptism and the Lord's Supper, prayer and other means appointed of God, it is increased (Luke xvii. 5; 1 Peter ii. 2; Acts xx. 32) and strengthened.

2. By this faith a Christian believeth to be true (Acts xxiv. 14) whatsoever is revealed in the word on the authority of God Himself, and also apprehendeth an excellency therein (Psalm xix. 7-10; cxix. 72) above all other writings, and all things in the world, as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His working and operations; and so is enabled to (2 Timothy i. 12) cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the (John xv. 14) commands, trembling at the (Isaiah lxvi. 2) threatenings, and embracing the (Hebrews xi. 13) promises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to Christ, accepting, receiving and resting upon (John i. 12; Acts xvi. 31; Galatians ii. 20; Acts xv. 11) Him alone for justification, sanctification and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak (Hebrews v. 13, 14; Matthew vi. 30; Romans vi. 19, 20) or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith (2 Peter i. 1) and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets (Ephesians vi. 16; 1 John v. 4, 5) the victory, growing up in many to the attainment of a full (Hebrews vi. 11, 12; Colossians ii. 2) assurance through Christ, who is both the author (Hebrews xii. 2) and finisher of our faith.

CHAPTER XX.—OF THE GOSPEL, AND OF THE EXTENT OF THE GRACE THEREOF.

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ (Genesis iii. 15), the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the (Revelation xiii. 8) gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by Him, is revealed only by (Romans i. 17) the word of God; neither do the works of creation or providence, with the light of nature (Romans x. 14, 15, 17), make discovery of Christ, or of grace by Him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel (Proverbs xxix. 18; Isaiah xxv. 7; Isaiah lx. 2, 3), should be enabled thereby to attain saving faith or repentance.

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts, for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the (Psalm cxlvii. 20; Acts xvi. 7) sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did (Romans i. 18, etc.) make, or can so do; and therefore in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, insuperable (Psalm cx. 3; 1 Corinthians ii. 14; Ephesians i. 19, 20) work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life, without which no other means will effect (John vi. 44; 2 Corinthians iv. 4, 6) their conversion unto God.

Keach, Parables

Keach - Parables 162-163

VIII

But the other fell into good ground, and brought forth fruit, &c.—Matt. xiii. 8
But he that received the seed into good ground is he that heareth the word, and understandeth it, and beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty, ver. 23.
But that on the good ground, are they which with an honest and good heart having heard the word, keep it, and bring forth fruit with patience.—Luke xviii. 15.

THIS is the fourth sort of ground, and that only which is good; all the other three was very bad and unfruitful.

First, there are five things mentioned concerning this good ground, or those who are honest hearers.

1. They hear the word.
2. They understand it.
3. They keep it.
4. They bring forth fruit (though not all to the same degree).
5. They bring forth fruit with patience. Though all do not bring forth the same quantity of fruit, yet all have good and honest hearts, and it is the same fruit in quality.

Doct. Some ground is good, or some hearers are sincere and honest-hearted persons.

In speaking to this,

1. I shall show you, how this ground came to be good.
2. Show what a good and honest heart is.

All ground naturally bad.

1. Negatively, there is no ground naturally good, but all is alike evil and barren. "Every imagination of men's hearts (yea, the hearts of men) are evil, and that continually," Gen. vi. 5. All by nature are children of wrath, there is none that understandeth, &c. Eph. ii. 3. "All are gone out of the way, there is none that doeth good, no not one, there is no difference, &c. Rom. iii. 11, 12, 13. Jews and Gentiles, the elect and reprobate, are all alike by nature.

2. Therefore in the affirmative, the difference is of God's making; as he makes one Christian to excel another in gifts and graces, so he only it is that makes the difference between some hearers and others.

(1. Good ground pre-supposeth a previous work of the Holy Spirit, to prepare it and make it fit to receive the seed, at, or before the sowing of it, which is showed by another metaphor; the Word of God is compared to a plough; "He that sets his hand to the plough, &c." Luke ix. 62. The plough is the Gospel, and he that setteth his hand to it, is one that professeth the Gospel. Plough up the fallow-ground, and sow not among thorns, that ground that is not well ploughed and manured before the seed is sown, is bad. Every man's heart naturally lies barren, stony or thorny, until by the convictions of the word and Spirit it is prepared or ploughed up. This way only the heart of a sinner is made good. God breaks the hard and rocky heart to pieces, and makes soft and tender; "He takes away the heart of stone and gives a heart of flesh," Ezek. xxxvi. 26. Not that this is done be-

fore the seed of the word is sown, or grace is infused, but it is at one and the same time; the same word is as a plough, and also seed to these hearers, yet the first work of the Spirit on God's elect in order of nature, as to its operation, is that of conviction. "He shall convince the world of sin," &c. John xvi. 7, 8. And then follows regeneration, a new heart, in which heart the seed of the word (i. e.,) true holiness springs up, and such only brings forth fruit. The tree must first be made good. No man can make his own evil heart good, he cannot make himself a new heart, no, that is the work of the Holy Spirit. "Create in me a clean heart," Psal. li. 10; it is done by Almighty power, it is a creating operation, "A new heart will I give them," &c. Ezek. xxxvi. 26. The same seed that produceth faith in the soul, doth by powerful convictions melt and mollify the heart, and also purges and purifies it, and so the ground becomes good. And this work is done at once, in a moment. God works not as man works, man first ploughs, and then sows; but God doth both together by the seed of the word, and workings of his Spirit on the soul.

How the heart comes to be good.

1. There is therefore first the grace of preparation in order of nature, the ground is ploughed up; i. e., every faculty of the soul is effectually wrought upon; the work of the plough, (saith one) is but *opus ordinabile*, a preparative work; in order to sowing the seed, the ground must be well ploughed; there must be no baulks, all the thorns, briars, and nettles must be turned up by the roots. So the Holy Spirit works upon the whole heart, and changes every faculty as to its evil quality, both the conscience, judgment, understanding, the will and the affections.

2. Then the new heart follows, or the renovation of the whole soul appears.

3. There are also the heavenly influences; the seed is watered by sweet showers, and by the shinings or fructifying influences of the sun: so God causes the dew and showers of his grace, and the shinings and fructifying influences of the Sun of righteousness, to descend upon the hearts of these hearers; the Spirit sprinkles daily the blood of Christ, or applies the virtue thereof to their souls, and that causes them to grow and bring forth much fruit: and as it is observed, the blood of beasts, applied to the root of trees, makes them very fruitful; so the heart, I say, becomes fruitful through the virtue of Christ's blood applied by faith.

Secondly, I shall show you what kind of a heart a good heart is, or in what respect it may be called a good heart.

How to know a good heart.

I. A good heart is a new heart, and regenerated heart.

II. It is a heart united to God and to Jesus Christ: union with Christ makes the heart good; it is a heart that loves Christ, delights in Christ, that cleaves to him in all cordial affections; it is not divided between Christ and sin, nor between Christ and the world.

III. It is a believing heart; such believe with all their heart, or with a whole heart, trusting in Christ, resting on Christ alone, and on nothing else, for righteousness, justification, and eternal life, Acts viii. 37. They that have a good and honest heart, rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3; such account all things but as dung in comparison with Jesus Christ; he is most dear and precious to them; they suffer the loss of all things for the excellency of the knowledge of Jesus Christ, Phil. iii. x, 9; whatsoever they did before, with Paul, account gain to them, is parted with for Christ.

IV. A good and honest heart is a humble heart, a tender and contrite heart, Hab. ii. 4; it is not a heart lifted up; "Behold his soul, that is lifted up, is not upright in him."

Quest. What is it to have a heart lifted up?

1. Answ. To be strongly conceited of themselves, as to their parts and attainments above others, because of their learning, natural or acquired parts, or spiritual gifts, casting a slight and contempt upon others, as if they were not worth regard, in comparison of themselves; some men glory in their knowledge of the tongues, and cast all others under reproach, that have not human learning, magnifying that above the Spirit's teachings, or the gifts and graces thereof; "Be not wise in thine own eyes," Prov. iii. 7; there is more hope of a fool than of him. A humble Christian thinks he knows nothing, or has not the knowledge of a man; thus Agur; "Sure I am more brutish than any man, and have not the understanding of a man," Prov. xxx. 2: but a proud person is puffed up with a conceit of his own understanding.

2. Such who think others can teach them no more than they know already.

3. Such who are so conceited of their own wisdom, that when they have sucked in a principle, wherein they differ from the whole body of the godly, and have no arguments to defend it from God's word; yet will go on and maintain it, and though they have no answer, yet will not hold their peace.

Keach - Metaphors 532-533

Secondly, should we speak of warlike achievements, what history in this respect can compare the history of the Gospel, was there ever such a champion as Jesus Christ, or such terrible battles fought as were fought by him? as witness that glorious battle of his with Satan the mighty king of the bottomless pit: also those conflicts he had with sin and wrath in the garden; and last of all with death the king of terrors, over all which he obtained a perfect conquest, Matt. iv. 3, 11.

Thirdly, As touching great rarities and wonderful things, which some histories abound withal; none afford such wonders as doth the Gospel, is it not marvellous that a woman should compass a man? That he that made the world should be born of a woman? That the ancient of days should become a child? That death should be destroyed by death? and many other like mysteries the Gospel abounds with.

Secondly, As the word and Gospel of God is glorious in respect of the historical part thereof, so its glory appears in respect of those titles or epithets given to it.

I. It is called the word of reconciliation.

1. Because it shows how peace and reconciliation is made between an offended God and offending creatures.

2. Because by it terms of reconciliation are offered to poor sinners.

3. Because it is the medium or means God offered to remove the enmity that is in sinners' hearts.

II. It is called the Gospel of the grace of God, and may well be so termed, Acts xx. 24.

1. In respect of the testimony that is borne therein of God's great grace and favour to men in giving Jesus Christ for them.

2. In respect of its being the clearest discovery of God's grace that ever was afforded to the children of men.

3. Because it is the instrument or means by which God works grace, or makes the souls of men gracious, who were once void thereof and ungodly, so that "Faith comes by hearing, and hearing by the word of God," Rom. x. 17.

4. Because it is the way by which God increaseth, strengthens, and perfects his blessed grace in the souls of his elect, Eph. iv. 12.

III. The Gospel is called the Gospel of peace, Eph. vi. 15.

1. It is a message of peace; "Peace, peace to him that is afar off, and to him that is near." "And came and preached peace to you which were afar off, and to them that were nigh," Isa. lvii. 19, Eph. ii. 17.

2. Because it is that, which being received, alone pacifies the conscience of a wounded sinner, "He sent his word and healed them," Psal. cvii. 20.

3. Because as an instrument it brings the soul into a state of peace and friendship with God, and reconciles men one to another.

IV. It is called "The Gospel of the kingdom," Matt. xxiv. 14.

1. Because it discovers the Gospel Church which is called often in the holy scripture, "The kingdom of God," Luke x. 11.

2. It shows the way into the kingdom of God.

3. It fits and prepares men and women for Christ's spiritual kingdom, Matt. xi. 12.

4. It contains all the laws, ordinances, and customs of the kingdom.

5. It enriches all the true and sincere subjects of the kingdom.

6. In it are contained all the privileges and immunities of the kingdom.

7. It shows men the ready way to the kingdom of glory, and from hence may fitly be called the Gospel of the kingdom.

V. The Gospel is called "The Word of life," Phil. ii. 16.

1. Because it shows who is our life, Col. iii. 4.

2. It shows the way how we come to be made alive, viz., by Christ receiving the Spirit of life for us as Mediator, and laying down the price of his own blood, he died that we might live. "I am come that they might have life, and that they might have it more abundantly," John x. 10.

3. The Gospel may be called the word of life, because by the help of the Spirit it works life in us, it is hereby we are quickened, and raised from death to life, "The dead," saith our Saviour, "shall hear the voice of the Son of God, and they that hear shall live," John v. 25.

4. It is by the word and Gospel of God life is maintained in us, it is the support of our spiritual life.

"Man lives not by bread alone, but by every word that proceedeth out of the mouth of God," Matt. iv. 4.

5. It leads to eternal life, all those who believe and follow the holy rules and directions thereof.

VI. The Gospel is called "The power of God unto salvation," Rom. i. 16, *i. e.* a mighty and glorious instrument or means of God's saving power: metalepsis.

VII. The Gospel is called the joyful sound, the law was a sound of fears and terror, a sound or voice of words that were exceeding dreadful. The Gospel is the antitype of the sounding of the trumpet of the great jubilee, to proclaim full liberty and freedom from all bondage and tyranny of sin, Satan, hell and wrath, Heb. xii. 19, Lev. xxv. 8—10.

VIII. The Gospel is called the unsearchable riches of Christ, Eph. ii. 8.

1. It shows how rich our Mediator and Husband is, "In him are hid all the treasures of wisdom and knowledge, it pleased the Father that in him all fulness should dwell," Col. ii. 3, and i. 19.

2. It shows the nature of his riches both of grace and glory.

3. The Gospel makes all spiritually and gloriously rich, who truly receive it, though never so poor before, Eph. i. 17, 18, and iii. 16.

4. All true riches are communicated to us through the Gospel, such that would have this golden ore must dig in this mine, this is the field where the pearl lies hid.

IX. The Gospel is called "The Word of faith," Rom. x. 8.

1. It presents the object before the soul.
2. It opens the way to see this object.
3. It gives, by means of the Spirit, a hand to take hold of the object.

X. The Gospel is called the faithful word. Because whatever his promises are, they are faithfully performed, Tit. i. 9.

XI. It is called the ministration of the Spirit, 2 Cor. iii. 9, because through it persons come to receive the Spirit, "Received ye," saith the apostle, "the Spirit by the works of the law, or by the hearing of faith," Gal. iii. 2.

XII. It is called the Gospel of salvation.

1. It interesteth the soul, through the Spirit, into salvation, as well as shows the way of it.

2. There is no other way of salvation but that which is revealed or manifested therein.

XIII. It is called the glorious Gospel of God.

1. The glory of God shines forth in it.

2. It was the glorious contrivance of his eternal wisdom.

3. It wholly exalts God, and sets him forth in all his blessed and most glorious attributes and perfections, beyond what any other ministration whatsoever doth.

XIV. The Gospel is called a book, Rev. xxii. 18.

1. Yea, it is a book by the inspiration of God, as all holy scriptures were. All other books, save the Bible are human, but this is sacred and divine.

2. There is a blessing pronounced to him that reads this book, Rev. i. 3.

3. And a much greater blessing to him that understands it, and keeps the things therein contained.

4. It is a book of all truth and no error, can that be said of any other book?

5. It is a book ratified and confirmed by wonders.

6. It is a book that all other books point to. Moses points to it, the Prophets point to it, all holy books of godly men point to it.

SHEPP

CHAP. VII.

Shewing the peculiar Work of the Spirit, and the peculiar Epithets he bears with respect to Conversion under the New Testament, with the Use and Application of the whole.

THE sixth head was to shew you out of the holy scriptures, that the Spirit of God hath a peculiar work and office under the New Testament-administration, as given of the Father, and sent forth by Christ to accompany the word of the gospel in its public ministration in the world; and also that in respect of the church of Christ and its particular members, he has diverse peculiar epithets, and much work to do upon their souls, in beginning, carrying on, and completing the whole work of faith with power; thereby bringing them into a state of grace, and then preserving and fitting them for glory. In the prosecution of which I shall shew you more generally from the testimony of scripture-evidence, that the Holy Spirit hath a special office and trust committed to him under the New Testament, both with respect to common convictions and illumination, and also as to the calling and converting the elect, and bringing them to saving faith in the Lord Jesus: and then more particularly, shall set before you the special titles and epithets given him in the scripture, as expressive of the special work he hath to do, and office he sustains; as sent by the Father and Son, as the great efficient and guide of the church, his spouse and mystical body, the fulness of him who filleth all in all, in order to the growth, comfort, and perseverance of the whole body.

First of all, you are to take notice that the gospel, for special reasons, is called the "ministration of the Spirit," 2 Cor. iii. 8; first, as he is under that dispensation, and by its ministry more plentifully bestowed and sent forth, both into the world and church; and that in his gifts and operations, both ordinary and extraordinary: which as to the manner and plenty, he was not so manifestly given under the law, either as given at Sinai, or read daily in their synagogues; hence the apostle

challengeth so much as a single instance from the Galatians: "This only would I know of you, received ye the Spirit by the works of the law, or by the hearing of faith? He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?" Gal. iii. 2, 5.

But then, secondly, the gospel-ministry and state is the Spirit's ministry, for he thereby goeth forth into the world, and worketh common convictions upon mankind in general, wherever the gospel cometh: and so throweth down every high thing that standeth in its way, so far as way is to be made for common light, conviction and reformation in the Christian world. Thus, all the progress that the gospel ever made, either among the Jews or Gentiles, as to giving them a conviction of Christ being come in the flesh; and that Jesus of Nazareth is he, was from the more general work and the office of the Holy Spirit with the word of the gospel of an incarnate, crucified, risen, and ascended Jesus, as was by him foretold, saying; "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove or convince the world of sin, and of righteousness, and of judgment," John xvi. 7, 8. And so all the more slight or common convictions, which either go off or end in despair, and also common illuminations, tastes and gifts, in such where the heart is never savingly reached and renewed, even these are all from the Holy Spirit, and are wrought by him only, by the gospel-ministration; and are peculiarly styled the "Gifts of the Holy Spirit," Heb. vi. 4, 5, and the powers of the present new Christian world, which the Jews always styled the world to come.

But then, thirdly, the gospel is called the ministration of the Spirit, in contradistinction from the law, which is styled "a dead letter," 2 Cor. iii. 6, 7; not only for that it is the ministration of death and condemnation, but for that it is a ministry that afforded no life nor spirit, to make it a quickening ministration to the worshippers under the law; whereas life and righteousness are ministered by the Spirit in the gospel; and so the words themselves, by a figure, are said to be spirit and life, because the quickening Spirit and power of God attended the same.

And, lastly, the gospel is the ministration of the Spirit, in that, by its ministry, the Spirit worketh all saving conviction and faith in the souls of God's chosen ones; and carrieth on and finisheth the the same by his own power; and that still by the gospel as the means: for as the gospel itself worketh not, nor effecteth any thing but by the Spirit, so the Spirit worketh not but by the word, both going together, by covenant-settlement and agreement, as it is written, "As for me (saith the Father to Messias,) this is my covenant with thee, saith the Lord, my Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever," Isai. lix. 21. Thus, Messias stands as everlasting Father at the head of his spiritual seed and offspring, and first receiveth the Spirit and word for himself, as in their nature, and as being the true prophet sent of God into the world, having God's Spirit resting or abiding on him, and God's word in his mouth and ministry; thus it was that the words he spake as the great prophet, and the works he wrought were not his own, but his who sent him, John xiv. 10; and having the Spirit not by measure, but in his infinite and unlimited power and Godhead, as proceeding from him and the Father, he could speak as never man spake, and say more than any others dare; as it is written, "And the words that I speak, they are SPIRIT, and they are LIFE," John vi. 63. And now from out of his fulness all his receive, who are sent of him to preach the word of life to a lost world: and as he was God's mouth, so his ministers are his mouth to the people: and as his word is in their mouths, so also is his Spirit as certainly given to attend the daily and constant ministration of the same, that so it may, by the elect, be received, not as the "word of man, but, as it is in truth, the word of God," 1 Thess. ii. 13; which inwardly and effectually worketh in them that believe.

The seed of Messias are believers; he hath no fleshly carnal seed, begot by natural generation, but only a spiritual seed, begotten by the word of truth and the Spirit of regeneration. His seed are not the natural offspring, but the successive generations of believers converted by the ministry, to whom his ministers are as spiritual parents; and thus, according to the Father's covenant-promise, the word and Spirit are to be continued in the church, the latter in order to make the ministry of the word successful and efficacious to the end of the world; as it is written, "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed," Psal. lxxii. 17. And hence, all true gospel-ministers of Christ's choosing, calling, gifting, and sending forth into the work of the harvest, are styled ministers of the Spirit, i. e. the gospel, as it is opposed to the dead letter and ministry of the law: and also for that under their ministry, the Spirit was at first given to others, not only in its extraordinary gifts, but also in its grace and efficacious work upon the

heart in effectual calling, conversion, and perseverance. Thus, as to the Spirit's office in general, as given to Christ, and by him sent forth into the church, both to convince the world, so as to bring it universally over to Christianity in God's own time; and also to convert and save the elect, and assist and comfort the church, and guide her safe through all storms and dangers.

Thus more generally. But to be particular; the works of the Spirit of God under the ministry of the gospel, as the great efficient, who works all in us and for us, shall be considered in this order:

First, He is the Spirit of the new birth. He works the new heart; it is his own peculiar work in the soul.

Secondly, He is the Spirit of grace, to give and implant all grace in the soul. He is in a peculiar manner styled the Spirit of grace, because grace comes only by him. It is his gift and his work.

Thirdly, He is the Spirit of Holiness under the gospel. Because all evangelical holiness flows from the indwelling of the Spirit in the hearts and souls of believers. And if you talk of holiness without the Spirit, and the quickening work of the Spirit of God in your souls, you talk of nothing but the whiting of a post, or daubing over an old wall. He is the very life and Spirit of all gospel-holiness; and without him no man can see God, neither can there be any true holiness in your life and conversation.

Fourthly, He is the Spirit of all gifts that are either for the ornament, or use, or profit of the church, or for particular persons. He is the disposer of them all.

Fifthly, He it is that carries on and finishes the work of God upon the soul. And shall we lose the Spirit, or give up to a ministry without the Spirit? Shall we look upon all this as nothing? Either these things are not so, or else the work of the Spirit, the person and office of the Spirit are more to be valued than every one is aware of, and earnestly to be contended for.

Now, whether these things are so or no, I shall leave to your judgments under the word and Spirit's guidance, and under the consideration of the scriptures hereafter named.

First, as to the new birth, which is the beginning of all religion. Tell me not how long thou hast been a professor, without it be as an introduction to shew how long thou hast been born again. Tell me how the work of God hath passed upon thy own soul. Canst thou answer to thyself and agreeable to the word, that puzzling question which posed Nicodemus a teacher in Israel? and that was the doctrine of the new birth, as it is a being born from above, a being born of water and the Spirit. Father and the Son on the behalf of the elect; in which God hath promised, he will give a pure, new, and clean heart; he will work a special saving change upon the soul; which promises would be useless and insignificant, if the creature could give himself this new heart; whatever thoughts men may have of their own power in a state of nature, they will find other things, if the Spirit of God comes to work effectually upon them. I have often compared the state of man by nature, with respect to his notion or ability, to a person in a fever, who thinks that he is stronger than other people: he tells them that he is well, and as strong as any body, &c. But alas! they that sit by him pity him; knowing that it all proceeds from the height of the distemper. Let but that be abated, and the man begins to feel a real weakness: he that was so strong that others could hardly hold him in his bed, cannot now so much as raise himself. When the Spirit of God comes to convince a sinner, he shews the soul its own weakness, and insufficiency. Now it is to be feared, there are but few among professors that have been made, from a felt experience of their own weakness, to cry out, "Turn me, and I shall be turned;" and but few to be found who are constant supplicants at the throne of grace, as David, saying, "create in me a clean heart, O God, and renew a right Spirit within me," Psal. li. 10. Professors are many. Many have the lamp, but few the oil. How few among the heap of professors have known the effectual work of God upon their souls. Conversion is a great work; and among the many professors, it is to be feared, the sound true converts are but few.

Secondly, If there be such an exceeding greatness of power, to be put forth upon the hearts of those who shall be converted, in order to turn them effectually; we may, without breach of charity, infer, that those who oppose and deny the power of the gospel are destitute of this work. Such men set themselves against the work of the Spirit; they cast contempt and reproach upon his person and office, and on the work of the Spirit of God upon the heart; being destitute of that Spirit, they blaspheme and reproach him. They who have seen an excellency in the person of Christ, and the need of him, as their alone Saviour, cannot speak slightly of him; and they who have also seen the need of a new heart and a new spirit, and that this is a special work of the Spirit of God in and upon the soul, cannot speak slightly of the Spirit and his operations.

Strong, Theology

B. The Scriptural view is that regeneration, so far as it secures an activity of man, is accomplished through the instrumentality of the truth. Although the Holy Spirit does not in any way illuminate the truth, he does illuminate the mind, so that it can perceive the truth. In conjunction with the change of man's inner disposition, there is an appeal to man's rational nature through the truth. Two inferences may be drawn:

(*a*) Man is not wholly passive at the time of his regeneration. He is passive only with respect to the change of his ruling disposition. With respect to the exercise of this disposition, he is active. Although the efficient power which secures this exercise of the new disposition is the power of God, yet man is not therefore unconscious, nor is he a mere machine worked by God's fingers. On the other hand, his whole moral nature under God's working is alive and active. We reject the "exercise-system," which regards God as the direct author of all man's thoughts, feelings, and volitions, not only in its general tenor, but in its special application to regeneration.

Shedd, Dogm. Theol., 2:503 — "A dead man cannot assist in his own resurrection." This is true so far as the giving of life is concerned. But once made alive, man can, like Lazarus, obey Christ's command and "come forth" (John 11:43). In fact, if he does not obey, there is no evidence that there is spiritual life. "In us is God; we burn but as he moves" — "Est deus in nobis; agitante calescimus illo." Wireless telegraphy requires an attuned receiver; regeneration attunes the soul so that it vibrates responsively to God and receives the communications of his truth. When a convert came to Rowland Hill and claimed that she had been converted in a dream, he replied: "We will see how you walk, now that you are awake."

Lord Bacon said he would open every one of Argus's hundred eyes, before he opened one of Briareus's hundred hands. If God did not renew men's hearts in connection with our preaching of the truth, we might well give up our ministry. E. G. Robinson: "The conversion of a soul is just as much according to law as the raising of a crop of turnips." Simon, Reconciliation, 277 — "Though the mere preaching of the gospel is not the cause of the conversion and revivification of men, it is a necessary *condition* — as necessary as the action of light and heat, or other physical agencies, are on a germ, if it is to develop, grow, and bear its proper fruit."

(*b*) The activity of man's mind in regeneration is activity in view of the truth. God secures the initial exercise of the new disposition which he has wrought in man's heart in connection with the use of truth as a means. Here we perceive the link between the efficiency of God and the activity of man. Only as the sinner's mind is brought into contact with the truth, does God complete his regenerating work. And as the change of inward disposition and the initial exercise of it are never, so far as we know, separated by any interval of time, we can say, in general, that Christian work is successful only as it commends the truth to every man's conscience in the sight of God (2 Cor. 4:2).

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In Eph. 1:17, 18, there is recognized the divine illumination of the mind to behold the truth — "may give unto you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened, that ye may know what is the hope of his calling." On truth as a means of regeneration, see Hovey, Outlines, 192, who quotes Cunningham, Historical Theology, 1:617 — "Regeneration may be taken in a limited sense as including only the first impartation of spiritual life . . . . or it may be taken in a wider sense as comprehending the whole of that process by which he is renewed or made over again in the whole man after the image of God, — *i. e.*, as including the production of saving faith and union to Christ. Only in the first sense did the Reformers maintain that man in the process was wholly passive and not active; for they did not dispute that, before the process in the second and more enlarged sense was completed, man was spiritually alive and active, and continued so ever after during the whole process of his sanctification."

Dr. Hovey suggests an apt illustration of these two parts of the Holy Spirit's work and their union in regeneration: At the same time that God makes the photographic plate sensitive, he pours in the light of truth whereby the image of Christ is formed in the soul. Without the "sensitizing" of the plate, it would never fix the rays of light so as to retain the image. In the process of "sensitizing," the plate is passive; under the influence of light, it is active. In both the "sensitizing" and the taking of the picture, the real agent is not the plate nor the light, but the photographer. The photographer cannot perform both operations at the same moment. God can. He gives the new affection, and at the same instant he secures its exercise in view of the truth.

For denial of the instrumentality of truth in regeneration, see Pierce, in Bap. Quar., Jan. 1872:52. *Per contra*, see Anderson, Regeneration, 89–122. H. B. Smith holds middle ground. He says: "In adults it [regeneration] is wrought most frequently by the word of God as the instrument. Believing that infants may be regenerated, we cannot assert that it is tied to the word of God absolutely." We prefer to say that, if infants are regenerated, they also are regenerated in conjunction with some influence of truth upon the mind, dim as the recognition of it may be. Otherwise we break the Scriptural connection between regeneration and conversion, and open the way for faith in a physical, magical, sacramental salvation. Squier, Autobiog., 368, says well, of the theory of regeneration which makes man purely passive, that it has a benumbing effect upon preaching: "The lack of expectation unnerves the efforts of the preacher; an impression of the fortuitous presence neutralizes his engagedness. This antinomian dependence on the Spirit extracts all vitality from the pulpit and sense of responsibility from the hearer, and makes preaching an *opus operatum*, like the baptismal regeneration of the formalist." Only of the first element in regeneration are Shedd's words true: "A dead man cannot assist in his own resurrection" (Dogm. Theol., 2:503).

Squier goes to the opposite extreme of regarding the truth alone as the cause of regeneration. His words are none the less a valuable protest against the view that regeneration is so entirely due to God that in no part of it is man active. It was with a better view that Luther cried: "O that we might multiply living books, that is, preachers!" And the preacher is successful only as he possesses and unfolds the truth. John took the little book from the Covenant-angel's hand and ate it (Rev. 10:8–11). So he who is to preach God's truth must feed upon it, until it has become his own. For the Exercise-system, see Emmons, Works, 4:339–411; Hagenbach, Hist. Doct., 2:439.

5. *The Nature of the Change wrought in Regeneration.*

A. It is a change in which the governing disposition is made holy. This implies that:

(*a*) It is not a change in the substance of either body or soul. Regeneration is not a physical change. There is no physical seed or germ implanted in man's nature. Regeneration does not add to, or subtract from, the number of man's intellectual, emotional or voluntary faculties. But regeneration is the giving of a new direction or tendency to powers of affection which man possessed before. Man had the faculty of love before, but his love was supremely set on self. In regeneration the direction of that faculty is changed, and his love is now set supremely upon God.

Eph. 2:10 — "created in Christ Jesus for good works" — does not imply that the old soul is annihilated, and a new soul created. The "old man" which is "crucified" — (Rom. 6:6) and "put away" (Eph. 4:22) is simply the sinful bent of the affections and will. When this direction of the dispositions is changed, and becomes holy, we can call the change a new birth of the old nature, because the same *faculties* that acted before are acting now, the only difference being that now these faculties are set toward God and purity. Or, regarding the change from another point of view, we may speak of man as having a "new nature," as "recreated," as being a "new creature," because this *direction* of the affection and will, which ensures a different life from what was led before, is something totally new, and due wholly to the regenerating act of God. In 1 Pet. 1:23 — "begotten again, not of corruptible seed, but of incorruptible" — all materialistic inferences from the word "seed," as if it implied the implantation of a physical germ, are prevented by the following explanatory words: "through the word of God, which liveth and abideth."

So, too, when we describe regeneration as the communication of a new life to the soul, we should not conceive of this new life as a *substance* imparted or infused into us. The new life is rather a new direction and activity of our own affections and will. There is, indeed a union of the soul with Christ; Christ dwells in the renewed heart; Christ's entrance into the soul is the *cause* and *accompaniment* of its regeneration. But this entrance of Christ into the soul is not *itself* regeneration. We must distinguish the effect from the cause; otherwise we shall be in danger of a pantheistic confounding of our own personality and life with the personality and life of Christ. Christ is indeed our life, in the sense of being the cause and supporter of our life, but he is not our life in the sense that, after our union with him, our individuality ceases. The effect of union with Christ is rather that our individuality is enlarged and exalted (John 10:10 — "I came that they may have life, and may have it abundantly." See page 799, (c).

We must therefore take with a grain of allowance the generally excellent words of A. J. Gordon, Twofold Life, 22 — "Regeneration is the communication of the divine nature to man by the operation of the Holy Spirit through the word (2 Pet. 1:4). . . . As Christ was made partaker of human nature by incarnation, that so he might enter into truest fellowship with us, we are made partakers of the divine nature, by regeneration, that we may enter into truest fellowship with God. Regeneration is not a change of nature, *i. e.*, a natural heart bettered. Eternal life is not natural life prolonged into endless duration. It is the divine life imparted to us, the very life of God communicated to the human soul, and bringing forth there its proper fruit." Dr. Gordon's view that regeneration adds a new substance or faculty to the soul is the result of literalizing the Scripture metaphors of creation and life. This turning of symbol into fact accounts for his tendency toward annihilation doctrine in the case of the unregenerate, toward faith cure and the belief that all physical evils can be removed by prayer. E. H. Johnson, The Holy Spirit: "Regeneration is a change, not in the quantity, but in the quality, of the soul." E. G. Robinson, Christian Theology, 320 — "Regeneration consists in a divinely wrought change in the moral affections."

So, too, we would criticize the doctrine of Drummond, Nat. Law in the Spir. World: "People forget the persistence of force. Instead of transforming energy, they try to create it. We must either depend on environment, or be self-sufficient. The 'cannot bear fruit of itself' (John 15:4) is the 'cannot' of natural law. Natural fruit flourishes with air and sunshine. The difference between the Christian and the non-Christian is the difference between the organic and the inorganic. The Christian has all the characteristics of life: assimilation, waste, reproduction, spontaneous action." See criticism of Drummond, by Murphy, in Brit. Quar., 1884: 118–125 — "As in resurrection there is a physical connection with the old body, so in regeneration there is a natural connection with the old soul." Also, Brit. Quar., July, 1880, art.: Evolution Viewed in Relation to Theology — "The regenerating agency of the Spirit of God is symbolized, not by the vitalization of dead matter, but by the agency of the organizing intelligence which guides the evolution of living beings." Murphy's answer to Drummond is republished, Murphy's Natural Selection and Spiritual Freedom, 1–33 — "The will can no more create force, either muscular or mental, than it can create matter. And it is equally true that for our spiritual nourishment and spiritual force we are altogether dependent on our spiritual environment, which is God." In "dead matter" there is no sin.

Drummond would imply that, as matter has no promise or potency of life and is not responsible for being without life (or "dead," to use his misleading word), and if it ever is to live must wait for the life-giving influence to come unsought, so the human soul is not responsible for being spiritually dead, cannot seek for life, must passively wait for the Spirit. Plymouth Brethren generally hold the same view with

Drummond, that regeneration *adds* something — as *vitality* — to the substance of the soul. Christ is transsubstantiated into the soul's substance; or, the πνεῦμα is added. But we have given over talking of vitality, as if it were a substance or faculty. We regard it as merely a mode of action. Evolution, moreover, uses what already exists, so far as it will go, instead of creating new; as in the miracle of the loaves, and as in the original creation of man, so in his recreation or regeneration. Dr. Charles Hodge also makes the same mistake in calling regeneration an "origination of the principle of the spirit of life, just as literal and real a creation as the origination of the principle of natural life." This, too, literalizes Scripture metaphor, and ignores the fact that the change accomplished in regeneration is an exclusively moral one. There is indeed a new entrance of Christ into the soul, or a new exercise of his spiritual power within the soul. But the effect of Christ's working is not to add any new faculty or substance, but only to give new direction to already existing powers.

(*b*) Regeneration involves an enlightenment of the understanding and a rectification of the volitions. But it seems most consonant with Scripture and with a correct psychology to regard these changes as immediate and necessary consequences of the change of disposition already mentioned, rather than as the primary and central facts in regeneration. The taste for truth logically precedes perception of the truth, and love for God logically precedes obedience to God; indeed, without love no obedience is possible. Reverse the lever of affection, and this moral locomotive, without further change, will move away from sin, and toward truth and God.

Texts which seem to imply that a right taste, disposition, affection, logically precedes both knowledge of God and obedience to God, are the following: Ps. 34:8 — "Oh taste and see that Jehovah is good"; 119:36 — "Incline my heart unto thy testimonies"; Jer. 24:7 — "I will give them a heart to know me"; Mat. 5:8 — "Blessed are the pure in heart; for they shall see God"; John 7:17 — "If any man willeth to do his will, he shall know of the teaching, whether it is of God"; Acts 16:14 — of Lydia it is said: "whose heart the Lord opened to give heed unto the things which were spoken by Paul"; Eph. 1:18 — "having the eyes of your heart enlightened." "Change the centre of a circle and you change the place and direction of all its radii."

The text John 1:12, 13 — "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" — seems at first sight to imply that faith is the condition of regeneration, and therefore prior to it. But if ἐξουσίαν here signifies the 'right' or 'privilege' of sonship, it is a right which may presuppose faith as the work of the Spirit in regeneration — a work apart from which no genuine faith exists in the soul. But it is possible that John means to say that, in the case of all who received Christ, their power to believe was *given* to them by him. In the original the emphasis is on 'gave,' and this is shown by the order of the words"; see Hovey, Manual of Theology, 345, and Com. on John 1:12, 13 — "The meaning would then be this: 'Many did not receive him; but some did; and as to all who received him, he *gave* them grace by which they were enabled to do this, and so to become God's children.'"

Ruskin: "The first and last and closest trial question to any living creature is, 'What do you like?' Go out into the street and ask the first man you meet what his taste is, and, if he answers candidly, you know him, body and soul. What we like determines what we are, and is the sign of what we are; and to teach taste is inevitably to form character." If the taste here spoken of is moral and spiritual taste, the words of Ruskin are sober truth. Regeneration is essentially a changing of the fundamental taste of the soul. But by taste we mean the direction of man's love, the bent of his affections, the trend of his will. And to alter that taste is not to impart a new faculty, or to create a new substance, but simply to set toward God the affections which hitherto have been set upon self and sin. We may illustrate by the engineer who climbs over the cab into a runaway locomotive and who changes its course, not by adding any new rod or cog to the machine, but simply by reversing the lever. The engine slows up and soon moves in an opposite direction to that in which it has been going. Man needs no new faculty of love; he needs only to have his love set in a new and holy direction; this is virtually to give him a new birth, to make him a new creature, to impart to him a new life. But being born again, created anew, made alive from the dead, are physical metaphors, to be interpreted not literally but spiritually.

(c) It is objected, indeed, that we know only of mental substance and of mental acts, and that the new disposition or state just mentioned, since it is not an act, must be regarded as a new substance, and so lack all moral quality. But we reply that, besides substance and acts, there are habits, tendencies, proclivities, some of them native and some of them acquired. They are voluntary, and have moral character. If we can by repeated acts originate sinful tendencies, God can surely originate in us holy tendencies. Such holy tendencies formed a part of the nature of Adam, as he came from the hand of God. As the result of the Fall, we are born with tendencies toward evil for which we are responsible. Regeneration is a restoration of the original tendencies toward God which were lost by the Fall. Such holy tendencies (tastes, dispositions, affections) are not only not unmoral — they are the only possible springs of right moral action. Only in the restoration of them does man become truly free.

Mat. 12:33 — "Make the tree good, and its fruit good"; Eph. 2:10 — "created in Christ Jesus for good works." The tree is first made good — the character renewed in its fundamental principle, love to God — in the certainty that when this is done the fruit will be good also. Good works are the necessary result of regeneration by union with Christ. Regeneration introduces a new force into humanity, the force of a new love. The work of the preacher is that of coöperation with God in the impartation of a new life — a work far more radical and more noble than that of moral reform, by as much as the origination of a new force is more radical and more noble than the guidance of that force after it has been originated. Does regeneration cure disease and remove physical ills? Not primarily. Mat. 1:21 — "thou shalt call his name Jesus; for it is he that shall save his people from their sins." Salvation from sin is Christ's first and main work. He performed physical healing only to illustrate and further the healing of the soul. Hence in the case of the paralytic, when he was expected to cure the body, he said first: "thy sins are forgiven" (Mat. 9:2); but, that they who stood by might not doubt his power to forgive, he added the raising up of the palsied man. And ultimately in every redeemed man the holy heart will bring in its train the perfected body: Rom. 8:23 — "we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

On holy affection as the spring of holy action, see especially Edwards, Religious Affections, in Works, 3:1-21. This treatise is Jonathan Edwards's Confessions, as much as if it were directly addressed to the Deity. Allen, his biographer, calls it "a work which will not suffer by comparison with the work of great teachers in theology, whether ancient or modern." President Timothy Dwight regarded it as most worthy of preservation next to the Bible. See also Hodge, Essays and Reviews, 1:43; Owen on the Holy Spirit, in Works, 3:297-336; Charnock on Regeneration; Andrew Fuller, Works, 2:461-471, 512-560, and 3:796; Bellamy, Works, 2:502; Dwight, Works, 2:418; Woods, Works, 3:1-21; Anderson, Regeneration, 21-50.

B. It is an instantaneous change, in a region of the soul below consciousness, and is therefore known only in its results.

(a) It is an instantaneous change. — Regeneration is not a gradual work. Although there may be a gradual work of God's providence and Spirit, preparing the change, and a gradual recognition of it after it has taken place, there must be an instant of time when, under the influence of God's Spirit, the disposition of the soul, just before hostile to God, is changed to love. Any other view assumes an intermediate state of indecision which has no moral character at all, and confounds regeneration either with conviction or with sanctification.

Conviction of sin is an ordinary, if not an invariable, antecedent of regeneration. It results from the contemplation of truth. It is often accompanied by fear, remorse, and cries for mercy. But these desires and fears are not signs of regeneration. They are selfish. They are quite consistent with manifest and dreadful enmity to God. They have a hopeful aspect, simply because they are evidence that the Holy Spirit is striving with the soul. But this work of the Spirit is not yet regeneration; at most, it is preparation for regeneration. So far as the sinner is concerned, he is more of a sinner than ever before; because, under more light than has ever before been given him, he is still rejecting Christ and resisting the Spirit. The word of God and the Holy Spirit appeal to lower as well as to higher motives; most men's concern about religion is determined, at the outset, by hope or fear. See Shedd, Dogm. Theol., 2:512.

All these motives, though they are not the highest, are yet proper motives to influence the soul; it is right to seek God from motives of self-interest, and because we desire heaven. But the seeking which not only begins, but ends, upon this lower plane, is never successful. Until the soul gives itself to God from motives of love, it is never saved. And so long as these preliminary motives rule, regeneration has not yet taken place. Bible-reading, and prayers, and church-attendance, and partial reformations, are certainly better than apathy or outbreaking sin. They may be signs that God is working in the soul. But without complete surrender to God, they may be accompanied with the greatest guilt and the greatest danger; simply because, under such influences, the withholding of submission implies the most active hatred to God, and opposition to his will. Instance cases of outward reformation that preceded regeneration, — like that of John Bunyan, who left off swearing before his conversion. Park: "The soul is a monad, and must turn all at once. If we are standing on the line, we are yet unregenerate. We are regenerate only when we cross it." There is a prevenient grace as well as a regenerating grace. Wendelius indeed distinguished five kinds of grace, namely, prevenient, preparatory, operant, coöperant, and perfecting.

Parker - Two seedism, Landmarkism, Hardshellism

> "It makes me shutter when I think I am the first one, (that I have knowledge of) among the thousands of zealous religions of America, that have ventured to draw the sword against the error, or to shoot at it and spare no arrows..." (Public Address, etc., p. 1).

This "Error" is the mission system. Parker wasn't against the spread of the gospel, nor the translation of the scriptures, nor relief to fellow mortals or education of the heathen; "But the object of missionary societies in respect to the ministry we are opposed to in every point..." (pp. 5-9). Why? They usurp the Authority of the church of Christ:

> "...if the authority of government is in the church, and the mission society act without it, then they are evidently in disorder and consequently their work is in disorder. The preachers they send, the members they baptize and the churches they constitute are all in a state of disorder..." (pp. 43, 44). (Parker)

To this, he adds:

"Christ, the King of Zion, has set up his Kingdom, (the gospel church) and his law - not the law of works, but the law of faith...Baptism is an ordinance in the church...a trinity in baptism: gospel subject, gospel mode, gospel administrator...one who has received the legal authority to administer the ordinances of the gospel, and that from the proper authority, which is the church of Christ..." (p. 27).

Parker did believe in means: (Second Parker insert)

And notwithstanding I have said things in this piece, that some may think to be very hard against other societies, yet I wish the public to know that I have no doubt but there are a number of precious truths preached by other societies besides the Baptists. When they tell the sinner the necessity of repentance, of conversion, faith in Christ, etc., these are solemn truths, with the necessity of an orderly life; these things—are not what I oppose—but setting up of separate societies from the church of God, their Arminian stuff or works of the law, such as placing their exertion in the place of the Divine Spirit, or aiming thereby to influence God; admitting members into their body who cannot give a reason of their hope in Christ; their infant baptism and sprinkling instead of baptism; criticising on divine truth instead of obeying it; denying scriptural and experimental doctrines, and supporting error in lieu thereof; refusing the government or discipline of the church of Christ, seeking her hurt instead of her prosperity, which are all marks of the beast. All the gospel truths held in other societies, are held in the true church, then why should the saints of God refuse to come to her, where they can enjoy, not only these truths, but all others, as well as get rid of their Popish errors. I have no doubt but there are imposters amongst the Baptists; but if there are they have crept in, they have not come in with the door wide open.

We now see, that by the two covenants, the two seeds are distinguished, in the providence of God; and be my views correct or not, as to the source from whence the natural existence of the non-elect sprang, it is evident that the distinction was plain through the prophetic dispensation, between the elect and the non-elect, in a national or natural point of view. God did choose some, then, to inherit the promise, and left others; and we have no right to ask him the reason why. Then if God has done this in natural things, in the covenant of works, it certainly shows us spiritual things in the covenant of grace. And now in the display of the gospel, in the covenant of grace, the distinction is more wonderful, because it is made by the work of the Divine Spirit. In calling God's elect, note one thing, that is, the gospel never offers grace to any man, if so, it would be of the nature of the law covenant, conditional on the creature's part; and if the gospel be conditional on the part of the creature, it is founded on law principles, and ceases to be the gospel of Christ. But it is grace that offers the gospel to the world of mankind. The gospel is Christ, the way of life and salvation to all that want it. The Jews refused him, and so will every one that do not see and feel the need of him.

Thus the covenant of grace contained Christ.—And if this had been all, we should have yet been all lost, because we were blind and could not have seen any beauty in him, neither would we have had any right to the benefit included in him, had he have been all, and him separate and distinct from his people, before they believed on him; but as this was not the case, we find his people, was to him in the covenant, as his seed, which he should see when the Father made his soul an offering for sin. As Christ's kingdom was a spiritual one, he was not all that belonged to the covenant, for the work of the Holy Ghost is wanting, as well as the angels, with all the heavenly hosts, etc. This all belonged to the covenant of grace; it was now a better covenant than the other, because it contained better things, and could make the comers thereunto perfect. Thus it is the work of the Divine Spirit which shows the sinner his need of Christ. Thus the saint knows that it was grace that showed him the need of a Savior, it was grace that showed him Christ in the gospel, and it was grace by the spirit that applied Christ to his poor needy soul; and in fact it was grace which had done all, and in all, and grace will be the Christian's theme in time, death, and eternity. My tongue, pen, and thoughts all fail me on the theme of grace.

Thus the distinguishing grace of God makes known the heirs of grace, included in the covenant of grace; and we have no knowledge of the heirs of grace, until God works that renovating change in their hearts, while the poor soul, with a heart-felt sense, can cry out, I am conquered, grace was more than a match for my hard, wretched, wicked heart.

The poor blind Arminian thinks that God has but just now elected that soul. I venture to say that there is not one Christian Arminian experience in this world, nor in Heaven; for let the christian Arminian relate his experience, and he will tell what the Lord has done for him; his head and heart does not talk alike. God has converted the heart, and the Devil the head—this is speaking half of each tongue. I just request the christian Arminian to pray and preach alike. For when you pray to the Lord to convince, convict, and convert the sinner, I think you do well; but when you preach to the sinner, and tell him he has a great deal to do to get his soul converted, you contradict the prayer you pray. For it would be a sin to ask the Lord to do that for any man which God had given into his power to do for himself.

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Then we will conclude, God's love to his people is the cause of their love to him; and that he is the influencer, and they are the influenced—thus God is glorified, and they are happified. God will save his people from their sins, and not in their sins. This is the reason the gospel should be preached. Notwithstanding the election of grace, God has appointed his own means to bring his elect home; and the saints of God should each one consider the duty they owe to God, and stand in their lot, for the works of faith is required of them; and each one has something to do, for all are of use, as members of the body of Christ, filling their place in the body. And notwithstanding the doctrine of election is true, it is the duty of Christians to exert themselves to show sinners their need of Christ, as though it was in their power to do it—while they should engage at a throne of grace, that God may bless their labors, for God works through and by his people; and all that Christians can do is to obey. And Christ, in his passion of love and grace touched with sympathy, could weep over Jerusalem; and saints, under the influence of the same spirit, can and should weep over sinners. And the preachers of the gospel should realize that it is their business to preach Christ, the Saviour of sinners, and urge the necessity of repentance toward God, and faith in Christ; while they should remember that it is the Lord's work to bring sinners to the knowledge of the truth, therefore teach the church of God to pray the Lord for the outpourings of his spirit, and ingatherings of his people. And each saint, though ever so small, should know that there is something for them to do in the church of Christ; if they cannot preach they can pray—for the preacher is wholly dependent on the Lord for the success of his labor; and though the child can do but little in the field, it is no reason that he should do nothing. The human family is dependent on one another—for from the hunter in the wild forest, to the mariner on the ocean, as well as from the beggar on the dunghill, to the king upon his throne, are all of use to each other, while all are dependent on the farmer; so there is not a saint, from the smallest to the greatest, but are of use to the church; and yet all dependent on the grace of God

The practical or external gospel order and moral obedience to the word of God, the law of faith. Now as these three stands the permanent point of the christian religion, each of them should be equally preserved and attended to, without an infringement on either, and for this purpose I view that God has, by his spirit, gave the diversity of gifts to his church and people.

Thus we find the three points, or branches of doctrine, belongs to the ministerial function, united completely in one, as a threefold cord. And now the great or only difficulty is, to exercise or use those gifts in their proper places, without confusion, suspicion, or impeachment, to each other. This is a lesson that preachers, as well as the church, should learn; for I have no doubt but that the Lord has called and qualified men to fill or occupy each of those points in the christian religion. And when men step out of their proper place or calling, their usefulness is not only lost, but they often prove injurious to the cause of Zion.

The difference and tilling the ground, as well as that of attending to the walls of a garden or city, and occupying or cultivating within the walls, should in this case be duly considered. For when the Lord has prepared a man to attend the walls of Zion, for to maintain, protect, and defend the fundamental doctrines of the gospel, this is his work--yet he must know the reality of the experimental and practicle part of the christian religion, and have great use for these points in the establishment of the doctrines of grace. This preacher should be cautious how he censures the preachers which are called to occupy a different station in the gospel field—and so should the preacher that is qualified to attend to the experimental part of religion, be equally cautious on the same ground. And here lays the evil, for often find that those preachers and exhorters whose work is to attend to the experimental and practicle part of the christian religion, are either uniting in principle with the Arminian system, and opposing the doctrine of grace, or so afraid of being called Arminians that they desert their proper place in the work, and undertake the business of fencing or wall-making, and in so doing, proves very injurious to the cause of religion, for it is the work that they are not prepared to do.

We should all do well to remember that to preach the gospel doctrinally, experimentally, and practically, is the duty of the preachers; but to effect the work of the heart is the supreme work of the Divine Spirit of the Lord. And to preach the necessity of repentance, faith in Christ, and obedience to the gospel completely belongs to the gospel field. And when the enemies of truth venture to challenge the doctrines of grace, with the inquiry, if this doctrine be true, what is the use of preaching? We may consistently answer, that God has not only appointed the end, but has also ordained the means which, under his sovereign control, never fails to lead to, and to accomplish the end designed in his counsel. And therefore we love and preach the truth, while relying on and praying to the God of grace to affect the work. The same may be said when we are charged with preaching one way and exhorting another.

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Thus far Parker's doctrine - but all is undermined by his two seed doctrine: eternal seed of the serpent, eternal seed of Christ; Christ and the Church are one; Parker questions the propriety or benefit of our sins being laid upon him without this oneness and taught Christ was responsible as the Church's husband for the Church's transgressions; Christ the beginning of the creation of God, a pre-generation of head and body; a spiritual existence of the elect in God - manifested when they are born of the Spirit, being a part of Christ (p.42).

And though "Trott proposed to republish Elder Parker's "Third Dose," with strictures on the objectionable parts of the same" (Beebe Editorials, vol. 1, p.744), which I have never seen; Trott's main doctrine is the same as Parker's in his "First Dose:" Eternal vital union, created Christ, nature of regeneration, Christ not a substitute but responsible as the head for his body's transgression; and the disagreement would only be on the origin of Satan and over "his seed;" and which Trott and Beebe taught the elect seed was always in and was Christ, and the fleshly seed (elect and reprobate) came through Adam. The origin of evil, to the fallen finite mind, is incomprehensible; but even Parker's view with its uncreated and eternal evil is not so blasphemous as the doctrine of Beebe and followers as we noticed before; Parker did believe in gospel means which was inconsistent with his two seed theory; Trott and Beebe 'strictured' that - no preaching could accomplish their ideas of Regeneration.

And just like Ahab, "...As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal King of the Zidonians, and went and served Baal, and worshipped him" (I Kings 16:31); Trott, not being satisfied with only the pre-creation of Christ with divers natures and the pre-creation of the elect in him; also held the elect redeemed themselves being the body of Christ when He (the head) and it (the body) died on the cross!

> "...Because Christ's people were <u>in Him</u>, and therefore <u>with Him</u> in bearing the curse, yea, even bore the curse in his bearing it, that therefore they aided Him personally in bearing it...If Elder C. has

> reference in naming these fors and withs to the doctrine whether the elect were one with Christ, so as their sins were legally accounted His, and His obedience to the law accounted theirs, or that their sins were charged to Him and He made to suffer for them, by an arbitrary substitution of him in their law place, without any legal claim against him, such as was against them in consequence of their union with Adam, then I think the fors and withs of vast importance, involving no less a consequence, than the purity or violation of God's justice and truth. God said to Adam, "In the day that thou eatest thereof thou shalt surely die." Again he hath said, "The soul that sinneth, it shall die." Here the sinner must either suffer the penalty in his own person or be so one with Christ as to suffer it in him, or the truth of God fails. And where is God's justice in making an innocent person a substitute for the guilty, if there is not such a union of the parties as to make them legally one; and if legally and truly one, where he is, they are with him, as being one"Trott, A Calm Reply (pp. 29, 30). (Trott isn't alone - so Beebe and Smoot).

So forget grace, forget substitution. These doctrines that rocked all of Europe in the Reformation were false. Our confessions are all false. It's not justification by grace but law; Christ was not a volunteer or substitute (Smoot), we "bound" and "required" and "obligated" him to die (Trott). Christ was mistaken. "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18). Trott not only denies grace but also calls God's justice and truthfulness (His holiness and righteousness) to account. This is amazing in blasphemy. Free justification is what the confession teaches: second London :

2nd Westminster Conf.

2nd London Confession, [illegible], Justification

CHAPTER XI
Of Justification

¶ 1. Those whom God effectually calleth, he also freely (Rom. iii. 24; viii. 30) justifieth, not by infusing righteousness into them, but by (Rom. iv. 5,6,7,8; Eph. i. 7) pardoning their sins, and by accounting and accepting their persons as (1 Cor. i. 30,31; Rom. v. 17,18,19) righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other (Phil. iii. 8,9; Eph. ii. 8,9,10) evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death, for their whole and sole righteousness, they (John i. 12; Rom. v. 17) receiving, and resting on him, and his righteousness, by faith; which faith they have not of themselves, it is the gift of God.

2. Faith thus receiving and resting on Christ, and his righteousness, is the (Rom. iii. 28) alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, (Gal. v. 6; James ii. 17,22,26) but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction (Heb. x. 14; 1 Pet. i. 18,19; Isa. liii. 5,6) to God's justice in their behalf; yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both (Rom. viii. 32; 2 Cor. v. 21) freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be (Rom. iii. 26; Eph. i. 6,7; Eph. ii. 7) glorified in the justification of sinners.

4. God did from all eternity decree to (Gal. iii. 8; 1 Pet. i. 2; 1 Tim. ii. 6) justify all the elect, and Christ did in the fullness of time die for their sins, and rise (Rom. iv. 25) again for their justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (Col. i. 21,22; Tit. iii. 4,5,6,7) actually apply Christ unto them.

5. God doth continue to (Matt. vi. 12; 1 John i. 7,9) forgive the sins of those that are justified, and although they can never fall from the state of (John x. 28) justification, yet they may by their sins fall under God's (Ps. lxxxix. 31,32,33) fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they (Ps. xxxii. 5; Matt. xxvi. 75) humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament, was in all these respects (Gal. iii. 9; Rom. iv. 22,23,24) one and the same with the justification of believers under the New Testament.

The Transubstantiation and consubstantiation of Catholics and Lutherans are blasphemies to the Baptist, how much more this doctrine of the Hardshells. When Trott stated: "But certainly brethren, we are not gods" (Select writings, p. 233) he meant Christ was not God in his,

> "third nature distinct from his Godhead and humanity... Do you feel that you are as young gods? Or do you believe with the Arminian that regeneration is nothing but giving a new bias to the old nature? If so, it will be of no use to argue this point with you. But if you believe a new principle, a living principle of holiness, righteousness, and love is imparted in regeneration, and that this was derived from Christ as the head, do you not believe that it had a previous existence in him, and that you therefore existed in him, in this life, before the foundation of the world?" (p. 234)

Trott gets this from John 1:4: "In him was life," "it must refer to a life in Him distinct from His essential existence" (p. 235). Why it "must," and why "distinct"? Well, as Trott says: God can't communicate His essence to us, so Trott creates (in his own mind) the third nature of Christ, which he calls "life," before the creation, and we in him. This is eternal vital union. Questions for the Hardshell: New creation? Answer: "Not really, only the manifestation. The true creation was a pre-creation, the "new creation" is simply an implanting in the Adamic sinner, in time, the pre-created life, which is one with Christ, which is Christ himself, and which is this pre-created life. Got it? Second London Confession? "Yes." Does it teach your doctrine? "No - in a way it does - the doctrine needed to be fully developed." (Smoot).

"Trott, Robertson and Hovey

Trott's 'calm Reply'

But as some of my most esteemed brethren do not agree with me on this point, I wish to examine it still farther. And First, if Christ as the life of his people, is that spiritual life which lives in them, and that life is communicated to them personally, so that they are born of it, then Christ as their life becomes personally identified with them. And when we consider what God is, a perfect being of himself, a complete whole, a perfect unit, we cannot conceive that He can so communicate of Himself of His essence, to creatures, so as to be personally identified with them. Hence I conclude that He must have something in Himself distinct from His essence, which He could communicate to creatures so as to make them participants in it. This something, this communicable essence, I conclude is found in that *life* which is declared to have been in the Word. I think by carefully reading the 1st Chap. of the Gospel according to John, a person will be convinced that John commences his Gospel with a particular description of the person of Christ. He commences with the declaration that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God," and that "All things were made by Him, &c." Now, this being *with God*, which John is so particular to affirm, must imply, unless we consider Him as making so particular an assertion without any meaning, that there was in the Word a distinction from God, while at the same time the Word was God. In verse 4 he goes on to tell wherein that distinction was; "In Him was life and the life was the light of men," — not that the *Word* was the *light of men*, but the *life* was the *light of men*. Surely this *life* must be something, it must be a distinct existence to have such an affirmation made distinctively of it. This is not all, but he goes on to speak particularly of that Light which this Life is; speaks of it as a person uses the pronouns *he* and *him* in particular reference to it. (See on to the 13th verse. In the 14th verse he returns to speak again of the Word, which we shall have occasion to notice again.) This Light which is the life of which John affirms so much, must be an existence of itself. If an existence, it must either exist independently of its own pleasure in the Word, in God and with God, or it must be exist dependently by the will of God. The first of these, I think no one will believe. If then it exists in the Word of God's will, it is as much in its existence there the production the creature of God's will, as the natural light was the production of God's word. So that this was, I believe, *the beginning of the creation of God*, and as it is the life of his people, the light of men, they in that life were then and there created in him, or brought into existence in the Word, by the will of God.

In the case under consideration, not only are the terms *create*, *creature* and *creation* decidedly a correct translation of the original words, but they also give a more definite sense to the texts in which they are used than the substitution of other words would; and what is more, in some instances at least, the connexion evidently calls for the very idea conveyed by these words. As in Eph., 2 : 10, the expression, "For we are his workmanship," evidently requires the idea of *create*, or *make*, to follow it, so that I think the text reads correctly. For we are his workmanship, created in Christ Jesus, &c. Does not the expression, *created in him*, convey the idea of being *created in him as a head*, as the human family were created in Adam as a head? If so, he must have been created in that which constituted his headship. If in his headship he was self-existent, then his posterity as existing in him were self-existent, and therefore could not have been created; but if they were created in him, then he as their existence, as their life was created. So the *new man which after God is created in righteousness, &c.*, (Eph. 4 : 24) can be no other than the *Christ in you the hope of glory*. If, then, the new man was created, then Christ as living in the believer was created. Hence, when we take into consideration the compound person of Christ, I can see nothing in the idea of Christ's being the *beginning of the creation of God*, that ought to alarm us.

4. *In him was life* (*en autōi zōē ēn*). That which has come into being (verse 3) in the Logos was life. The power that creates and sustains life in the universe is the Logos. This is what Paul means by the perfect passive verb *ektistai* (stands created) in Col. 1:16. This is also the claim of Jesus to Martha (John 11:25). This is the idea in Heb. 1:3 "bearing (upholding) the all things by the word of his power." Once this language might have been termed unscientific, but not so now after the spiritual interpretation of the physical world by Eddington and Jeans. Usually in John *zōē* means spiritual life, but here the term is unlimited and includes all life; only it is not *bios* (manner of life), but the very principle or essence of life. That is spiritual behind the physical and to this great scientists today agree. It is also personal intelligence and power. Some of the western documents have *estin* here instead of *ēn* to bring out clearly the timelessness of this phrase of the work of the *Logos*. *And the life was the light of men* (*kai hē zōē ēn to phōs tōn anthrōpōn*). Here the article with both *zōē* and *phōs* makes them interchangeable. "The light was the life of men" is also true. That statement is curiously like the view of some physicists who find in electricity (both light and power) the nearest equivalent to life in its ultimate physical form. Later Jesus will call himself the light of the world (John 8:12). John is fond of these words life and light in Gospel, Epistles, Revelation. He here combines them to picture his conception of the Pre-incarnate Logos in his relation to the race. He was and is the Life of men (*tōn anthrōpōn*, generic use of the article) and the Light of men. John asserts this relation of the Logos to the race of men in particular before the Incarnation.

5. *Shineth* (*phainei*). Linear present active indicative of *phainō*, old verb from *phaō*, to shine (*phaos*, *phōs*). "The light keeps on giving light." *In the darkness* (*en tēi skotiāi*). Late word for the common *skotos* (kin to *skia*, shadow). An evident allusion to the darkness brought on by sin. In II Peter 2:17 we have *ho zophos tou skotou* (the blackness of darkness). The Logos, the only real moral light, keeps on shining both in the Pre-incarnate state and after the Incarnation. John is fond of *skotia* (*skotos*) for moral darkness from sin and *phōs* (*phōtizō*, *phainō*) for the light that is in Christ alone. In I John 2:8 he proclaims that "the darkness is passing by and the true light is already shining." The Gnostics often employed these words and John takes them and puts them in the proper place. *Apprehended it not* (*auto ou katelaben*). Second aorist active indicative of *katalambanō*, old verb to lay hold of, to seize. This very phrase occurs in John 12:35 (*hina mē skotia humas katalabēi*) "that darkness overtake you not," the metaphor of night following day and in I Thess. 5:4 the same idiom (*hina katalabēi*) is used of day overtaking one as a thief

4. In him was life; *i. e.*, life in the highest sense, spiritual life, springing evermore, in his case, from direct vision of God and perfect fellowship with him (compare 17: 3, and 1 John 1: 2). This seems to be the idea of true life from the religious point of view taken by the Evangelist. And the object of this sentence is to assert that life, in the truest and deepest sense of the word, belonged to the Logos from the beginning, thus preparing the reader's mind for what the Evangelist was about to state as the second office or work of the Word. This clause, therefore, stands in the same relation to the next as the second verse stands to the third. —**And the life was the light of men;** *i. e.*, **the life,** as it was realized in the Divine Word, spiritual, holy, blessed, consisting in perfect knowledge of the Father and communion with him. All true knowledge of God on the part of men has come from the Word. Through him, and through him alone, have men been enabled to see and know the Father of lights. All revelation of the Divine Being, whether to Israel or to the nations, has been mediated by him. This interpretation will be confirmed by a careful study of the Evangelist's use of terms and by the end for which his Gospel was written. But two questions may be asked: Why is life conceived of as the source or principle of light? And why is light made the symbol of divine revelation? If we can answer these questions, we shall be prepared in some degree to understand the Fourth Gospel. In answering the second question, it may be said that, in the natural world, light is the means of sight, and that so much of human knowledge depends on sight, and therefore on light, as to make it suitable to use the word light to denote any means of knowledge. To see is to know, and to know is to see, in the language of common life. We see an argument as clearly as we do a mountain, and we know a color as well as we do an axiom. Hence if divine revelation brings to men a knowledge of God, it is light, that is, a means of spiritual vision; and inasmuch as this knowledge is the highest and only satisfying knowledge, he who brings it, is pre-eminently "*the* light of men." But the Divine Word is the One Being through whom God is made known to men, and he is therefore most fitly called **the light of men.** (Compare 1: 17, 18; 8: 12; 14: 6; Matt. 11: 27.) In answering the first question: Why does the Evangelist start with life, as if this were the source or principle of light—as if the Word could be the light of men only because there was in him the true and perfect life?—we may say, that all knowledge presupposes life. Intuition, perception, experience, are functions of life. A teacher must know what he teaches; a revealer must be acquainted with him whom he reveals. The highest life of which the Saviour speaks in this Gospel consists in knowing God; and he himself had possessed that life from eternity. Fellowship with the Father—a life which had been identified with the Father's in knowledge, feeling, and purpose, so that the whole fullness of the divine mind was his—qualified him to be the light of men. Out of this perfect life came the light which enlightens every man (ver. 9). Attention may also be called to the universality of the term **men.** As, in ch. 8: 12, Jesus is represented as having said: "I am the light of the world"—that is, not of the Jews only, but of all mankind—so in this place the Evangelist declares that the life of the Word was **the light of men.** Nothing, indeed, is said concerning the process by which the knowledge of the Eternal Word had been imparted to men before his incarnation; but the fact that he was the source of their knowledge of God is broadly affirmed. And this affirmation is in harmony with his own sayings. (See the last three passages referred to above).

5. And the light shineth in (*the*) **darkness.** According to Meyer, the emphasis falls upon the expression **in** (*the*) **darkness.** This expression introduces the new thought of the verse, and in the original precedes the verb **shineth,** an order of words which calls special attention to the new thought. Moreover, the emphasis is increased by the use of an abstract instead of a concrete term to denote the sphere in which the light shines; for **the darkness** evidently means sinful humanity, or the world as it lies in "the wicked one." But why is the present tense employed? Many have answered: Because the Evangelist wishes to characterize this action of the light as constant, continuous, through all time. The light always shines, because it is its nature to shine. But it is, perhaps, equally natural to suppose that the present tense was selected because the Evangelist wished to say that in his own time the light was shining still, in spite of all that had been done to obscure it. This view is favored by the change of tense in the next sentence. —**And the darkness comprehended it not.** Better, with Westcott, Schaff, Weiss, and the Greek Fathers, *overcame it not.* John uses the verb in but one other passage (12: 35), where the meaning is to "come down upon, to enwrap." "As applied to light," remarks Westcott, "this sense includes the further notion of overwhelming, eclipsing." The darkness had indeed, according to its nature, re-acted against the light, in order to suppress it; Calvary had witnessed this conflict; but it did not succeed in quenching the light. And because in that crucial attempt of moral darkness to overcome the true light, it signally failed, the light shines on even now. This interpretation is preferable to the one which is suggested by the word "comprehended"; especially if this word be equivalent to "understood."

And dwelt among us—full of grace and truth. The verb translated **dwelt** (ἐσκήνωσεν) signifies, literally, "pitched his tent," "tented," "tabernacled"; and "this word was chosen," Meyer holds, "for the purpose of fixing attention on the appearing of the incarnate Word, whose human nature became his holy tent (2 Pet. 1: 13) in fulfillment of God's promise that he would dwell among his people. Ex. 25: 8; 29: 45; Levit. 26: 11; Joel 3: 21; Ezek. 37: 27; Hag. 2: 9, cf. Sir. 24: 8; Rev. 21: 3. The context, **and we beheld his glory,** etc., authorizes this assumption." A similar thought underlies the statement of John in 2: 21: "But he spake of the temple of his body."

There is nothing in the context favorable to the view that this verb, "tented," was chosen with reference to the brevity of Christ's sojourn upon earth. The pronoun **us** means the disciples of Christ, of whom the writer was one. The last words of the verse, **full of grace and truth,** are descriptive of the Word as he dwelt among his people. Redemption was in him, and was revealed by him. What he was he manifested, and he was the Saviour of sinners. The word **grace** answers to the word **life** above, and the word **truth** to the word **light.** Life and light are equivalent to **grace and truth.**

Passages like Hebrews 2:14: "Forasmuch then as the children are made partakers of flesh and blood..."; John 11:52: "...gather together in one the children of God that were scattered abroad"; John 10:16: The "other sheep which are not of this fold, them I must also bring..."; the "much people" at Corinth, who were not yet called; the Hardshell claims to be actual children of God in eternal vital union; but the confession says: "...and to be by him (Christ) in time redeemed, called, justified, sanctified, and glorified" (ch. 8, paragraph 1); and Paul says: "I endure all things for the elect's sake, that they may also obtain the salvation that is in Christ Jesus with eternal glory" (II Timothy 2:10). Note: Here the elect aren't said to be in Christ, but their salvation was. They will be "in Christ" at their calling - but never Christ himself.

And though the subjects are separated in discussion (union, regeneration, conversion, embracing, repentance, faith and justification), they are not to be separated in experience. Strong, who believes in "mediate" regeneration, says:

> "Much confusion and error have arisen from conceiving these as occurring in chronological order. The order is logical not chronological. As it is only "in Christ" that man is "a new creature" (II Corinthians 5:17) or is "justified" (Acts 13:39), union with Christ logically precedes both regeneration and justification; and yet chronologically, the moment of our union with Christ is the moment when we are regenerated and justified. So, too, regeneration and conversion are but the divine and human sides or aspects of the same fact, although regeneration has logical precedence, and man turns only as God turns him" (Theology, p. 793).

And Berkhof, who held "immediate" regeneration:

> "...that the order is logical rather than chronological, since a believer is "a new creature (II Corinthians 5:17), or is justified (Acts 13:39) only in Christ, union with him logically precedes both regeneration and justification by faith, while yet, chronologically, the moment when we

are united with Christ is also the moment of our regeneration and justification" (Theology, p. 450).

(Edwards quote)

Edwards, Regeneration

Edwards Works, p. 213

CHAP. II.

THE EVIDENCE OF THE DOCTRINE OF ORIGINAL SIN FROM WHAT THE SCRIPTURE TEACHES OF THE APPLICATION OF REDEMPTION.

THE truth of the doctrine of original sin is very clearly manifest from what the Scripture says of that *change of state*, which it represents as necessary to an actual interest in the spiritual and eternal blessings of the Redeemer's kingdom.

In order to this, it speaks of it as absolutely necessary for every one, that he be regenerated, or *born again*. John iii. 3. "Verily, verily, I say unto thee, except a man (γεννηθῇ ἄνωθεν.) be begotten again, or born again, he cannot see the kingdom of God." Dr. T. though he will not allow that this signifies any change from a state of *natural propensity* to sin, yet supposes that the new birth here spoken of, means a man's being brought to *a divine life, in a right use and application of the natural powers, in a life of true holiness*:† and that it is the attainment of *those habits of virtue and religion, which gives us the real character of true Christians, and the children of God*:‡ and that it is *putting on the new nature of right action*.§

But in order to proceed in the most sure and safe manner, in understanding what is meant in Scripture by *being born again*, and so in the inferences we draw from what is said of the necessity of it, let us compare scripture with scripture, and consider what *other* terms or phrases are used, where respect is evidently had to the same change. And here I would observe the following things.

I. If we compare one scripture with another, it will be sufficiently manifest, that by regeneration, or being *begotten*, or *born again*, the same change in the state of the mind is signified with that which the scripture speaks of as affected in true REPENTANCE and CONVERSION. I put repentance and conversion together, because the scripture puts them together, Acts iii. 19. and because they plainly signify much the same thing. The word (μετανοια) *repentance*, signifies a *change of the mind*; as the word *conversion*, means a *change* or *turning* from sin to God. And that this is the same change with that which is called *regeneration* (excepting that this latter term especially signifies the change, as the mind is *passive* in it) the following things may show.

In the *change* which the mind undergoes in *repentance* and *conversion*, is attained that *character* of true Christians which is necessary to the eternal privileges of such. Acts iii. 19. "*Repent* ye therefore, and be *converted*, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And thus it is in *regeneration*; as is evident from what Christ says to Nicodemus, and as is allowed by Dr. T.

The *change* of the mind in *repentance* is that in which *living faith* is attained. Mark i. 15. "The kingdom of God is at hand, *repent* ye, and *believe* the gospel." And so it is in being born *again*, or born of *God*: as appears by John i. 12, 13. "But as many as received him, to them he gave power to become the sons of God, even to them that *believe* on his name, which were *born* not of blood, &c. but *of God*." Just as Christ says concerning *conversion*, Matt. xviii. 3. "Verily, verily, I say unto you, except ye be *converted*, and become as little children, ye shall not enter the kingdom of heaven:" so does he say concerning being *born again*, in what he spake to *Nicodemus*.

By the change men undergo in *conversion*, they become *as little children*; which appears in the place last cited: and so they do by *regeneration*. (1 Pet. i. 23. and ii. 2.) "Being born again.—Wherefore as new-born babes, desire," &c. It is no objection, that the disciples, to whom Christ spake in Matt. xviii. 3. were converted already: this makes it not less proper for Christ to declare the necessity of conversion to them, leaving it with them to try themselves, and to make sure their conversion: in like manner as he declared to them the necessity of *repentance*, in Luke xiii. 3, 5. "Except ye repent, ye shall all likewise perish."

The change effected by *repentance*, is expressed and exhibited by *baptism*. Hence it is called the *baptism of repentance*. (Matt. iii. 11. Luke iii. 3. Acts xiii. 24. and xix. 4.) And so is *regeneration*, or being born again, expressed by *baptism*; as is evident by such representations of regeneration as those: John iii. 5. "Except a man be born of water, and of the Spirit."—Tit. iii. 5. "He saved us by the washing of regeneration."—Many other things might be observed, to show that the change men pass under in their *repentance* and *conversion*, is the *same* with that of which they are the subjects in regeneration.—But these observations may be sufficient.

II. The change which a man undergoes when born again, and in his repentance and conversion, is the same that the scripture calls the CIRCUMCISION OF THE HEART.—This may easily appear by considering, that as *regeneration* is that in which are attained the habits of true *virtue* and *holiness*, as has been shown, and as is confessed; so is *circumcision of heart*. Deut. xxx. 6. "And the Lord thy God will *circumcise thine heart*, and the *heart* of thy seed, to love the Lord thy God with all thine heart, and with all thy soul."

Regeneration is that whereby men come to have the character of *true Christians*; as is evident, and as is confessed; and so is *circumcision of heart*: for by this men become *Jews inwardly*, or *Jews* in the spiritual and *christian sense*, (and that is the same as being *true Christians*,) as of old, *proselytes* were made *Jews* by circumcision of the flesh. Rom. ii. 28, 29. "For he is not a *Jew* which is one outwardly; neither is that *circumcision* which is outward in the flesh: but he is a *Jew*, which is one inwardly; and *circumcision* is that *of the heart*, in the spirit and not in the letter, whose praise is not of men, but of God."

That *circumcision of the heart*, is the same with *conversion*, or *turning* from sin to God, is evident by Jer. iv 1—4. "If thou wilt *return*, O Israel, *return unto me*. *Circumcise* yourselves to the Lord, and put away the foreskins *of your heart*." And Deut. x. 16. "*Circumcise* therefore the foreskin of your *heart*, and be no more stiff-necked." *Circumcision of the heart* is the same change of the heart that men experience in *repentance*; as is evident by Lev. xxvi. 41. "If their *uncircumcised hearts* be humbled, and they accept the punishment of their iniquity.

The change effected in *regeneration*, *repentance*, and *conversion*, is signified by *baptism*, as has been shown; and so is *circumcision of the heart* signified by the same thing. None will deny, that it was this internal circumcision, which of old was signified by external circumcision; nor will any deny, now under the New Testament, that inward and spiritual baptism, or the cleansing of the heart, is signified by external washing or baptism. But spiritual circumcision and spiritual baptism are the same thing; both being *putting off the body of the sins of the flesh*; as is very plain by Colos. ii. 11—13. "In whom also ye are circumcised, with the *circumcision* made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in *baptism*, wherein also ye are risen with him," &c.

III. This inward change, called *regeneration*, and *circumcision of the heart*, which is wrought in *repentance* and *conversion*, is the same with that spiritual RESURRECTION so often spoken of, and represented as *a dying unto sin, and a living unto righteousness*.- This appears with great plain-

On the whole, the following reflections may be made:

1. That it is a truth of the utmost certainty, with respect to *every* man born of the race of Adam, by ordinary generation, *that unless he be born again, he cannot see the kingdom of God.* This is true, not only of the heathen, but of them that are born of the professing people of God, as *Nicodemus*, and the *Jews*, and every man *born of the flesh.* This is most manifest by Christ's discourse in John iii. 3—11. So it is plain by 2 Cor. v. 17. *That every man who is in Christ, is a* NEW CREATURE.

2. It appears from this, together with what has been proved above, that it is most certain with respect to *every* one of the human race, that he can never have any interest in Christ, or see the kingdom of God, unless he be the subject of that CHANGE in the temper and disposition of his heart, which is made in *repentance and conversion, circumcision of heart, spiritual baptism, dying to sin, and rising to a new and holy life*: and unless he has the *old heart taken away, and a new heart and spirit given, and puts off the old man, and puts on the new man, and old things are passed away, and all things made new.*

3. From what is plainly implied in these things, and from what the Scripture most clearly teaches of the nature of them, it is certain, that *every* man is *born* into the world in a state of *moral pollution.* For SPIRITUAL BAPTISM is a cleansing from moral filthiness. (Ezek. xxxvi. 25. compared with Acts ii. 16. and John iii 5.) So the washing of regeneration, or the NEW BIRTH, is a change from a state of wickedness. (Tit. iii. 3—5.) Men are spoken of as purified in their regeneration. (1 Pet. i. 22, 23. See also 1 John ii. 29. and iii. 1, 3.) And it appears, that every man in his first or natural state is a *sinner*; for otherwise he would then need no REPENTANCE, no CONVERSION, no turning from sin to God. And it appears, that every man in his original state has a *heart of stone*; for thus the Scripture calls that *old heart*, which is taken away, when a NEW HEART and NEW SPIRIT is given. (Ezek. xi. 19. and xxxvi. 26.) And it appears, that man's nature, as in his native state, is *corrupt according to the deceitful lusts*, and of its own motion exerts itself in nothing but *wicked deeds.* For thus the Scripture characterizes the OLD MAN, which is put off, when men are renewed in the spirit of their minds, and put on the NEW MAN. (Eph. iv. 22—24. Col. iii. 8—10.) In a word, it appears, that man's nature, as in its native state, is a *body of sin*, which must *be destroyed*, must *die, be buried, and never rise more.* For thus the OLD MAN is represented, which is *crucified*, when men are the subjects of a spiritual RESURRECTION. Rom. vi. 4—6. Such a nature, such a body of sin as this, is put off in the spiritual RENOVATION, wherein we put on the NEW MAN, and are the subjects of the spiritual CIRCUMCISION. Eph. iv. 21—23.

Hassell's History

Some differences between Hassell and Beebe:

Hassell against: Sebellianism, p. 24 and Arianism, p. 636; Eternal vital union (Smoot, p. 97); Absolute Predestination (as defined by Beebe, but not by everyone else, see p. 649). Hassell was a scholar, a very learned one who quoted extensively from learned men of the past - Beebe hardly ever quotes anyone, and stays constant with his system.

Agreement between them: Anti-means. They differed somewhat on the nature of regeneration: Hassell taught the Spirit and Christ; Trott taught Christ alone.

> Hassell: yea, even the amazing power of the voice of the Son of God to penetrate the soul of the spiritually dead sinner and make him live (Mark 16:15; Romans 1:16; Matthew 1:21; John 5:25; Ephesians 2:1-10). The Apostles could not utter that voice, much less can any other man; not the Apostles, but only the Divine Spirit could impart spiritual life and hearing to one dead in trespasses and sins, and make him a new creation in Christ, prepared to hear and believe the gospel and be baptized and be saved..." (History, p. 318).

Trott:

> "In reference to regeneration by the Holy Ghost, I have said that if regeneration is to be ascribed to either of the three, exclusively, to the Father, to the Word, or to the Holy Ghost, I should suppose it would be ascribed to the Word as the regenerated are represented as the seed of Christ. I have further said, there is no scriptural authority or that I know of none, for supposing that the Holy Ghost was exclusively the Agent in regeneration...This position may appear strange to those who may have been accustomed to hear regeneration ascribed to the Holy Ghost exclusively, without considering for themselves whether the

scriptures thus ascribe it to him" (Calm Reply, p. 20).

(Hassell quote #1 here)

Hassell #1

sinner, and make him live (Mark xvi. 15; Rom i. 16; Matt. i. 21; John v. 25; Eph. ii. 1-10). The Apostles could not utter that voice, much less can any other men; not the Apostles, but only the Divine Spirit, could impart spiritual life and hearing to one dead in trespasses and sins, and make him a new creature in Christ, prepared to hear and believe the gospel and be baptized and be saved (John vi. 63; Eph. i. 19, 20; ii. 1-10; 2 Cor. v. 17, 18; John iii. 1-8). The Apostles had no more power to do the work of the Spirit in regeneration than they had to do the work of the Father in election, or the work of the Son in redemption—all these works being equally Divine. Only those ordained to eternal life believe, and this ordination is of God (Acts xiii. 48; Rom. viii. 29-39; Eph. i. 3-14; 2 Thess. ii. 13, 14; 1 Peter i. 1-5).—Now, as God alone knows who and where are His elect and redeemed people to whom it is His holy will for His gospel to be preached that they may hear and believe and be saved, and as He has not instituted His ministry in vain, it is quite certain that, just as the Son did during his earthly ministry, so must the Spirit now direct His ministers where to go. The Apostles received such directions from the Spirit, as we learn in the book of Acts (viii. 29, 39; x. 19, 20; xi. 12; xiii. 1-4; xvi. 6, 7, 9, 10; xviii. 9-11; xxi. 4, 11; xxii. 21; xxiii. 11; xxvii. 24). They went as thus directed by the Holy Ghost; and, as Christ had instructed them, when they were persecuted in one city, they fled to another (Acts viii. 1-25; xii. 17; xiii. 50-52; xiv. 5-7, 19, 26; xvi. 37-40; xvii. 5-15; xviii. 6; xx. 1-7; xxi.-xxviii). Thus directed by the Spirit, and driven by persecution, these true, unworldly, poor, and mostly unlearned servants of God, depending upon Him for support, and despised, hated, scourged, stoned and imprisoned by the rich, proud heathen and Jewish religionists, traversed the Roman Empire, and found some of God's people wherever they went, whose hearts were opened by the Lord to believe the gospel and take pleasure in entertaining the ministry of the word (Acts xvi. 14, 15). They thus found and taught and guided and tended and fed (not goats and dogs and swine, but) the dear lambs and sheep of Christ (not with the chaff and husks of human learning, vain philosophy, false science, and the mere externals of religion, such as rites and ceremonies, upon which gracious souls cannot live, but) with the sincere milk of the word, and the strong meat of Divine, sovereign and all-sufficient grace, and the sound doctrine of the Apostles and prophets (Ezek. xxxiv. 11-31; Isaiah xl. 1-11; John x. 14-16, 27-30; xxi. 15-17; 1 Peter v. 1-5; ii. 2; Acts xx. 28; Heb. v. 12-14; Rom. viii. 29-39; xi. 5-7; iii. 24-31; iv. 16; v. 19-21; vi. 23; 1 Cor. i. 23-31; ii.; 2 Cor. xii. 9; Eph. i., ii.; 1 Peter i. 1-5; Isaiah xlv. 24, 25; lxi. 1-3; Jer. xxiii. 6; xxxiii. 16; xxxi. 31-34; Col. ii. 8, 16-23; 1 Tim. i. 4; vi. 20; Gal. ii. 21; iii. 10, 17; iv. 10, 11; v. 1-6).

These Scriptures demonstrate that God, by the exercise of His own sovereign will and almighty power, *and not because of any works*† *whatever of theirs*, specially and efficaciously elects, redeems and sanctifies all who shall finally reach Heaven; that He takes away *not a part of* but *all* their stony heart, and gives them a heart of flesh; that He goes down into their spiritual graves, and brings them out, and clothes their very dry bones with sinews and flesh and skin, and puts His Spirit within them, and makes them live and know that God has done all this glorious work; that He new-creates them in Christ Jesus; that He gives them His Spirit to abide with them and dwell in them forever; that He gives them spiritual or eternal life, repentance, faith, love, peace, and all spir-

*Confusion of thought produces inaccuracy of statement. *Life* itself is *one* thing; and the *manifestation* of life is *another* thing. While there are various degrees in the *manifestations* both of natural and spiritual life, *life itself*, whether natural or spiritual, is a separate entity, an indivisible unit, a clear Divine gift, essentially and totally distinguished from death by such a mighty gulf as only the Infinite Creator can span. It is *not quantity*, but *quality*, that distinguishes the essence of life, light, grace and Spirit, from the essence of death, darkness, nature and matter. And the life which the Spirit of God gives to His spiritually dead but chosen people is emphatically declared in the Scriptures to be spiritual, Divine, eternal, everlasting life, the life of Christ, even Christ Himself dwelling by His Spirit in them, and, because He lives, making them live also.

† The Semi-Augustinianism of the nineteenth century declares that, between spiritual quickening and spiritual birth, the poor partially dead sinner must accept, embrace, use, improve, yield to and comply with the life, grace or light already given, and, if he does so properly, God will also give him repentance, faith and regeneration; but, if he does not, God will not give him these additional graces. Now, if accepting, embracing, using, improving, etc., are not *works of the sinner*, they are nothing. Webster and Worcester tell us that a *work* is an *act*, *deed* or *performance*; and these two lexicographers and Skeats say that the English term *work* is of the same root as the Greek term *ergon*, which Liddell and Scott say is a most general term for anything done by a human being. And the New Testament repeatedly and emphatically declares that we are not saved *ex ergon* or *kata erga* (*in consequence of, in accordance with, because of, works*) *which we have done*. Wesleyan Arminianism makes our salvation depend, primarily, upon works done by us before we are born, spiritually; and, secondarily, upon works done by us after our spiritual birth. The scriptural fact is that God, by His almighty grace, works in His people all the willing and all the doing that are acceptable to Him (1 Kings viii. 58; Psalm cx. 3; Prov. xxi. 1; Isaiah xxvi. 12; Phil. ii. 12, 13; Heb. xiii. 21). Heathen authority for the limitation of the power of God and for only a partial quickening of the dead, may be found in the old Pagan Roman Bible, Ovid's Metamorphoses, Book I, lines 409, 411, 428, 429.

itual blessings in accordance with His eternal purpose before the foundation of the world; that *He gives them the life of Christ, even Christ who is their life*—NOT A PARTIAL, FRAGMENTARY, IMPERFECT, CHANGING, PERISHABLE, MOMENTARY LIFE, DEPENDENT FOR ITS COMPLETION AND PERPETUATION UPON THEIR FEEBLE AND SINFUL SELVES, BUT THE LIFE THAT HE GIVES THEM IS THE LIFE OF CHRIST, YEA, IT IS CHRIST HIMSELF, THE PERFECT AND ETERNAL GOD, THE SAME YESTERDAY, AND TO-DAY, AND FOREVER. *The good work that He begins in us He will perform until the day of Jesus Christ, not only the day when Christ shall be first revealed as our Savior, but the day when He shall come finally to judge the world and take His ransomed people home* (Phil. i. 6, 10; 2 Thess. i. 7-12; Heb. xii. 2; Rom. viii. 29-39; 2 Peter iii. 10-13). Just as a pseudo-scientific infidelity seeks to expel God from the universe, or to minimize His immediate influence in the universe to the least possible degree; so a pseudo-religious dogma seeks to expel the Spirit of God from the heart of man, or to minimize His immediate influence in the human heart to the least possible degree. Spiritualism is always and everywhere offensive to the natural mind. Those natural principles that remain even with the children of God during all their earthly life may be pleased, to some extent, with a somewhat rationalistic, anti-supernatural religion; but such Christians are sadly in need of instruction in spiritual things.

According to Hassell the Spirit imparts spiritual life; the voice of Christ penetrates the soul and makes him live. But this "life" is Christ Himself according to Hassell, Beebe, and Trott. See the absurdity: The Spirit imparting life (Christ); Christ speaking to Christ!

Notice Staughton's quote given by Hassell."The glorious word of God may be quick and powerful, though its preacher be held in the bonds of iniquity"(p.570).

So in the end all three agree, the end being Christ Himself, the life of His people and <u>in</u> His people; and certainly no human means could accomplish that, merging divinity into the finite; Pantheism, making demi-gods. Baptists never taught such until these times. "Westley could be so scriptural on some points, and so unscriptural on other."(p. 545). But just in like manner, how could Hassell extol the great scholarship of the past, the confessions, claiming agreement with Paulinism and Augustinianism and miss their teaching on regeneration? Hassell states: "John Gill, of London, the soundest, the most learned, and the most able Baptist theologian since the death of the Apostle John..." (P. 651); and also approvingly: "In that year (1807) the (Philidelphia) Association recommended to each church to subscribe for a copy of Gill's "Exposition of the Old and New Testaments" for the use of their minister; and the Association urged the same course on all sister Associations" (p. 570). Gill certainly held the "means" that the Hardshells deny. He understood regeneration differently than they did, also. Note Hassell's quote of Abraham Booth: (Quote) "Learned and able author of that admirable book 'The Reign of Grace'" p.340 Hassells Hist.

Then, his contradiction by Dudley:

"(Fullerism)...making the preacher the <u>instrument</u>, and the preached gospel the <u>means</u> of the eternal salvation of our apostate world. I, however, have not so learned Christ" (p. 558). This isn't mere Fullerism, this is the Particular Baptist position and Calvinism proper.

And Hassell says: "In regard to the use and effect of the preached gospel, Elder Thompson held, with the majority of Old School Baptists, that it is not the means of imparting spiritual life to the dead sinners...The preaching of the gospel is the medium through which God is pleased to instruct, feed and comfort His renewed children, and not by which he gives life to the dead sinner whom the <u>Spirit alone</u> can

quicken..." (p. 633-654).

. Whom does the Spirit quicken? The one to whom life is imparted? Is imparting of life quickening? The dead sinner is quickened. "The hour is coming , and now is, when the dead shall hear the voice of the son of God , and they that hear shall live". (John 5:25). Hardshells mistake the nature of regeneration. I wrote papers in the past "proving" Hassell and Beebe were not Hardshells. I was using Hassell's quotes of Calvinistic scholars to do so; also I quoted Beebe using scripture; but the hard facts came that Hassell's quotes weren't Hassell's doctrine - and Beebe's interpretations weren't Calvinistic interpretations. I don't think Hassell ever saw his contradictions - I think Beebe and Trott probably did because they never quoted others.

Associations, Philadelphia, Ketockton, Kehukee.

What did these associations teach before Hardshellism came? They believed and taught the Second London Confession. The Philadelphia Association added two articles: Singing of Psalms, and Laying on of hands. From thence, the confession was known as the 'Philadelphia Confession of Faith.' Did they teach Hardshellism? No, the confession didn't teach it, neither did they. The several articles of the confession harmonized; Calling, Gospel, Church - where the expression: "In the execution of this power wherewith he is so entrusted, the Lord Jesus called out of the world unto himself, through the ministry of his word, by his Spirit, those that are (John 10:16; John 12:32) given unto him by his Father..." which should explain, even to the most dull Hardshell, what "word" is meant in the chapters on 'calling' and 'the Gospel' - if the confession's own references didn't!

Was the Philadelphia Association missionary? (Philidelpha quote)

CIRCULAR LETTER. 1806

BY REV. WILLIAM ROGERS.

The ministers and messengers of the Philadelphia Baptist Association.

To the churches they represent, send Christian salutation.

Beloved brethren,—Having been permitted, once more, to assemble together, in our metropolis, without any interruption from pestilential disease, we would offer our thanks to Almighty God; and having received and heard your affectionate communications, our hearts rejoice in your joy and sympathize in your griefs.

Accustomed to address you annually, in a letter of Christian love, we proceed with pleasure to the task, and fervently pray that by this service your bosoms may be strengthened and refreshed in the Lord. At the present season, when a new era appears to have sprung up in the Christian church, when the servants of God, both in the Old World and in the New, dissatisfied with exhibiting the glories of the Redeemer in the vicinity of their own habitations, stand prepared to bear the lamp of the Lord's Anointed amid the glooms of the deserts and into the regions where the human frame is almost stiffened with cold or scorched with sunshine;—at a season too when distinguished success follows such pious endeavors, and when we are loudly called upon to come "to the help of the Lord, to the help of the Lord against the mighty," we feel desirous of addressing you on the important subject of Christian missions.

We will endeavor, by divine assistance, to exhibit—

I. The principles on which they proceed.

II. The extent to which they have been carried, and

III. The encouragements we possess for future exertions.

I. In inquiring into the principles which have given birth to missionary toils, we are struck with the difference between them and those principles which actuate the world. Distant climes are not traced that wealth may be gotten, reputation and ease secured—that curiosity may be indulged, or the blood of thousands wantonly shed. The servant of Christ goes forth prepared to suffer, with his Lord, poverty and reproach; perils from his countrymen and perils from the heathen. The awfulness of his message and the responsibility of his office elevate him above the vanities of curiosity, and on the banners which he plants are inscribed, "Peace on earth and good will towards men."

The following principles have given rise to Christian missions, and sway the conduct of faithful missionaries:

1. A deep conviction of the fallen state of the human race.

Once indeed man was in honor, but now he is in disgrace. "Wo unto us that we have sinned."—In our common father we have all sunk in the abyss of original defection, and are all actual offenders against a righteous God. Many have endeavored to extenuate the offences of the heathen world. Idolaters have been represented as the untaught children of nature, whom the Supreme being would

rather pity than punish; but such are not the representations of the holy Scriptures, the oracles of divine truth. That they who have sinned without the law, will be judged without the law, is admitted; but it is expressly declared, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." That such as "change the glory of the uncorruptible God into an image" are "without excuse." And that "the judgment of God is," that "they who commit such things are worthy of death." Who will dare to oppose his judgment to the judgment of infinite wisdom and righteousness? Or, who can be inactive when he hears the Bible proclaim "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also to the Gentile?"

2. Another principle influencing to holy labor is—the total inability of the sons and daughters of men to deliver themselves.

The Jews on our earth, amounting to, at least, seven millions of its inhabitants, are still resting in the Mosaic law, a law which Christ has abolished, and which, were it now in force, could not effect their salvation, it being impossible for the blood of bulls and goats to take away sin. The Mahometans, whose number is full one hundred and thirty millions, found their hopes of paradise on zeal for the Koran, veneration for Mahomet, pilgrimages to Mecca, and the persecution of heretics; but alas, what can these do for a sinner's salvation, if, as we are persuaded, the Koran is false, Mahomet an impostor, the pilgrimage folly, and the persecution iniquitous?—The heathen, amounting to about four hundred and twenty millions, place their expectations of life eternal, in the adoration of the heavenly bodies, or of idols, which having eyes see not. They hope for salvation because they worship and wash in rivers, or because they torture and abuse their bodies in a variety of ways at which reason shudders and humanity weeps. Spits run through their tongues, threads passed through the sides, hooks fastened in their backs, the burning of women on the funeral piles of their husbands, and the crushing to death of men under the wheels of the carriages of their gods, are among the numberless devices invented by them to take away sin.—Of the remaining inhabitants of our earth, consisting of one hundred millions of Roman Catholics, forty-four millions of Protestants, and thirty millions of the Greek and Armenian churches, how many are found depending on future happiness on penances, dispensations and unscriptural rights and ceremonies. Do and live was the law given to man in innocence. Do and live is the favorite maxim of our fallen race; whereas all our doings are polluted, and the word of God expressly declares, "that by the deeds of the law no flesh living shall be justified."

3. Another principle is, that there is in Christ all that fulness of salvation that poor and miserable sinners stand in need of.

Jesus Christ is the glorious Mediator between God and man: his blood can atone and his righteousness can justify. His Holy Spirit can change the stoutest heart, arrest the deepest prejudices, beget in the

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breast where sin has abounded the most fervent desires after perfect holiness, and transform the most infatuated idolator, or the most abandoned profligate, into a child of wisdom and an exemplary saint. The faithful missionary knows that Christ Jesus the Lord is appointed of the Father, and is exalted by his own merit, to be a hiding place from the storm and a covert from the tempest, and that there is "no other name under heaven given among men whereby we can be saved."—An experimental sense, therefore, of the glory and the worth of the Redeemer, inspires the wish that all the ends of the earth may come and serve him.

4. It animates the heart farther to learn that this way of salvation shall be known in all the earth.

The sacred page is replete with prophecies to this effect. A few may serve as a specimen of many. "It shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it," Isa. ii. 2. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea," Isa. xi. 9. "Living waters shall go out from Jerusalem,"—like an ocean breaking forth on each side,—"half of them towards the former sea, and half of them towards the hinder sea: in summer and winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one," Zech. xiv. 8, 9. "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over," Ezek. xlvii. 5. The progress of Christ's kingdom will be gradual, like the growth of the mustard tree or the operation of leaven, but at last it will be victorious. The stone which has already smitten the image is becoming a great mountain and must fill the earth.

☞ We will mention but one missionary principle more, namely,—That the means by which, instrumentally, the great work is to be effected, is the ministration of the Divine Word.

We would not be understood as supposing that this is the only means. Whenever salvation goes forth as a lamp that burneth, it will be in answer to the prayers of Zion, and as it extends, private Christians will, in their several circles, be instructors too: "Every man shall teach his neighbor and every man his brother until all shall know the Lord." The King of kings may also render famines, earthquakes, pestilence, wars, or revolutions of empires, channels of peculiar instruction; but, it is at least presumable, that under the indefatigable labors of Zion's missionaries, his kingdom will come. Earthen vessels will bear the celestial treasure. The commission of Christ directs his ministers to "go out into all the world." "Many shall run to and fro and knowledge shall be increased." Israel anciently was often recovered from the backslidings by the holy prophets. The light of the reformation came forth and spread, while eminent men of God were bearing their testimony. Then may we not hope, and ardently expect, that the glory of the latter day will

be visible, when the precious sound of evangelical ministers has gone out into all lands and "their words unto the ends of the world?"

II. Influenced by these important considerations, and urged on by the love of immortal souls, many of the servants of IMMANUEL have gone forth, and are now employed in various and distant climes.

To give you, dear brethren, a full statement of the extent and success of their labors would, were it even in our power, be transgressing the bounds prescribed for our annual epistle. We will, however, in as brief a manner as possible, mention a few facts for your information and encouragement.

The commission of our Lord, as before observed, directed the apostles to go and teach "all nations," and, in Mark xvi. 20, we read that they went forth and preached "EVERY WHERE." They were not stationed ministers, but ITINERATING missionaries. From the testimony of Eusebius and others, it appears that Peter visited Pontus, Galatia, and the places adjacent; that Andrew directed his course into Scythia, John into Lesser Asia, Philip into Media and Armenia, Bartholomew into Arabia, Matthew into Persia, Thomas into Judea, Jude into Syria, Simon the Canaanite into Lybia and Egypt, and Matthias into Capadocia; while Paul, as a seraph, flew almost everywhere to win souls to Jesus Christ.

The first age of Christianity was eminently an age of missions. But after the decease of the apostles, the seed they had sown was left to spring up,—corruptions gradually entered the church,—the man of sin began at length to be revealed, and desire for the salvation of men was lost in the pursuit of ecclesiastical usurpation, pomp, and revenue.

It is however, a very remarkable circumstance, that in modern missions Papal Rome has led the way.—"When the Roman Pontiffs," says Moshiem, "saw their ambition checked by the progress of the Reformation, which deprived them of a great part of their spiritual dominion in Europe, they turned their lordly views towards the other parts of the globe." The society, which in the year 1540, took the denomination of Jesuits, or the company of Jesus, were by the Pope chiefly employed, at first in India, Japan and China, after which they spared no pains in propagating their erroneous sentiments in the West Indies and on the continent of America.

In the year 1556, Protestants began to feel for the nations involved in paganism. Fourteen missionaries were sent from Geneva to America. The Swedes also exerted their zeal for the conversion of the superstitious Laplanders, and both the English and the Dutch carried with them into their increasing foreign settlements the doctrines of the reformation.

Early in the last century the Moravians began to organize and exert themselves in the missionary cause. Their spheres of action have gradually increased; besides their missions in six of the West India islands, they have settlements in Greenland, Upper Canada,

and South America; their missionaries are employed also at the Cape of Good Hope, on the coast of Labrador, and in the Russian part of Asia. The zeal, the afflictions, and the success of these United Brethren have been great.

Patronized by Christians in Scotland and in America, Elliott, Brainerd, Edwards, and others labored among the aborigines of our country; but it was not till about the year 1790, that the great missionary spirit, which now exists, began to diffuse itself.

On the minds of our Brother Carey and of several of the brethren of the Northamptonshire Baptist Association in England, the case of the benighted pagans lay with weight. Prayer meetings for the spread of the gospel were established, and a pamphlet was composed and published by Brother Carey, stating and enforcing the obligations of Christians to exert themselves for the conversion of the heathen. The holy flame spread, until in the year 1792, the Baptist missionary society was formed. Bengal was determined upon as the seat of the mission, and our Brethren Carey and Thomas were first sent thither. A mission house has been purchased and a church constituted at Serampore, near Calcutta. Many of the natives have been added to the Lord, and some of them have died triumphing in redeeming love. Though the mission has suffered loss in the removal of several of the missionaries by death, yet the loss has been repaired by the accession of others. Ten or twelve brethren with their wives were, by the latest accounts, engaged there in advancing a Redeemer's interest. Several natives, and some of them Brahmans, are also preachers of a glorious gospel. A new church has lately been formed at Dinagepore, under the care of Brother Fernandez, and the constitution of two or three more churches was in contemplation when our brethren last wrote us. Twenty-seven persons were baptized last year, and fifteen more were under hopeful impressions. The whole word of God is translated into the Bengalee, and the second edition of the New Testament is in the press. Nearly the whole of the New and some parts of the Old Testament are translated into Mahratta, Orissa, Hindostanee, and Persian languages, and the good work is still proceeding. The gains that are drawn by our Brother Carey from the College of Fort William, in which he is the oriental professor, and those by our Brother Marshman from the school, and by our Brother Ward from the press, are cordially devoted, as are the gains of all the brethren, to the advancement of the cause of Jesus. Oh that the Lord may abundantly recompense their self-denial, and gloriously prosper their arduous and pious effort!

By the same society an attempt was made to establish a mission at Sierra Leone, in Africa. Two brethren were sent thither, but the sickness of the one and the imprudent political interference of the other, terminated the favorable expectations which were indulged of a settlement on that coast.

The piety, the engagedness, and the activity, which were so visible among the members of the Baptist churches, operated on other evan-

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gelical societies to such a commendable degree as to produce anxious desires to be employed in the same way.

Hence, in the year 1795, two hundred ministers of different denominations assembled in London and formed "the London Missionary Society." Large sums have been collected, and this numerous society is zealously alive in causing the name of the Lord Jesus to be made known far and wide. Its first efforts were directed toward the islands in the South Seas. They have since sent missionaries to the Cape of Good Hope, Canada, Newfoundland, and India. It is generally believed that there are under their patronage about one hundred missionaries.

Several societies of a similar kind have arisen of late in Scotland, and other parts of Europe, and in the United States.

Aided by our Baptist friends, and especially by the New York convention, our Brother Holmes has labored among the Indians of the Six Nations, among whom, to the praise of illustrious grace, great inquiries have been made respecting the way to heaven.

At the last Association in New York, a Baptist mission society was established there.

The Dutch Reformed Church have also sent missionaries on the frontiers of our country and into Upper Canada.

The Methodists likewise, amidst great opposition and persecution, are persevering in maintaining a public ministry among the negroes and others in the West Indies.

The Massachusetts Baptist Mission Society, which was formed in May, 1802, have, in manifold instances, found the blessings of the Lord following their Christian and benevolent exertions. The magazine published by them quarterly, the profits of which are appropriated for the furtherance of the cause of God and of truth, is fraught with desirable information on this interesting subject.

The Philadelphia Baptist Missionary Society, of which several of us are members, though of recent formation, has not been left to struggle in vain. Brother T. G. Jones, who is our missionary in the eastern parts of the State of Ohio, has already made a communication of agreeable tidings. In order to baptize believers in Jesus, he has led them into waters where this holy ordinance was never administered before, and on a late tour he constituted a new Baptist church near the town of Lisbon. Numbers listened eagerly to the preaching of the cross, and in the work his heart appears to be much enlarged.

The general assembly of the Presbyterian church in the United States has of late become a missionary body. During the three years previous to 1802, seven or eight missionaries were annually employed, and since then have increased to fifteen or twenty. The principal spheres of their exertions are among the settlers on the frontiers of the country, the blacks and a few of the Indian tribes.

The Charleston Baptist Association of South Carolina, at their last session, received favorable accounts from their missionary, Brother John Rooker, relative to his ministration among the Catawba

Indians. They have engaged him to continue with them, and are about establishing a school for the instruction of their youth.

Of the Congregational Mission Societies of Connecticut, Massachusetts, and New Hampshire, we would now give brief statements, with pleasure, were it not for the circumscribed limits of our annual letter. We wish them every one success, so far as truth is maintained, in the name of the Lord God of Sabaoth!

III. And now, beloved brethren, from the unvarnished accounts we have given you, though by far too short, permit us with all seriousness to intreat you to judge of the signs of the times. Have we not almost superabounding encouragements for future exertions?—The sky looks red and we think rain may be expected. Oh for showers of righteousness to bless the plains below!

Prophecy, as it relates to time, is no rule of action. It has been the pleasure of the Holy Ghost so to involve in mystery the numbers, according to which the time when "these things shall be" is to arrive, as that the profoundest theologians, the ablest servants of Jesus have been, and still are, divided in their interpretations of the same. But if the time, the set time to favor Zion may be known by her children taking pleasure in her stones, we cannot but ardently hope that it is at hand.

The best interpreter of prophecy is its fulfilment. It is an excellent remark of Sir Isaac Newton, that "The folly of interpreters has been to foretell times and things by prophecy, as if God designed to make them prophets. The design of God was much otherwise. He gave the revelations of John and the prophecies of the Old Testament, not to gratify men's curiosity by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event; and his own providence, not the interpreter's, be manifested thereby to the world." Such seems to be the meaning of the answer of the "man clothed in linen, who was upon the waters of the river," to Daniel (Ch. xii. 9.) The prophet was eager to know what and what manner of time the prophecy he had heard referred to: the reply was, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." The keys of time, as the great, Poole observes, "hang only at the girdle of Christ."

The object of missionary societies, beloved brethren, is great. greater indeed than the Reformation itself. *That* aimed at the overthrow of the beast; *this* at the destruction of the dragon, from whom the beast derived its power: "For this purpose was the Son of God manifested, that he might destroy the works of the devil." The Almighty Conqueror is on his way. In numbers of our churches, in various parts of our Union, the preaching of the cross is evidently the power of God. The uttermost parts of the earth have also furnished us with songs!—O may the season soon come when

> "Europe and Asia shall resound,
> With Africa, his fame;
> And thou! America, in songs
> Redeeming love proclaim."

O that we all may be truly active in the Saviour's cause. "There is the same difference between diligence and neglect or idleness, as between a garden curiously kept, and the sluggard's field. The one is clothed with beauty, the other with deformity." That the eternal God may be glorified, immortal souls saved, civil society benefited, savage cruelties superseded, and millennial days introduced, are among the many objects contemplated by the industrious sons and daughters of grace. They cannot sleep as do others!—If Macarius did penance for only killing a gnat; if the least misconduct require purification, as was the case with the Jews when they touched things unclean, what must, on reflection, be the suffering of those professing Christians, who, owing to their indifference or sloth, cannot be represented—to put the most favorable construction on their demeanor—as SAVING MUCH PEOPLE ALIVE! What purifications, what interpositions of mercy will they stand in need of, who, while thousands around them are full of energy in order to promote the universal spread of the gospel of peace, are themselves indulging in sleep! "O our souls, come not ye into their secret; unto their assemblies," let each one of us say, "mine honor, be not thou united." The industrious bee, by his sedulity in summer, lives on honey all the winter, while the drone is not only cast out, but beaten and punished. Dear brethren, imitate the industrious bee; feast on the luxuries of well-doing. Oh be much in prayer. Our Lord teaches us before we ask for daily bread, to petition for the coming of his kingdom. May we be watchful against sin and Satan, circumspect in our deportment, patient in suffering, fervent in spirit, active in duty, and joyful in hope. That the God of peace may sanctify you wholly, is the prayer of yours, in a dear Redeemer,

HENRY SMALLEY, Moderator.
WILLIAM STAUGHTON, Clerk.

It has been the pleasure of the Supreme Head of the church to remove from us, this year, our beloved Brother JAMES EWING. "Blessed are the dead that die in the Lord."

Philadelphia Association, Jones, Faith

faith annually, to be the foundation of our circular letter. That which comes under consideration this year, is the doctrine of Saving Faith, contained in the fourteenth chapter.

By such, as have wished to suit their definitions to carnal minds, the subject has been rendered very abstruse; but divine truth is plain and easy to them who are taught of God, and have learned of Christ to be meek and lowly in heart, believing all things contained in the holy scriptures.

The method in which we propose to treat the subject shall be,

First. To explain what we mean by saving faith.

Second. To give some distinguishing properties, or marks, of this precious grace.

I. It has been the custom of divines, in ages past, to use the word saving, when treating of this grace; hence it is probable, some have been led to suppose that this grace had something in it so meritorious as to justify the subject before God, at least in a conditional sense; but who ever reads our Confession of faith, will find that we exclude any such meaning, and only use the word to distinguish true faith from that kind, which is found in unregenerate men and devils. Saving faith may be thus defined, "That grace whereby the elect are enabled to believe to the saving of their souls, which is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word." By this grace the person is enabled to believe all divine truths revealed in the holy scriptures; and in particular to apprehend the Lord Jesus Christ, and to rely alone on his atoning blood for acceptance in the sight of God. The apostle, speaking of salvation, said, "By grace ye are saved through faith; and that not of yourselves, it is the gift of God," Eph. ii. 8. The same apostle informs us that the Ephesians were dead in trespasses and sins, and were by nature the children of wrath even as others; but when the gospel of Christ was preached, the Holy Ghost working with the word, opened their hearts to receive it, and by his powerful operations implanted this grace, by which they were enabled to believe the record that God has given of his Son. The precious grace of faith is a free and sovereign gift of God, conveyed through the power of the Holy Ghost, and the instrumentality of the word; and is co-existent with regeneration, if not an essential part of it; and as it is not of ourselves, we see that all boasting is excluded, so that we may all say, "by the grace of God, we are what we are." When the apostle was enumerating the fruits of the Spirit, he mentions faith as one, Gal. v. 22. This is a truth which every one, who is born of God, knows, and in substance will acknowledge. We know that this doctrine is too humiliating to carnal hearts, but it is as true as if they believed it; and if it was not so, there would be no true Christians on earth. Blessed be God, he has not left himself without many witnesses in our days, who are willing to confess that they were as unable to believe on the Lord Jesus, as to keep the law of Moses, till God gave them a new heart and a new spirit, through the powerful operations of the Holy Ghost. We will freely acknowledge, there-

fore, that our faith is through the operation of God, to the praise and glory of his free grace; and in the Psalmist's words, conclude, "Not unto us, O Lord! not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

II. We now give some distinguishing properties, or marks, of this precious grace.

1. This faith receives the whole mind of God, and has a due respect to every part of his counsel, when made known to the subject. The language of this grace is, Lord, what wilt thou have me to do? It never selects some and rejects other parts of God's will. This grace never wishes any doctrines expressly contained in the Bible, to have been left out. No; as far as it knows the mind of God, so far it obeys. It is a truth to be lamented, that education directs too much the practice of many in the world; but where the voice of this grace is attended to, the person receives the truth in the love of it. The apostle had no exception to any part of the revealed will of God. When he was before Felix, he said, "But this I confess unto thee, that after the way, which they call heresy, so worship I the God of my fathers, believing all things, which are written in the law and the prophets, and have hope towards God—that there shall be a resurrection, both of the just and unjust," Acts xxiv. 14, 15. Here is the distinguishing property of this grace, "believing all things." Whether acceptable or not to the Jews or Gentiles, yet his faith believed all things written in the law or prophets, and his hope was according to his faith. The Psalmist could say, "Then shall I not be ashamed, when I have respect unto all thy commandments." Psalm cxix. 6. Has the Lord requested us to take up our cross and follow him; then, says faith, I will confess him before men. The true Christian is pleased with the whole counsel of God: the way in which he walks is a straight and narrow way, but it is as wide as faith wishes it. Christ is to the unbeliever, a stone of stumbling and rock of offence; but to the believing soul, he is altogether lovely and precious.

2. This faith is not dead and fruitless, it will not allow men to live in sinful ways. The doctrines of grace may be abused to lasciviousness and all manner of ungodliness; but the work of God in the soul, cannot produce such effects. There are many vain talkers in the world, who walk after their own lusts, and speak much of salvation by Christ, and walk according to the course of this world; but where this precious grace is communicated, it is as fire in the soul, which will produce works meet to repentance: hence says the apostle, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but faith which worketh by love," Gal. v. 6. There is a faith which works not at all, or it works either out of fear of punishment, or with a view of reward; but this divine grace, which is peculiar to the regenerate, obeys out of love. If there was neither heaven nor hell, the true believer would wish to live soberly, righteously, and godly in this present world. We are taught to pray that the will of God may be done on earth as it is done in heaven, and this is the case when all our obedience flows from love. It is then we serve the

guage of the angels at the birth of Christ, was, "Behold, we bring you glad tidings of great joy." Luke ii. 10. The angelic prophet Isaiah, in that memorable passage, applied by our blessed Lord to himself and the gospel day, Luke iv. 18, 19, breaks out in the following gospel strain: "The Spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings unto the meek: he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound, to proclaim the acceptable year of the Lord, to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. lx. 1–3.

The Gospel is sometimes called the Gospel of the grace of God, Acts xx. 24, because it publishes the rich grace and mercy of God in Christ Jesus. Sometimes it is called the Gospel of salvation, Eph. i. 13; Acts xiii. 26, because it brings to light the way of life and salvation provided of God for lost, perishing sinners. Sometimes the Gospel of peace, because it proclaims that glorious peace made by the peace-making blood of Christ; produces peace and tranquillity in distressed minds, makes men to be of a peaceable disposition, directs men to, and leads in the way of peace, and makes meet for eternal peace.

The Gospel brings glad tidings of good things; good things done for us; in that atonement is made for us, our debt paid, a righteousness wrought out, pardon and acceptance procured: good things wrought in us; such as regeneration, meetness for heaven, faith, hope, and every other grace; all the good things of providence and grace that are necessary for our present use during our passage through life; and finally, the good things of heaven itself, even all the glory and happiness of the beatific state. The Gospel, in fine, contains a discovery of all good things for time and eternity, in deliverance from sin and every evil, and the full enjoyment of every bliss and happiness beyond what the tongue of men or angels can express, or the powers of the human mind conceive.

Of the Gospel we farther observe, that it is purely a matter of revelation, and is not discoverable by the light of nature. This revelation was made by slow degrees. On this head a late writer* in our connection expresses himself thus: "The first dawning of the Gospel, and at the same time the first glimmering of hope, appeared to Adam in the promise that was made respecting the seed of the woman, Gen. iii. 15. Here the eternal counsels of the grace of God began to unfold themselves. In the promise made to Abraham, which was afterwards renewed to Isaac and Jacob, the same gospel grace breaks forth with clearer light. What had before been spoken in more general terms of the seed of the woman, is now said in a more particular manner of the seed of Abraham, Gen. xxii. 18. To Jacob the very time of accomplishing the promise was pointed out,

* Dr. Jones's Sermon on the Covenant.

Gen. xlix. 10. Moses renders the promise still more manifest, while he points out a character and likeness, Deut. xvii. 15. In the prophets, who were much farther advanced in the dispensation of the promises, approaching to the fullness of time, hastening to the coming of the Messiah, you have his virgin mother, Isa. vii. 5; place of birth, Micah v. 2, and the other circumstances particularly pointed out. Only observe the order and progress of the divine promises, gathering light and strength as they advance. When the first intimation of a Saviour was given, he was to be sought for among all the human race; afterwards we are directed to the particular seed of Abraham; even Isaac and Jacob: of Jacob's numerous sons the tribe of Judah is taken; of the tribe of Judah the family of Jesse: and of Jesse's sons the house of David. Thus, reducing, as it were, to a point, what had at first been delivered but in very general terms.

"These are some of the leading and principal discoveries that were made to the world, of our blessed Saviour before his incarnation. Thus did the promises and prophesies become brighter and brighter, until at last they shone more clear in their full accomplishment, when the sun of righteousness rose, dispelling darkness, and spreading the light of the gospel-day."

This revelation of the Gospel has been made known to such nations, and applications of it made to such individuals of those nations, as it seemed good to the sovereign will and good pleasure of God. "It is not of him that willeth," says the apostle, "nor of him that runneth, but of God that showeth mercy," Rom. ix. 16.

The applications of the Gospel under the influence of the divine Spirit, in the work of conviction and conversion, is absolutely necessary, in order to our receiving saving benefit from it. In this precious work of grace in our hearts, the Law and Gospel, considered as means, go hand in hand, and are often found in the same verse. By the one is the knowledge of sin, by the other the discovery of deliverance. The one worketh despair, the other faith and hope.

Thus, beloved brethren, you see, that the glorious Gospel, in every point of view, is the work of the rich and sovereign grace of God. It was of the sovereign grace and mercy of God, that the glorious plan of redemption was concerted, was published, and was afterwards, as it still is, applied to the elect, with all its saving benefits. O the glorious and blessed Gospel! O the sovereign grace and mercy of God in and through a gracious Redeemer!

From what we have said, various useful observations, by way of inference, might be made; but we shall only mention two: First, that according to the Gospel, the atonement of Christ did not extend to every individual of the human race; and, secondly, that the Gospel contains no conditional offers of salvation.

We mention these, because some in our days seem to favor such notions, and some others, that tend to mar and go a great way towards sullying the glory of the Gospel.

In regard to the first, if atonement was made for all, it was God's

intention that it should; that intention must have its full effect; the effect must be that all must and will be saved.

If Christ answered the demands of law and justice for all, and paid the price in full, then there must be guiltless persons in hell for want of being made meet for heaven. Christ has done his part, but the Spirit declines doing his. Why God should appoint satisfaction to be made for all, and afterwards not renew and sanctify all, and bring them to heaven, must be very strange, and utterly inconsistent with the glory and perfections of Him, who does nothing in vain, who never does a part, without doing the whole, who always finishes what he begins.

It is manifest from the holy Scriptures, that Christ made atonement for his people, Isa. liii. 8; Luke i. 68; his sheep, John x. 15, 26, 29; xvii. 9; those that were given him, Heb. ii. 13; who were redeemed from among others, Rev. v. 9.

As to the second, to make salvation conditional, would rob God of his sovereignty, and make his glory to depend on man: while at the same time it would give room for boasting. It would also convert the Gospel of the grace of God into a new law. Is the law of works to be preferred to the covenant of grace? If it be of grace, says the apostle, then is it no more of works, otherwise grace is no more grace. What! make our happiness depend on man? If we will do part, God will do the rest. Alas! what can man do in the business of his salvation first or last, to merit or promote it? Is he altogether dependent on God? Yea, verily, that at every step, in the beginning and progress of the glorious work, he may cry, grace, grace; and whosoever glorieth, let him glory in the Lord.

But these men make a distinction between natural and moral ability. What is the use of this distinction, but to evade, deceive, and confuse? What can natural ability avail towards producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every evangelical grace is supernatural, is purely of God: but what is born of the flesh is flesh. And besides, if man's natural ability was competent to repent, believe, accept, obey, &c., what good could it do him, since he is never to exert it, unless God induces or influences him thereto; and without which influence, all offers and moral suasion will prove ineffectual. If we speak of repentance, for instance, is not Christ exalted as a Prince and a Saviour to give repentance unto Israel, and remission of sins? If we speak of faith; what faith? natural faith? What can this be better than the faith of devils, who believe and tremble? But if we speak of supernatural and evangelical faith, the Scripture is express. By way of distinction from the other, it is called, the faith of the operation of God, the faith of God's elect, like precious faith with us, that faith which purifies the heart, and worketh by love. And in regard to them, who received him, it is said, to them gave he power. Yea, verily, all the power, influence, and every thing in the business of

our salvation is entirely of God alone, and not of us, who are but perfect weakness.

The scheme of divine truth contained in the Holy Scripture, is manifestly this: That man fell from that state of rectitude wherein he was created, and became guilty, polluted, depraved, helpless, &c.; that God in his rich mercy and wisdom, devised a way for the recovery and salvation of such as to him seemed meet, which was doing no injury to others, that were left; that the way of recovery is through the atoning blood of Christ, who glorified the divine perfections in making honorable the law, and bringing in an everlasting righteousness in behalf of and for those that were given him, who in God's own time and way are renewed and sanctified, made holy here and happy hereafter. To this end means are appointed, chiefly the word and the ministration thereof; wherein the state of the sinner by nature, and the way of recovery through rich grace is unfolded: and it pleases God to enlighten the mind; move on the affections, and subdue the will. The sinner is awakened and convicted; he sees his danger; is filled with concern of mind; enquires what he must do to be saved; has repentance unto life given him; is led to see the fulness, freeness, suitableness, and glory of the way of life through a Redeemer; is enabled to lay hold by faith of this hope; is transformed by the renewing of his mind; has the constraining love of God shed abroad in his heart; is humbled and abased in himself, yet triumphs in the mercy and power of God; and thus being filled with holy zeal, he goes on his way rejoicing. He is sensible the Lord of his mere sovereign unconditional grace and mercy began the good work, is now carrying it on, and will complete it in glory, to whom, therefore, without reserve, he ascribes all the praise, and will to all eternity.

It is now, brethren, time that we draw towards a conclusion. We hope you are in a good measure established in these truths, and that they are precious to you. May the Lord bless you, and the Gospel of his grace be among you, and may the time be hastened when it shall be spread in its purity with power and great glory over the whole earth.

Now unto him that is able to keep you from falling, and to present you faultless, before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

THOMAS USTICK, Moderator.
PETER WILSON, Clerk.

Rev. MORGAN EDWARDS, formerly Pastor of the Philadelphia church, resigned his place in the church militant in the year past. "Blessed are the dead who die in the Lord."

97

Philadelphia Association, Staughton, Regeneration

Philidelphia Association 1801

CIRCULAR LETTER.

BY REV. WILLIAM STAUGHTON.

The ministers and messengers of the Philadelphia Association, to the churches they represent, send Christian salutation.

Beloved Brethren,—Having once more been permitted to meet in Association, to consult the interests of the Redeemer's kingdom, not as having dominion over your faith, but as helpers of your joy, we once more affectionately address you.

It affords us the highest pleasure to find from your letters, that peace, like a river, flows among you; that additions have been made to many of our churches; and that your adherence to the faith of the gospel remains unshaken. We trust you will continue to abound in the work of the Lord, assured that in your holy profession, you have followed no cunningly devised fable, and that in prospect of the invisible world you know whom you have believed. To assist you in repelling every temptation to abandon your profession, and in surmounting the obstacles which may lie in your path to glory and virtue, in an age when thousands are treating the doctrines we maintain as unintelligible, and the duties we practice as irrational, permit us to bring to your view, some of the proofs of the divine origin of that gospel, which has been preached unto you, which also ye have received and wherein ye stand.

The evidences which address the understandings of all men, are the performance of miracles and the accomplishment of prophecy; but there is an evidence too little regarded, which particularly addresses itself to the consciences of believers,—equally convincing with any of the rest, and perhaps, in point of perspicuity and usefulness, superior to them all. It consists in that consciousness, which every Christian in his measure possesses, that he is born of incorruptible seed, which is well expressed by the beloved disciple, where he says, "He that believeth on the Son of God hath the witness in himself."

fore the seed of the word is sown, or grace is infused, but it is at one and the same time; the same word is as a plough, and also seed to these hearers, yet the first work of the Spirit on God's elect in order of nature, as to its operation, is that of conviction. "He shall convince the world of sin," &c. John xvi. 7, 8. And then follows regeneration, a new heart, in which heart the seed of the word (i. e.,) true holiness springs up, and such only brings forth fruit. The tree must first be made good. No man can make his own evil heart good, he cannot make himself a new heart, no, that is the work of the Holy Spirit. "Create in me a clean heart," Psal. li. 10; it is done by Almighty power, it is a creating operation, "A new heart will I give them," &c. Ezek. xxxvi. 26. The same seed that produceth faith in the soul, doth by powerful convictions melt and mollify the heart, and also purges and purifies it, and so the ground becomes good. And this work is done at once, in a moment. God works not as man works, man first ploughs, and then sows; but God doth both together by the seed of the word, and workings of his Spirit on the soul.

How the heart comes to be good.

1. There is therefore first the grace of preparation in order of nature, the ground is ploughed up; i. e., every faculty of the soul is effectually wrought upon; the work of the plough, (saith one) is but *opus ordinabile*, a preparative work; in order to sowing the seed, the ground must be well ploughed; there must be no baulks, all the thorns, briars, and nettles must be turned up by the roots. So the Holy Spirit works upon the whole heart, and changes every faculty as to its evil quality, both the conscience, judgment, understanding, the will and the affections.

2. Then the new heart follows, or the renovation of the whole soul appears.

3. There are also the heavenly influences; the seed is watered by sweet showers, and by the shinings or fructifying influences of the sun: so God causes the dew and showers of his grace, and the shinings and fructifying influences of the Sun of righteousness, to descend upon the hearts of these hearers; the Spirit sprinkles daily the blood of Christ, or applies the virtue thereof to their souls, and that causes them to grow and bring forth much fruit: and as it is observed, the blood of beasts, applied to the root of trees, makes them very fruitful; so the heart, I say, becomes fruitful through the virtue of Christ's blood applied by faith.

Secondly, I shall show you what kind of a heart a good heart is, or in what respect it may be called a good heart.

How to know a good heart.

I. A good heart is a new heart, and regenerated heart.

II. It is a heart united to God and to Jesus Christ: union with Christ makes the heart good; it is a heart that loves Christ, delights in Christ, that cleaves to him in all cordial affections; it is not divided between Christ and sin, nor between Christ and the world.

III. It is a believing heart; such believe with all their heart, or with a whole heart, trusting in Christ, resting on Christ alone, and on nothing else, for righteousness, justification, and eternal life, Acts viii. 37. They that have a good and honest heart, rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3; such account all things but as dung in comparison with Jesus Christ; he is most dear and precious to them; they suffer the loss of all things for the excellency of the knowledge of Jesus Christ, Phil. iii. x, 9; whatsoever they did before, with Paul, account gain to them, is parted with for Christ.

IV. A good and honest heart is a humble heart, a tender and contrite heart, Hab. ii. 4; it is not a heart lifted up; "Behold his soul, that is lifted up, is not upright in him."

Quest. What is it to have a heart lifted up?

1. Answ. To be strongly conceited of themselves, as to their parts and attainments above others, because of their learning, natural or acquired parts, or spiritual gifts, casting a slight and contempt upon others, as if they were not worth regard, in comparison of themselves; some men glory in their knowledge of the tongues, and cast all others under reproach, that have not human learning, magnifying that above the Spirit's teachings, or the gifts and graces thereof; "Be not wise in thine own eyes," Prov. iii. 7; there is more hope of a fool than of him. A humble Christian thinks he knows nothing, or has not the knowledge of a man; thus Agur; "Sure I am more brutish than any man, and have not the understanding of a man," Prov. xxx. 2: but a proud person is puffed up with a conceit of his own understanding.

2. Such who think others can teach them no more than they know already.

3. Such who are so conceited of their own wisdom, that when they have sucked in a principle, wherein they differ from the whole body of the godly, and have no arguments to defend it from God's word; yet will go on and maintain it, and though they have no answer, yet will not hold their peace.

We know not any occasion on which this evidence can be more seasonably illustrated and enforced, than when writing to such as have tasted that the Lord is gracious.

We wish not, brethren, to direct your thoughts to any fancied internal light, any capricious impulses, which may be supposed to supersede the necessity of scriptural instruction: we refer to those operations of sovereign grace, which include the regeneration and sanctifying of the heart, strong consolation in trouble, and lively hopes in death.

As He who formed the mind is the author and finisher of our faith, we are not surprised that there is a visible harmony between the natural faculties and relative circumstances of the one, and the divine excellencies of the other. An understanding deeply penetrating is the privilege of few, and still fewer are blest with the external means which swell its capacity and assist its researches. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." If the proofs of the gospel were to be derived only from the investigation of ancient histories, the collating of original manuscripts, the acquisition of several languages, or the pursuit of deep metaphysical reasonings, by far the greater part of mankind must remain invincibly ignorant of its heavenly nature. But God, of his infinite wisdom and goodness, has made provision for the poor: He has let fall into the bosom of the Christian, who has both to pray and to toil for the daily bread of himself and family, a key which can open every door of the doubting castle. The evidence we are contemplating is so plain, that the wayfaring man, though a fool, need not err; so rational, that the attempts of the enemy to gainsay or resist are impertinent and abortive; and so universal, that babes, young men, and fathers in Christ, may alike enjoy its power.

We possess, naturally, that intimacy with ourselves which renders the perception of the exercise of our senses, affections, and understandings, obvious to us all. Should a philosopher tell you that the morning sun can shed no lustre on the hills—that there is no noise in the thunders of summer—that there are no such passions as joy and grief—that a human being is not able to reason, or if he be, that he cannot distinguish the operations of his mind—you would reject his assertions, convinced that if you know not these things, you know nothing; convinced that these are to be classed among those self-evident facts which do not properly admit of proof, because nothing in their support can be adduced plainer than themselves. In like manner, should an infidel assert, that there is no glory in the person of Jesus, no terrors in the law of God to the transgressor, no joy in the Holy Ghost, no brokenness of heart for sin, that there exists no such power of discernment as that which Paul ascribes to him that is spiritual; the believer having no internal sense of moral truth, perceives clearly that such declarations are false.

Permit us, brethren, to illustrate the nature of this evidence more

fully. Does the infidel declare that the Bible is an imposition on the credulity of mankind? Your experience can answer: "Unless the law of God had been our delight, we had perished in our afflictions." Have you heard him assert that Christ was an impostor? You know he is mistaken; for Christ is formed in you the hope of glory. More blind than the Jewish ruler, does he ridicule the doctrine of the regeneration of the heart? You know what it means, and from its influence argue its origin. Once you loved the world; now you place it beneath your feet. Once you saw no loveliness in religion; now her ways are pleasantness. Pious persons you once hated; now they are your beloved associates, and for the very reason which formerly commanded your aversion, because they bear the image of the heavenly. Effects like these are irresistible proofs that you have passed from death unto life. It is in vain that an infidel contend, that it is absurd to suppose that God would pardon sin by so strange a means as the death of his Son; the Christian has felt the efficacy of the blood of Christ on his conscience. It is of no avail, his deriding the idea of an infernal agent; you know you have such an enemy, and are not ignorant of his devices. Let the foes of piety, if they please, term our religion wild and visionary; we have felt its soothing power, when our bodies have been tortured with pain, when our friends have been removed from our embraces, when the waters of complicated affliction have overwhelmed us.

This inward conviction assisted the primitive Christians to hold fast the faithful word. While the unbelieving Jews and Greeks were requiring a sign and seeking after wisdom, the disciples beheld, in a crucified Saviour, the power and the wisdom of God. No opposition could induce them to be ashamed of a system, which is the power of God unto salvation to every one that believeth.

In the days of our Lord when Philip could not immediately answer Nathaniel's objection to the Messiahship of Jesus, satisfied that he had found him of whom Moses in the law and the prophets did write, he requested Nathaniel to come and see. We may give the same invitation, both to the friends and enemies of Christianity. Come and see, how swearers become praying persons—how the unclean become chaste—how Sabbath breakers become devout—how he that stole, steals no more, but rather labors, working with his hands the thing which is good. Come and see how the churlish become liberal and the inebriated sober: see right hands cut off, and right eyes plucked out, rather than the whole body should be cast into hell. Come and "see how a Christian can die," and whether you behold him surrounded with weeping friends on his couch in the chamber, or with exulting enemies at the stake amid the flames, you may hear him singing with surprise and joy, "O death where is thy sting? Come, Lord Jesus, come quickly!"

We are sensible, brethren, that infidels may reject this evidence as unfounded; but, while we ask them to assign some other adequate cause, if they can, for the important changes we have named, we beg of you to remember, that "the natural man receiveth not the things

of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This change of heart and conduct, this inward witness, you need not be told is not of your own producing. God, who is rich in mercy, hath quickened us together with Christ. Neither moral suasion nor gentile philosophy, could have accomplished it. It could have been effected neither by the providences of God, nor by the ministry of the Gospel itself, separate from the power of the Holy Ghost. Indeed, the opposition made to it by our depravity, the world and the tempter, prove it a work essentially different from their nature and influence.

Paul, when standing on the stairs in Jerusalem, when speaking for himself before Agrippa, and when writing to the Galatian churches, demonstrates the truth of the Gospel, and his commission to proclaim it, from the history of his conversion. We wish you, brethren, ever to exercise that wisdom which dwells with prudence; but, we would recommend to you on proper occasions, even in the presence of infidels, to relate the story of your conversion to God. Some, like the Jews, may deride you; many, like Agrippa, may be almost persuaded to become Christians; while others, by the blessing of God, may, like the Galatians, be made not almost, but altogether disciples of Jesus Christ.

It is frequently observed respecting prophecy, that it is a growing evidence; the same is true as to the witness within. The more you grow in grace and the knowledge of Christ, the stronger will be your faith; purity and stability are the companions of each other.

Suffer us then, dear brethren, to exhort you to every good word and work. Enable your ministers, while they behold your faith, your patience and charity, to say, "Ye are our epistles written in our hearts, known and read of all men." Dwell much in your meditations on the redemption of the Son of God, Christ; increasing in love to him who first loved you and to your brethren in the Lord, Let grace and truth govern all your actions. Pray for and pursue the prosperity and peace of Jerusalem. Mortify the deeds of the body. Mind not the world nor the things of the world. Let your conversation be in heaven. In short, labor to attain to such a progress in knowledge and purity, as shall compel a wicked world to exclaim with the damsel of Philippi, "These men are the servants of the most high God."

Though the evidence we have been explaining brightens with our advance in the divine life, yet we hope none of you will write bitter things against yourselves, because the knowledge or joys of your brethren may be greater than yours. While we expect you to give all diligence to make your calling and election sure, we wish you to remember, that the evidence lies in the fact itself. Fire is as truly in the smoking flax as in the great volcano; the small dust of the balance is as really a part of the creation as the mountain of Libanus.

A careful investigation of the work of grace on the heart, will

enable each of you to say before Jehovah, with a great divine* of the last century, "I see no doctrine so pure and heavenly, as bearing the image and superscription of God; nor any so fully confirmed and delivered by the attestation of thy own omnipotency; nor any which so purely pleads thy cause; calls the soul from self and vanity; condemns its sin; purifies it, and leads it directly unto thee. Thou hast mercifully given me the witness in myself! not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, which sure can come from none but thee. And O! how much more have I perceived it in many of thy servants than in myself. Thou hast cast my lot among the souls that Christ hath healed; I have daily conversed with such whom he hath raised from the dead. I have seen the power of thy Gospel upon sinners. All the love that ever I perceived kindled towards thee, and all the true obedience I ever saw performed to thee, hath been effected by the word of Jesus Christ. And if confidence in Christ be yet deceit, must I not say that thou hast deceived me, who I know canst neither be deceived, or by any falsehood or seduction deceive?"

You will perceive with the pious Watts, that this is a powerful witness, and ever ready to baffle the most learned sophisms and the boldest temptations: it lies so near, that it is a present shield against every arrow from the camp of infidelity. It is an argument drawn from sense and vital experience, and effectually answers all the subtle cavils of false reasonings. The quibbles of logic against the experience of the Christian, are but as darts of stubble against the scales of a leviathan.

That you may enjoy this earnest of the Spirit, this unction from the Holy one, more and more, is the hearty prayer of, beloved brethren, your servants, for Christ's sake.

Signed in behalf of the whole,

SAMUEL JONES, Moderator.
PETER WILSON, Clerk.

*Richard Baxter.

And it is not until 1804, do we read of "immediate" regeneration, "that there is a difference between regeneration and conversion," and hinting that "conviction" as held by Kepp and Gill is actually the beginning of regeneration, and which both Gill and later Reformed men call the "Narrow" view; but was not the original view of Particular Baptists. More on this later.

The Kehukee and Ketockton Associations owe their very existence to the Philadelphia (see p. 33, History of Kehukee Association, Burkitt and Read; History of Ketocton, Fristoe, p. 6). Burkitt writing in 1850 states: "The Baptists in the United States, and perhaps, throughout the whole world, at the time of the original publication of this history, stood upon one general platform, and there was no division among them. But now, it is widely different. There are divisions, and subdivisions in the Baptist Church..."(Preface, p. 7). This History was from "its original rise down to 1803." Notice the dreaded word "means":

> "7. We believe that in God's own appointed time (by means which he has ordained) the elect shall be called, justified, pardoned, and sanctified; and that it is impossible they can utterly refuse the call; but shall be made willing, by divine grace, to receive the offers of mercy. 8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and appointed by faith alone. 9. We believe in like manner, that God's elect shall not only be called, and justified, but that they shall be converted, born again, and changed by the effectual working of God's Holy Spirit" (History, p. 52-53).

Hassell gives this in his History, page 699; and Hassell also states: "In 1808 Elder William Fristoe, its (Ketocton) moderator, and one of its ablest and soundest ministers..." (. 917); following is Fristoe's summary of the Philadelphia Confession:

(Fristoe Quote).

Fristoe Quote

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Fristoe

A Summary of the leading Principles holden by this Association.

ALTHOUGH this association has a small system, wherein their religious sentiments are expressed; yet as many into whose hands this concise history may fall, may possibly never have read the Baptist Confession of Faith, it has been deemed necessary to insert here a few of the leading doctrines of the same, for the satisfaction of the attentive reader.

FIRST—We believe there is one living and true God; that he is self-existent and independent, in whom all power, wisdom, holiness, justice, goodness and truth centre; who is omniscient and omnipresent—the Almighty Creator of all things that do exist, visable and invisible; who upholds and governs all things by his providential hand, according to the council of his own will.

SECONDLY—That in the Divine Essence there are (according to the scriptures) three persons, or subsistances, distinguished by the relative names of Father, Son and Holy Ghost; that each subsistance possesses proper Deity—that the work of creation is ascribed to them—divine worship is addressed to each of them; each of them are called by the same divine names—and in the name of the three in one the New Testament ordinances are to be administered.

THIRDLY—That the holy scriptures of the Old and New Testaments are the word of God; that they were given by divine inspiration, and that this system of divine revelation comprehends every thing necessary for us to know concerning God and the direction of our obedience to him. By this divine book God hath made revelation of his gracious design in saving poor sinners, and pointed out the way through the mediation of the Lord Jesus, that by the instrumentality of this sacred word, stubborn and obstinate sinners are brought into the obedience of faith, and the incorrigible left without excuse; and that by this word of the Lord all men shall be judged in the last day.

FOURTHLY—That man was created upright, free from sin, and possessed with holiness of nature; that he fell from that innocent state in which he was created, by transgressing God's command, by which he became morally dead, and subjected himself to bodily and an eternal death—and as a public head, involved his unborn progeny in the like ruin; for all descending from him by ordinary generation, are born in a state of pollution, and under the dominion of sin, and guilty before God.

FIFTHLY—That in eternity, God out of his own good pleasure chose a certain number of Adam's progeny to eternal life, and that he did not leave the accomplishment of his decrees to accident or chance, but decreed all the means to bring about the event; therefore they are chosen to salvation through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. Their calling was decreed in the purpose of election: It is said, when called, that they are called according to his purpose and grace given in Christ Jesus before the world began, and all in order to manifest the glory of his grace.

SIXTHLY—That the covenant of redemption was between the Father and the Son—that the elect were given by the Father to the Son, to be by him redeemed and finally saved; and that the Son, as head and representative of his people, engaged to perform every thing necessary or requisite to carry their complete salvation into effect. It is called in scripture, a well ordered covenant in all things, and sure.

SEVENTHLY—That in the fulness of time, the Son of God was manifested by taking human nature into union with his divine person, in which capacity he wrought out a righteousness for the justification of his people; yielding a perfect and spotless obedience to all the requisitions of the divine law, and submitted himself to a shameful and ignominious death on the cross, as an atonement for their sins, and reconciliation of their souls to God.

EIGHTHLY—That those that are redeemed by Christ, are in due time called to a saving knowledge of the Lord Jesus—embracing him as the only way to God, and saviour of poor sinners. This effectual calling is accomplished by the agency of the Holy Ghost operating in a free, irresistable and unfrustrable manner, by which the understanding is enlightened, and the will subjected to Christ. Hence

the ſcriptures teſtify that they are made willing in the day of his power. This internal change, or new birth in the ſoul, is wholly aſcribed to the power of God; for it is ſaid of the regenerate: They are begotten of God, quickened of God, born of God—all expreſſive that it is the Lord's work, and he is entitled to the praiſe.

NINTHLY—All that are effectually called by efficacious grace, are freely juſtified of God. The perfect obedience, or in other words, the righteouſneſs of Chriſt being imputed to them, their ſins are pardoned, and their perſons accepted in God's beloved Son. Such are taken under the care of the great Shepherd of ſouls, and reſts on the infallible promiſes and power of God, which has engaged to protect them under all their trials; to ſuccour them when tempted; to ſupply all their wants, and withhold no good thing from them; to continue the good work of grace begun in them, and crown the end of their faith in the complete ſalvation of their ſouls.

TENTHLY—That being bought with the precious blood of Chriſt, and called by rich grace, it becomes a bounden duty to walk in all the commandments and ordinances of the Lord, although juſtified by grace, to which our works can add nothing—yet by good works the declarative glory of God is manifeſted, & the genuineneſs of faith proven, which, while others behold, they may be led to glorify God, who is in heaven. And,

LASTLY—That God will guide men and angels in the laſt day, by Jeſus Chriſt: That when Chriſt appears in the clouds of Heaven with the ſound of the trumpet, the dead ſaints ſhall be raiſed incorruptible and re-united to their ſouls; then ſhall they, together with the living ſaints, be caught up to meet the Lord in the air—and ſo ſhall they be forever with the Lord. The wicked will be raiſed likewiſe in that ſinful ſtate in which they died; and never having been regenerated and qualified by grace for the kingdom of Heaven, will be ſentenced to unſpeakable torments, for ever and ever, from which there will be no recovery to endleſs duration.

Of the disagreeable name of Regular and Separate Baptists, in use in the early times of the Association.

THESE different names for a conſiderable while kept the parties at a diſtance from, and ſhy of each other. The regular Baptiſts were jealous of the ſeparate Baptiſts, becauſe, as yet, they never formed nor adopted any ſyſtem of doctrine, or made any confeſſion of their faith, more than verbally; and it was thought unreaſonable, that if they differed from all other denominations, why they ſhou'd not in a fair, open and candid manner, make known their principles to the world, and in ſo doing, act as children of the light; and on the other hand, the ſeparate Baptiſts ſuppoſed the adopting a confeſſion of faith would only ſhackle them; that it would lead to formality and deadneſs, and divert them from the Bible; but upon a more intimate acquaintance, the imaginary conjectures were in ſome meaſure removed, and their hearts ſoftened with affection towards each other; for upon cloſe converſation and frequently hearing each other preach, it was found that they agreed in ſentiment, held forth the ſame important doctrines, and adminiſtered the

bauſtleſs ſource of bleſſedneſs, which leads us to conſider what regeneration is, and agreeably to Jeſus Chriſt—John 5th and 7th—it is a being born of the ſpirit; whereas by natural generation, (wherein we were paſſive) we were conceived in ſin, and brought forth in iniquity—ſee Pſalm 51ſt—ſo in regeneration, wherein alſo we were paſſive, we partake of a new and ſpiritual birth—being quickned together with Chriſt; created a-new in Chriſt Jeſus. Thus this great work is aſcribed unto God, who effects the ſame by his infallible, efficacious grace.

Secondly, regeneration is expreſſed, as a renovation of our ſpiritual powers—a planting of divine law in the heart, and engraving it in the mind—yea, a putting off the image of God on us, or an aſſimilation into the divine likeneſs. And Paul to Titus ſpeaks of it as a waſhing and renewing of the Holy Ghoſt. Thirdly, regeneration conſtitutes the ſubjects thereof as children of God—heirs and joint heirs with the Lord Jeſus Chriſt. So that they who were ſervants of ſin, drudges to iniquity, are now made free in Chriſt, and ſervants of righteouſneſs—the ſpouſe of Chriſt, his love, his dove, his undefiled one. O! what a glorious change—ſons of God, having his ſpirit ſent down into their hearts, whereby they ſay, Abba, father.—Now, laſtly, the cauſe or means that effect this divine change. God is the only efficient cauſe—his love the moving cauſe—his ſpirit and his word the miniſtering cauſe. Thus we are ſaid to be begotten by the word of his truth through the goſpel, born again to an inheritance incorruptable and undefiled, that fadeth not away; reſerved in Heaven for you; who are kept by the power of God, through faith unto ſalvation. Oh, brethren! what a rich diſplay of infinite wiſdom, ſovereign power and unmerited love, in diviſing and accompliſhing ſuch a glorious ſyſtem of redemption and deliverence for the wretched ſelf-ruined race, that they may partake of this divine bleſſing here in time, and receive precious faith, and precious promiſes, all flowing from the more precious Chriſt! O, beloved brethren! what infinite obligations are we under unto the adorable Jehovah, who hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt our Lord, from the dead. O let us prize that bleſſed goſpel, that reveals ſuch a glorious hope—that accompliſhes ſuch divine purpoſes—and turns from darkneſs to light, from the power of ſin and Satan, to ſerve the living God. Let us manifeſt in our lives, that we are transformed by the renewing of our minds, and that by the power of the Holy Ghoſt. So, farewell. Yours in Chriſtian love.

The above is ample proof that these associations were not Hardshell; that Hardshellism didn't exist before 1820.

Baptist Predecessors

Hassell makes this statement: "Our Baptist predecessors were gradually led from Arminianism to the doctrine of salvation by Grace alone..." (History, p. 336). Why this Landmarkism? The Particular Baptists were dissenters from the dissenters of the Church of England. They were Calvinistic, never Arminians. In the first London Confession, on the title page this is stated:

> "The Confession of faith, of those churches which are commonly (though falsely) called Anabaptists..." "They were called Anabaptists and were accused of all the errors and enormities which that sect had ever been guilty of or charged with... In order to distinguish themselves from both the Anabaptists and the general Baptists, refute the slanders and remove the misunderstandings of which they were the innocent victims, they determined to draw up and publish a statement of their views" (McGlothin, Baptist Confessions, p. 169).

The Second London Confession's preface mentions "those heterodoxies and fundamental errors which had been too frequently charged upon us..." being the stated Anabaptist and Arminian doctrine.

"Anabaptists were the only exception that all Reformers were Augustinians (McGlothlin, Confessions, p. 50). And here we notice the Hardshell predecessors - the Anabaptists.

> "The Anabaptists proceeded on the assumption that regeneration effected not merely a renewal of human nature, but an entirely new creation. And this being so, they regarded it as impossible that anything belonging to this natural creation as, for instance, the human

> language in which the word of God is brought to man, could in any way be instrumental in communicating the new life to sinners. As they saw it, regeneration eo ipso excluded the use of the word as a means, since this was after all a dead letter. This mystical tendency was strongly opposed by Reformed theologians." "The Anabaptists virtually set aside the word of God as a means of grace, and stressed what they called the internal word, the "inner light," and the illumination of the Holy Spirit" (Berkhof, Theology, pp. 456, 458, 459).

The strange thing in our day is, the new Anabaptist mystics, the Hardshells, who "read" their ideas into the Baptist confessions. Beebe and Trott didn't, but Hassell and company did, as well as our moderns.

> "Another dangerous error is that of the mystics who understand the mystical union as an identification of the believer with Christ. According to this view there is in it a union of essence, in which the personality of the one is simply merged into that of the other, so that Christ and the believer do not remain two distinct persons" (Berkhof, Theology, p. 451).

As we've seen, Beebe and Trott teaches this, but in a pre-creation when this essence (a third nature, head and body, as the life of Christ and his people) was brought forth, and then implanted in the elect at their regeneration; to always remain a distinct creation within the Adamic man, until the resurrection. Notice: "This mystical tendency was strongly opposed by Reformed Theologians;" the London Baptist confessions were just as 'Reformed' as the Reformed statements from whence they came; the first, specifically against Anabaptist heresies, the second, specifically against Arminianism; and now we have Hardshells who are mystics and Arminians claiming to be the true Baptists; Yes, and even claiming to hold the confessions of faith that deny their heresies! Is this ignorance, demonic, or what? I called them Arminians, which is nothing else than free-willism, because they prate

the sovereignty of God - but to be tyrannical, to efficiently bring to pass absolutely every wicked thing in all creation - one will and no distinctions in that will; and all their other heresies we've noticed - there is not a single doctrine they haven't corrupted; now who is exercising their free will, against all Biblical scholarship, but the depraved mind of the Hardshells?

Personal Experience,Beebe Editorials,Volume 1, page 135
Living examples against the gospel means

Beebe wrote a personal reminiscence in 1834 in which he claimed to be a *religionist* from his birth, yet an enemy of God, and a stranger to grace during the first several years of his life. He had been taught to say his prayers... had made some progress with the Westminster Catechism, and in short, as touching the religion of the Pharisees, he excelled many of his equals. Then describes his being awakened unto sin, his struggles with it, sinking beneath the load, fell into a sleep, unconscious of what passed while sleeping, he awoke himself singing.. in a new world, his load of guilt and sin were gone, the love of God shed abroad in his heart.

No mention with these three pages of Christ. And remember this was written some twenty-seven years later than his experience; and not being omniscient he could not know all the details. But how did he know he was a sinner? Why the guilt of sin? Direct revelation, says the Hardshell. "The Spirit imparted life and this new life made him feel as he did." The Scriptures say "By the law is the knowledge of sin" (Romans 3:20), and " God.. spake in time past unto the fathers by the prophets (direct revelation).. that in these last days spoken unto us by His Son... confirmed unto us by them that heard him... "See that ye refuse not him that speaketh.. (Hebrews 1:1, 2:3, 12: 25)No more direct revelation, Scriptures only as applied by the Spirit.

Contrary to Hardshell doctrine, Beebe was convicted of sin by the Spirit through the Scriptures as Paul said of Timothy in his early childhood, (1 Timothy 1:5, 3:15). Beebe said he was "religious from birth", "taught to pray", "taught the Westminster Catechism," and "made progress in it." Notwithstanding Beebe's interpretation twenty-seven years later, facts are facts. Beebe did not receive direct

revelation, and if he were born of the Spirit, he would have known Christ. According to their own perverted doctrine, the Spiritual life he received (to convict of sin, etc.) was Christ Himself, and why would not Christ know Christ?

In the Remnant (7.2) Poole commenting on Ross' observations that Beebe grew up around "means" and "instrumentalities", which is according to facts given by Beebe himself - the Scriptures and Christian upbringing - no matter how much he denies them with his interpretations, they were there. And Poole's own testimony:

"We dare not speak for other "Hardshells" but we can say for ourselves that if we have indeed had the blessed work of regeneration, it occurred prior to any exposure to "influences"... We were as ignorant of the teachings of the Bible as if it had been written in Chinese or an unknown tongue. We would add that we labored long under a conviction of sin and unworthiness which we humbly trace to the work of the Spirit prior to being brought to an understating of the truth."

We might ask, Is Truth part of knowing you are a sinner? Is this direct revelation of the Spirit a "means" of Poole's knowing? I don't think Poole is omniscient either. No doubt he was ignorant of the teachings of the Bible before Salvation - who isn't? But unless he was born in a cave, and had no contact with anyone (which is impossible) he knew something about the doctrines of Christianity - and he cannot tell <u>when</u> he first knew it. Paul: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10:18). The Jews were without excuse, so is Beebe and co. in their fight against the gospel. It is hard for them to kick against the pricks, the more they kick the more injury they bring to themselves. They aren't fighting human means, or human instrumentalities, but the Word Himself.

Morris, (Editor of the Remnant (vol. 12, no. 6) tells of his experience: "May I also refer briefly to my own experience?... if I am not completely deceived, my spiritual experience, conviction for sin, and hope in Christ began when I was a child, as early as nine years of age, if not much earlier. Yet I did not hear the gospel preached in its purity until I was twenty-one. Between the ages of nine and twenty-one.. in darkness.. struggling futilely against my depravity, trying to overcome it with all the will worship and Arminian effort a young man could muster. In that respect, "I

profited in... religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers (Gal. 1.4)." For what it is worth, I cannot deny that my spiritual birth, if indeed I have had such, began at that early age. Because of the twelve years of spiritual warfare preceding my hearing the gospel in its purity, I also dare not say I received spiritual life (If indeed I have it) only when I actually heard it preached." (p.17)

Notice Morris' distinction from Poole's: instead of denying any understanding of the Bible, Morris only claims he never heard the gospel preached in its purity until years after his conviction of sin and hope in Christ began. What does he mean in its purity? Surely, the Hardshell doctrine, and which main point is: eternal vital union, impartation of spiritual life and branding all means and instrumentalities as work mongering and Arminianism. Smoot's book is full of this "Gospel" and its short history, (I say 'short history' because it can't be found before the 1820's.) Smoot was an 'Old School' Beebe Baptist who lived and died defending Beebe's doctrine. Following is Smoot's doctrine of the gospel: "We yield to none in our devotion to the Truth that "Christ Jesus came into this world to save sinners." The how of that salvation is the important matter. The Arminian tells you that the sinner is saved by his works. The means Baptist claim that he is saved by "being elected and born again". Neither position is correct." (Smoot, p. 3, *A Joint Manifesto*). "..To maintain the doctrine and order of the gospel.." (p. 25, *The Contest*). "It is not the numbers we are after, but the truth of the gospel.." (Ibid, p. 26) "Chick (trying to reconcile and reunite) and base the terms of a reunion among them on the simple point of a professed belief in salvation of grace; ignoring equally as important contest of later years over doctrinal positions that underlie and are absolutely essential to the doctrine of salvation by grace." (Ibid, p. 90).

Here is Smoot's "gospel": eternal, vital, union... "as Christ is the head it must be as previously stated eternal, so the body must be eternal, for the same act that begat the head, begat also the body; they must necessarily be of the same organic life". (Ibid, p.111) "In the world of Anti-Christ the underlying notion of the work Christ is that of a volunteer.." (Ibid, p. 113) "I believe that the doctrine of this unity between Christ and his people to be but another name of election; i.e., here is the application

of the gospel term Elect." (Ibid, p. 117) "First we want to repudiate the notion of Christ as a volunteer in this atonement... There would be no justice in condemning an innocent man as a volunteer to die in the place of a guilty man condemned to die... must be a relationship between the two... this relationship or union must be actual and vital... eternal life oneness. Upon no other assumption could their redemption from the curse of the law be maintained, but from the fact that because of this relationship Christ stood in their law place fulfilling its demands, not as a volunteer or substitute, but as the head (of his body). Adam, "is the figure of him that was to come," and that Eve was "bone of his bones, and flesh of his flesh", thus it was evident when she fell under the law there was that much of Adam under the law... consequently it follows as effect follows cause that when these members of the body of Christ partook of flesh and blood there was that much of the body of Christ under the law... and because of this vital union they are one with him in death..." (Ibid, pp. 189,190)

Smoot's gospel: Eternal vital union, begat when Christ was begat, oneness with Christ, head and body, Christ fell under the law when the body fell; we were raised up from under the law when Christ was raised up from under the law, can't separate head from body; not a volunteer or substitute - the body obligated the head to die for sin; the body died for its own sin. Regeneration is the imparting and infusing by the Spirit the pre-existing, pre-created Christ life into the elect in time. This is the afore mentioned *gospel in its purity* that Morris hadn't heard until years after his spiritual birth. I myself never heard of such "gospel" until I read Smoot's book in 1983; and no one else had heard this "gospel" until the 1820's.

First off, these 'experiences' of these men who are beguiled by Hardshellism carry absolutely no weight; they are not inspired like the apostle Paul to give us their accounts. Paul says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me...(Gal. 1:5); but these Hardshells are "born of spiritual life", "Christ Himself", years before knowing Christ - which is to say, Christ does not know Christ, for they know nothing of Christ in their supposed spiritual life. The real "Old Baptists", Skepp, Gill, Booth, etc. taught the doctrine of 'Prevenient grace' preparatory to the new birth is conviction of sin, "they

that are whole need not a physician", "..I came not to call the righteous but sinners to repentance", and until "Christ is formed in the soul" there is no life; "He that believeth on the Son has life, but he that believeth not on the Son shall not see life, but the wrath of God abideth on him." (John 3:36); "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2) The Hardshell "Gospel" is "another gospel" cursed by Paul: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

We sort of wonder about these expressions: (Beebe ending his *Personal Reminiscence*) "...and if a saint, the least of all." Poole: "... we can say for ourselves that if we have indeed had the blessed work of regeneration..." Morris: "...if I am not completely deceived"..."my Spiritual birth, if indeed I have such.." "...this hungering of Christ, if genuine.." They, of all people, having "Christ Himself in them" and "being Christ Himself" should know of a certainty the above questioned things. A false humility is open pride: "We, the knowing ones, standing head and shoulders above all them who preceded us, in such incomprehensible depths of knowledge, steeped in Hardshellism, who else would be saved if not us; if <u>we</u> are not saved - then <u>you</u> can't be; if <u>we</u> can't know we are saved, you certainly couldn't."

After reading these men's tirade against "means", note the second London Confession, Chapter 20, first paragraph: "The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ (Gen. iiii:15), the seed of the woman, as the *means of calling* the elect, and begetting in them faith and repentance; in this promise, the (Rev. xiii:8) gospel, as to the substance of it, was revealed, and is therein effectual, for the conversion and salvation of sinners." Turning back to chapter ten, first paragraph, we read: "Those whom God has predestinated unto life He is pleased, in His appointed and accepted time, effectually *to_call* (Rom. viii:30; Rom. x:7) Eph. i:10; 2 Thess. ii:13,14) *by His Word and Spirit* out of that state of sin and death in which they are by nature, to grace and salvation." Turning back to chapter 3, paragraph 6: "As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will, foreordained (1 Pet. i:2; 2 Thess ii: 13) *all the means* thereunto, wherefore

they who are elected, being fallen in Adam (1 Thess. v: 9,10), are redeemed by Christ, are effectually (Rom. viii:30: 2 Thess. ii:13) called unto *faith in Christ* by His Spirit working in due season..." Ch. 8, par. 8: "To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually (John vi:37; John x:15, 16; John xvii:9; Rom. v:10) apply, and communicate the same, making intercession for them; uniting them to Himself by His Spirit, revealing unto them, *in and by the Word,* the (John xvii:6; Eph. i: 9; 1 John v:20) mystery of salvation, persuading them to believe and obey, governing their hearts (Rom. viii:9,14) *by His Word and Spirit...*"

Ch. xiii, par. 1: "They who are united to Christ, *effectually called and regenerated*, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also (Acts xx:32; Rom. vi; 5,6) further sanctified, really and personally, through the same virtue (John xvii:17; Eph. iii:16, 17,18, 19; 1 Thess. v:21, 22, 23) *by His Word and Spirit dwelling* in them..." Ch. XIV, par. I: "The grace of faith, whereby the elect are enable to believe to the saving of their souls is *the work of the Spirit of Christ* (2 Cor, iv:13: Eph. ii:8) in their hearts and is ordinarily wrought *by the ministry of the word...*" Ch. XV, par.1: "...God in their effectual calling giveth them repentance unto life." Ch. xxvi, par. 5: "In the execution of this power wherewith he is so entrusted, the Lord Jesus calleth out of the world unto Himself, *through the ministry of His Word, by His Spirit* these that are (John x: 16; John xii:32) given unto Him by His Father, that they may walk before Him in all the (Mt. xviii: 20) ways of obedience, which He prescribeth to them in his word..."

Ch. xx. Par. 4: "Although the gospel be the only outward *means* of revealing Christ and saving grace, and is as such abundantly sufficient thereunto, yet that men who are born in trespasses may be born again, quickened, or regenerated, there is moreover necessary an effectual, insuperable (Ps. cx: 3; 1 Cor. ii:14; Eph. 1:19,20) work *of the Holy Spirit upon the whole soul*, for the producing in them a new spiritual life without which no other *means* will effect (John v:44; 2 Cor. iv:4,6) their conversion unto God."

And, according to Smoot, we were pre-created in Christ in "seed substance" which is different from the confession; ch. 8, par. 1: "It pleased God in his eternal purpose...(to) give a people *to be His seed*, and to be by Him (Christ) in time,

redeemed, called, justified, sanctified, and glorified:" plainly showing they weren't Christ's seed until redemption.

These are partial quotes from the Second London Confession (all emphasis mine) showing their connections, which are inseparable: "Calling by His word and Spirit, identifying calling and regeneration with the wording: "having a new heart and a new spirit created in them." (Same in ch. x as here, xiii) Chapter 10 speaks of elect infants dying in infancy, and other elect persons incapable of being called by the ministry of the word (As all elect adults were capable in the first part of the chapter.) and states their regeneration is by Christ through the Spirit."

(Hardshells claim this paragraph on infants and imbeciles also pertains to all the Elect (Why did the confessors specifically make this difference?) "By Christ through the Spirit" and not including the ministry of the Word.) The "ministry of the Word" identifies what "Word"is meant in the first part of the chapter. Repentance and Faith are included in effectual calling: Ch. 3:9; "Effectually called unto faith"; xv:1 : "God in their effectual calling giveth them repentance unto life," same as Ch. 20.: "The promise, the gospel as the means of calling the elect, and begetting in them faith and repentance." Notice *when* union with Christ occurs: Ch. 8:8: "in the application of Christ's redemption to His elect." Also Ch. xiii, 1 tells of this union: "Those who are unitied to Christ, effectually called and regenerated, having a new heart and a new spirit created within them, *through the virtue of Christ's death and resurrection...*" (Hardly a pre-creation union!) Ch. xx, par. 4 tells us the Gospel is the only outward means of revealing Christ, yet that *men* who are born in trespasses may be born again, quickened, or regenerated, there is moreover (besides the mere gospel 'D.G.') necessary an effectual, insuperable work of the Holy Spirit *upon the whole soul*, for the producing in *them* a new spiritual life; without which no other means (besides the word and Spirit 'D.G.') will effect their conversion unto God." Remember, the Hardshell doesn't believe in the regeneration of the soul, but "Imparting life", not the *"producing in_them a new life"* given in the confessions; not the work of the Spirit *"upon the whole_soul"*. The confession plainly shows (the "well known fact" mentioned by Berchof) that calling, regeneration, quickening, born again, conversion, new spiritual life all meant the same thing to them.

Note the expression of the confession, "By the word and Spirit." Hardshells rarely (if ever) quote from the confession, except to claim to hold it, but in their expounding the Scripture, almost everywhere the term "Word" is used in New Testament Scripture, they interpret it to mean "Christ" as in John 1:1, the living Word , or the essential Word. But it can't be proved that any writer of the New Testament so used the expression except John - that is the opinion of almost every scholar, and translator. But such is the way of the Hardshell. The confessions uses the phrase at least seven times and with the scriptural references, and in the context of the whole confession anyone can know to which "word" it is referring. The first time it is used (and there is the law of first mention) is in the first article, Ch. 1, par. 5: "We may be moved and induced by the testimony of the Church of God to an high and reverend esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidences itself to be the *Word of God*; yet notwithstanding, our (John xvi:13,14; 1 Cor. ii:10,11, 12; 1 John ii:20. 27) full persuasion and assurance, of the infallible truth, and divine authority thereof, is from the inward work of the *Holy Spirit*, bearing witness *by and with the Word in* our hearts." (Emphasis mine) And the only place in the confession that the term (word) is used in reference to Christ is in Ch. II, "of God and the Holy Trinity", par, 3 : "In this divine and infinite Being there are three subsistences (1 John V:7; Matt. Xxviii:19; 2 Cor. Xiii:14) the Father, the Word (or Son), and the Holy Spirit, of one substance, power, and eternity..." Isn't this careful explanation significant? (It is to every one but the Hardshells). All other places the term is used referring to Scriptures. And as we are warned in the Scriptures to not add to the Word of God, so the confession also: Ch. 1, par. 6: "The whole counsel of God concerning all things (2 Tim.iii :15,16,17; Gal. I:8,9) necessary for His own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the Holy Scriptures unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men."

What is the eternal vital union, two seed doctrine, the Spirit only in regeneration, direct voice regeneration, the dual man, the bride redeeming herself, Traducianist only, Sabellian, Arian, Adoption of the body only, pre-created Head and Body and their many distinctions: faith in Christ, faith of Christ, in Regeneration and new birth, in Word and Word, gospel and gospel, etc. etc,. but "new revelation, new doctrines? "Old school" Baptists with completely new doctrine. Beebe wrote against Parker's two seed doctrine: "A wide spreading heresy," from the days of John the Baptist until the days of Elder Daniel Parker, the doctrine was unknown among the Baptists, "error", "new theory", "absurd theory". The one error Beebe hints at is the eternal existence of Satan and evil...and "what is involved in the absurd doctrine." (Editorials, vol. 2, p.377) That error were a faint mist in comparison with the gross darkness of the above mentioned heresies of Harshellism; and which heresies, the grosser ones, *came* from Parker, through Trott, to Beebe. Note Beebe's comments on the confession: "claims agreement, with very few exceptions", vol. 1. p.296; "claims New School left it", vol. 1, p519, "getting more out of favor with written creeds", vol. 2, p.424.

This confession, (1677 2nd London, also "century" or "one hundred", written by men who represented over 100 congregations of Particular Baptists in England and Wales.) which was the Baptist version of the 1st London (Baptist) 1643, the Westminster, 1646, and the Savoy, 1656, Confessions of Faith; which was the consensus of opinion of doctrine by the greatest scholarship before or since New Testament times- composed of lexicographers, men famous for learning; and over against that is Beebe: "We know little and care less for the dead languages." Beebe could twist Scripture and bring in new theories much easier than he could from the confession; but he paid lip service to it, as do the modernists: (Philips claims the confession is Hyper-Calvinist, as he also claimed for Gill) so much for their blindness and willful ignorance of the facts. Following is a brief chapter from John Owen against the idea that "Election is asserted to the overthrow of redemption." Weigh it well – the same argument is against Beebe and Trott's ideas of eternal vital union, which is a worse heresy than that against which Owen is writing. Owen Quote.

To John Owen
The Death of Death
274-279 Vol. 10

CHAPTER VIII.

A digression, containing the substance of an occasional conference concerning the satisfaction of Christ.

MUCH about the time that I was composing that part of the last argument which is taken from the satisfaction of Christ, there came one (whose name, and all things else concerning him, for the respect I bear to his parts and modesty, shall be concealed) to the place where I live, and, in a private exercise about the sufferings of Christ, seemed to those that heard him to enervate, yea overthrow, the satisfaction of Christ: which I apprehending to be of dangerous consequence, to prevent a farther inconvenience, set myself briefly and plainly to oppose; and also, a little after, willingly entertained a conference and debate (desired by the gentleman) about the point in question: which being carried along with that quietness and sobriety of spirit which beseemed lovers of and searchers after truth, I easily perceived not only what was his persuasion in the thing in hand, but also what was the ground and sole cause of his misapprehension; and it was briefly this:—That the eternal, unchangeable love of God to his elect did actually instate them in such a condition as wherein they were in an incapacity of having any satisfaction made for them: the end of that being to remove the wrath due unto them, and to make an atonement for their sins; which, by reason of the former love of God, they stood in no need of, but only wanted a clear manifestation of that love unto their souls, whereby they might be delivered from all that dread, darkness, guilt, and fear, which was in and upon their consciences, by reason of a not-understanding of this love, which came upon them through the fall of Adam. Now, to remove this, Jesus Christ was sent to manifest this love, and declare this eternal good-will of God towards them, so bearing and taking away their sins, by removing from their consciences that misapprehension of God and their own condition which, by reason of sin, they had before, and not to make any satisfaction to the justice of God for their sins, he being eternally well-pleased with them. The sum is, election is asserted to the overthrow of redemption. What followed in our conference, with what success by God's blessing it did obtain, shall, for my part, rest in the minds and judgments of those that heard it, for whose sake alone it was intended. The things themselves being, first, of great weight and importance, of singular concernment to all Christians; secondly, containing in them a mixture of undoubted truth and no less undoubted errors, true propositions and false inferences, assertions of necessary verities to the exclusion of others no less necessary; and, thirdly, directly belonging to the business in hand,—I shall

briefly declare and confirm the whole truth in this business, so far as occasion was given by the exercise and debate before mentioned, beginning with the first part of it, concerning the eternal love of God to his elect, with the state and condition they are placed in thereby: concerning which you may observe,—

First, That which is now by some made to be a new doctrine of free grace is indeed an old objection against it. That a non-necessity of satisfaction by Christ, as a consequent of eternal election, was more than once, for the substance of it, objected to Austin by the old Pelagian heretics, upon his clearing and vindicating that doctrine, is most apparent. The same objection, renewed by others, is also answered by Calvin, Institut. lib. ii. cap. 16; as also divers schoolmen had before, in their way, proposed it to themselves, as Thom. iii. g. 49, a. 4. Yet, notwithstanding the apparent senselessness of the thing itself, together with the many solid answers whereby it was long before removed, the Arminians, at the Synod of Dort, greedily snatched it up again, and placed it in the very front of their arguments against the effectual redemption of the elect by Jesus Christ. Now, that which was in them only an objection is taken up by some amongst us as a truth, the absurd inconsequent consequence of it owned as just and good, and the conclusion deemed necessary, from the granting of election to the denial of satisfaction.

Secondly, Observe that there is the same reason of election and reprobation (in things so opposed, so it must be): "Jacob have I loved, but Esau have I hated," Rom. ix. 13. By the one, men are "ordained to eternal life," Acts xiii. 48; by the other, "before of old ordained unto condemnation," Jude 4. Now, if the elect are justified, and sanctified, and saved, because of God's decree that so they shall be, whereby they need nothing but the manifestation thereof, then likewise are the reprobates, as soon as they are finally impenitent, damned, burned, and want nothing but a manifestation thereof; which, whether it be true or no, consult the whole dispensation of God towards them.

Thirdly, Consider what is the eternal love of God. Is it an affection in his eternal nature, as love is in ours? It were no less than blasphemy once so to conceive. His pure and holy nature, wherein there is neither change nor shadow of turning, is not subject to any such passion; it must be, then, an eternal act of his will, and that alone. In the Scripture it is called, his "good pleasure," Matt. xi. 26; his "purpose according to election," Rom. ix. 11; the "foundation of God," 2 Tim. ii. 19. Now, every eternal act of God's will is immanent in himself, not really distinguished from himself; whatever is so in God is God. Hence, it puts nothing into the creature concerning whom it is, nor alteration of its condition at all; producing, indeed, no effect until some external act of God's power do make it

out. For instance: God decreed from eternity that he would make the world, yet we know the world was not made until about five thousand five hundred years ago. But ye will say, "It was made in God's purpose." That is, say I, he purposed to make it. So he purposeth there shall be a day of judgment; is there therefore actually a universal day of judgment already? God purposeth that he will, in and through Christ, justify and save such and such certain persons; are they therefore justified because God purposeth it? It is true, they shall be so, because he hath purposed it; but that they are so is denied. The consequence is good from the divine purpose to the futurition of any thing, and the certainty of its event, not to its actual existence. As when the Lord, in the beginning, went actually to make the world, there was no world; so when he comes to bestow faith and actually to justify a man, until he hath so done he is not justified. The sum is,—

First, The eternal love of God towards his elect is nothing but his purpose, good pleasure, a pure act of his will, whereby he determines to do such and such things for them in his own time and way. *Secondly*, No purpose of God, no immanent eternal act of his will, doth produce any outward effect, or change any thing in nature and condition of that thing concerning which his purpose is; but only makes the event and success necessary in respect of that purpose. *Thirdly*, The wrath and anger of God that sinners lie under is not any passion in God, but only the outward effects of anger, as guilt, bondage, etc. *Fourthly*, An act of God's eternal love, which is immanent in himself, doth not exempt the creature from the condition wherein he is under anger and wrath, until some temporal act of free grace do really change its state and condition. For example: God holding the lump of mankind in his own power, as the clay in the hand of the potter, determining to make some vessels unto honour, for the praise of his glorious grace, and others to dishonour, for the manifestation of his revenging justice, and to this end suffer them all to fall into sin and the guilt of condemnation, whereby they became all liable to his wrath and curse; his purpose to save some of these doth not at all exempt or free them from the common conflition of the rest, in respect of themselves and the truth of their estate, until some actual thing be accomplished for the bringing of them nigh unto himself: so that notwithstanding his eternal purpose, his wrath, in respect of the effects, abideth on them until that eternal purpose do make out itself in some distinguishing act of free grace; which may receive farther manifestation by these ensuing arguments:—

1. If the sinner want nothing to acceptation and peace but a manifestation of God's eternal love, then evangelical justification is nothing but an apprehension of God's eternal decree and purpose.

But this cannot be made out from the Scripture,—namely, that God's justifying of a person is his making known unto him his decree of election; or [that] man's justification [is] an apprehension of that decree, purpose, or love. Where is any such thing in the book of God? It is true, there is a discovery thereof made to justified believers, and therefore it is attainable by the saints, "God shedding abroad his love in their hearts by the Holy Ghost which is given unto them," Rom. v. 5; but it is after they are "justified by faith," and have "peace with God," verse 1. Believers are to give "all diligence to make their calling and election sure;" but that justification should consist herein is a strange notion. Justification, in the Scripture, is an act of God, pronouncing an ungodly person, upon his believing, to be absolved from the guilt of sin, and interested in the all-sufficient righteousness of Christ: so God "justifieth the ungodly," Rom. iv. 5, "by the righteousness of God which is by the faith of Jesus Christ unto them," chap. iii. 22; making Christ to become righteousness to them who were in themselves sin. But of this manifestation of eternal love there is not the least foundation, as to be the form of justification; which yet is not without sense and perception of the love of God, in the improvement thereof.

2. The Scripture is exceeding clear in making all men, before actual reconciliation, to be in the like state and condition, without any real difference at all, the Lord reserving to himself his distinguishing purpose of the alteration he will afterward by his free grace effect: "There is none that doeth good, no, not one," Rom. iii. 12; for "we have proved both Jews and Gentiles that they are all under sin," verse 9. All mankind are in the same condition, in respect of themselves and their own real state: which truth is not at all prejudiced by the relation they are in to the eternal decrees; for "every mouth is stopped, and all the world is become guilty before God," Rom. iii. 19,—ὑπόδικος, obnoxious to his judgment. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" 1 Cor. iv. 7. All distinguishment, in respect of state and condition, is by God's actual grace; for even believers are "by nature children of wrath, even as others," Eph. ii. 3. The condition, then, of all men, during their unregeneracy, is one and the same, the purpose of God concerning the difference that shall be being referred to himself. Now, I ask whether reprobates in that condition lie under the effects of God's wrath, or no? If ye say "No," who will believe you? If so, why not the elect also? The same condition hath the same qualifications; an actual distinguishment we have proved there is not. Produce some difference that hath a real existence, or the cause is lost.

3. Consider what it is to lie under the effects of God's wrath, according to the declaration of the Scripture, and then see how the elect are delivered therefrom, before their actual calling. Now, this

consists in divers things; as,—(1.) To be in such a state of alienation from God as that none of their services are acceptable to him: "The prayer of the wicked is an abomination to the LORD," Prov. xxviii. 9. (2.) To have no outward enjoyment sanctified, but to have all things unclean unto them, Tit. i. 15. (3.) To be under the power of Satan, who rules at his pleasure in the children of disobedience, Eph. ii. 2. (4.) To be in bondage unto death, Heb. ii. 15. (5.) To be under the curse and condemning power of the law, Gal. iii. 13. (6.) To be obnoxious to the judgment of God, and to be guilty of eternal death and damnation, Rom. iii. 19. (7.) To be under the power and dominion of sin, reigning in them, Rom. vi. 19. These and such like are those which we call the effects of God's anger.

Let now any one tell me what the reprobates, in this life, lie under more? And do not all the elect, until their actual reconciliation, in and by Christ, lie under the very same? for,—(1.) Are not their prayers an abomination to the Lord? can they without faith please God? Heb. xi. 6. And faith we suppose them not to have; for if they have, they are actually reconciled. (2.) Are their enjoyments sanctified unto them? hath any thing a sanctified relation without faith? See 1 Cor. vii. 14. (3.) Are they not under the power of Satan? If not, how comes Christ, in and for them, to destroy the works of the devil? Did not he come to deliver his from him that had the power of death, that is, the devil? Heb. ii. 14; Eph. ii. 2. (4.) Are they not under bondage unto death? The apostle affirms plainly that they are so all their lives, until they are actually freed by Jesus Christ, Heb. ii. 14, 15. (5.) Are they not under the curse of the law? How are they freed from it? By Christ being made a curse for them, Gal. iii. 13. (6.) Are they not obnoxious unto judgment, and guilty of eternal death? How is it, then, that Paul says that there is no difference, but that all are subject to the judgment of God, and are guilty before him? Rom. iii. 9; and that Christ saves them from this wrath, which, in respect of merit, was to come upon them? Rom v. 9; 1 Thess. i. 10. (7.) Are they not under the dominion of sin? "God be thanked," says Paul, "that ye were the servants of sin, but ye have obeyed," etc., Rom. vi. 17. In brief, the Scripture is in nothing more plentiful than in laying and charging all the misery and wrath of and due to an unreconciled condition upon the elect of God, until they actually partake in the deliverance by Christ.

But now some men think to wipe away all that hath been said in a word, and tell us that all this is so but only in their own apprehension; not that those things are so indeed and in themselves. But if these things be so to them only in their apprehension, why are they otherwise to the rest of the whole world? The Scripture gives us no difference nor distinction between them. And if it be so with all, then let all get this apprehension as fast as they can, and all

shall be well with the whole world, now miserably captived under a misapprehension of their own condition; that is, let them say the Scripture is a fable, and the terror of the Almighty a scarecrow to fright children; that sin is only in conceit; and so square their conversation to their blasphemous fancies. Some men's words eat as a canker.

4. Of particular places of Scripture, which might abundantly be produced to our purpose, I shall content myself to name only one: John iii. 36, "He that believeth not the Son, the wrath of God abideth on him." It abideth: there it was, and there it shall remain, if unbelief be continued; but upon believing it is removed. "But is not God's love unchangeable, by which we shall be freed from his wrath?" Who denies it? But is an apprentice free because he shall be so at the end of seven years? Because God hath purposed to free his in his own time, and will do it, are they therefore free before he doth it? "But are we not in Christ from all eternity?" Yes, chosen in him we are; therefore, in some sense, in him. But how? Even as we are. Actually, a man cannot be in Christ until he be. Now, how are we from eternity? are we eternal? No; only God from eternity hath purposed that we shall be. Doth this give us an eternal being? Alas! we are of yesterday; our being in Christ respecteth only the like purpose, and therefore from thence can be made only the like inference.

This, then, being cleared, it is, I hope, apparent to all how miserable a strained consequence it is, to argue from God's decree of election to the overthrow of Christ's merit and satisfaction; the redemption wrought by Jesus Christ being, indeed, the chief means of carrying along that purpose unto execution, the pleasure of the Lord prospering in his hand. Yea, the argument may be retorted, κατὰ τὸ βίαιον, and will hold undeniable on the other side, the consequence being evident, from the purpose of God to save sinners, to the satisfaction of Christ for those sinners. The same act of God's will which sets us apart from eternity for the enjoyment of all spiritual blessings in heavenly places, sets also apart Jesus Christ to be the purchaser and procurer of all those spiritual blessings, as also to make satisfaction for all their sins; which that he did (being the main thing opposed) we prove by these ensuing arguments.

The reason for the many quotes from John Owen and Thomas Goodwin is that they were two of the authors of the Savoy Confession, the modest revision of the Westminster Confession, and which (Savoy) was the primary confession followed by the Baptist Confession of 1677. Article 20 (on the Gospel) was taken from the Savoy, not being in the Westminster, in which the authors used the terms "Calling" "Born again, "Quickened", Regeneration", and "Conversion" interchangeably as also their quotes do; and which is followed by Keach, Skepp, Booth, Gill, and others. The quotes show they understood the confession they wrote. The Baptists who followed understood them the same as their writings show – it is the Hardshell who puts his own definitions and qualifications on the words then openly declares he holds the same confession.

The Synod of Dort, 1619

Hardshells of modern day toss words around, having no idea of what they say, yet, they must needs be teachers! Paul said on another occasion "If any man be ignorant, let him be ignorant." Ignorance is truly bliss with these people. Phillips, writing about this Synod of Dort, said the sublapsarian position was Arminian! (The Predestinarion, 4.6. p 128). The synod's article on election is sublapsarian: "Election is the unchangeable purpose of God, whereby, before the foundation of the world, he hath, out of mere grace, according to the sovereign good pleasure of his own will, chose, from the whole human race, which had fallen through their own fault, from their primitive state of rectitude, into sin and destruction, a certain number of persons to redemption in Christ, whom he from eternity appointed the Mediator and head of the elect, and the foundation of salvation" (Art. 7, first par.). And in Article 15 "...the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares him to be an awful, irreprehensible, and righteous judge and avenger." Besides these two errors of Hardshells, notice particularly what this synod taught concerning means of grace and regeneration.

Synod Quote

The Canons of the Synod of Dort,

As held by the Reformed [Dutch] Church in America.

[We append the English text of the Canons of Dort from the *Constitution of the Reformed* (formerly *Reformed Dutch*) *Church in America*, published in New York. It contains only the positive articles on the Five Points, and omits the Preface and Conclusion, the rejection of the opposite errors, and the Sentence against the Remonstrants. In this abridged form the Canons of Dort are still in force in said Church, together with the Belgic Confession and the Heidelberg Catechism, although the name *Dutch* (which had been first formally assumed in 1792) was dropped in 1867 from her ecclesiastical title, the Dutch language being now superseded by the English.]

FIRST HEAD OF DOCTRINE.

Of Divine Predestination.

Art. I. As all men have sinned in Adam, lie under the curse, and are obnoxious to eternal death, God would have done no injustice by leaving them all to perish, and delivering them over to condemnation on account of sin, according to the words of the Apostle (Rom. iii. 19), 'that every mouth may be stopped, and all the world may become guilty before God;' (ver. 23) 'for all have sinned, and come short of the glory of God;' and (vi. 23), 'for the wages of sin is death.'

Art. II. But 'in this the love of God was manifested, that he sent his only-begotten Son into the world,' 'that whosoever believeth on him should not perish, but have everlasting life' (1 John iv. 9; John iii. 16).

Art. III. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom he will, and at what time he pleaseth; by whose ministry men are called to repentance and faith in Christ crucified. 'How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?' (Rom. x. 14, 15).

Art. IV. The wrath of God abideth upon those who believe not this gospel; but such as receive it, and embrace Jesus the Saviour by a true and living faith, are by him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred upon them.

Art. V. The cause or guilt of this unbelief, as well as of all other sins, is nowise in God, but in man himself: whereas faith in Jesus

Christ, and salvation through him is the free gift of God, as it is written, 'By grace ye are saved through faith, and that not of yourselves: it is the gift of God' (Eph. ii. 8); and, 'Unto you it is given in the behalf of Christ, not only to believe on him,' etc. (Phil. i. 29).

ART. VI. That some receive the gift of faith from God, and others do not receive it, proceeds from God's eternal decree. 'For known unto God are all his works from the beginning of the world' (Acts xv. 18; Eph. i. 11). According to which decree he graciously softens the hearts of the elect, however obstinate, and inclines them to believe; while he leaves the non-elect in his just judgment to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men, equally involved in ruin; or that decree of *election* and *reprobation*, revealed in the Word of God, which, though men of perverse, impure, and unstable minds wrest it to their own destruction, yet to holy and pious souls affords unspeakable consolation.

ART. VII. Election is the unchangeable purpose of God, whereby, before the foundation of the world, he hath, out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race, which had fallen through their own fault, from their primitive state of rectitude, into sin and destruction, a certain number of persons to redemption in Christ, whom he from eternity appointed the Mediator and head of the elect, and the foundation of salvation.

This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ to be saved by him, and effectually to call and draw them to his communion by his Word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of his Son, finally to glorify them for the demonstration of his mercy, and for the praise of the riches of his glorious grace: as it is written, 'According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the Beloved' (Eph. i. 4–6). And

elsewhere, 'Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified' (Rom. viii. 30).

ART. VIII. There are not various decrees of election, but one and the same decree respecting all those who shall be saved both under the Old and New Testament; since the Scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which he hath chosen us from eternity, both to grace and to glory, to salvation and the way of salvation, which he hath ordained that we should walk therein.

ART. IX. This election was not founded upon foreseen faith, and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite, cause, or condition on which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc. Therefore election is the fountain of every saving good; from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the Apostle. 'He hath chosen us [not because we were, but] that we should be holy and without blame before him in love' (Eph. i. 4).

ART. X. The good pleasure of God is the sole cause of this gracious election; which doth not consist herein that God, foreseeing all possible qualities of human actions, elected certain of these as a condition of salvation, but that he was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to himself, as it is written, 'For the children being not yet born, neither having done any good or evil,' etc., 'it was said [namely, to Rebecca] the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated' (Rom. ix. 11–13); and, 'As many as were ordained to eternal life believed' (Acts xiii. 48).

ART. XI. And as God himself is most wise, unchangeable, omniscient, and omnipotent, so the election made by him can neither be interrupted nor changed, recalled nor annulled; neither can the elect be cast away, nor their number diminished.

ART. XII. The elect, in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God, but by observing in themselves, with a spiritual

joy and holy pleasure, the infallible fruits of election pointed out in the Word of God; such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

ART. XIII. The sense and certainty of this election afford to the children of God additional matter for daily humiliation before him, for adoring the depth of his mercies, and rendering grateful returns of ardent love to him who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands or from sinking men into carnal security, that these, in the just judgment of God, are the usual effects of rash presumption or of idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

ART. XIV. As the doctrine of divine election by the most wise counsel of God was declared by the Prophets, by Christ himself, and by the Apostles, and is clearly revealed in the Scriptures both of the Old and New Testament, so it is still to be published in due time and place in the Church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy name, and for enlivening and comforting his people, without vainly attempting to investigate the secret ways of the Most High.

ART. XV. What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election is the express testimony of sacred Scripture, that not all, but some only, are elected, while others are passed by in the eternal decree; whom God, out of his sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have willfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in his just judgment to follow their own way; at last, for the declaration of his justice, to condemn and punish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares him to be an awful, irreprehensible, and righteous judge and avenger.

ART. XVI. Those who do not yet experience a lively faith in Christ,

an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, and glorying in God through Christ, efficaciously wrought in them, and do nevertheless persist in the use of the means which God hath appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires devoutly and humbly to wait for a season of richer grace. Much less cause have they to be terrified by the doctrine of reprobation, who, though they seriously desire to be turned to God, to please him only, and to be delivered from the body of death, can not yet reach that measure of holiness and faith to which they aspire; since a merciful God has promised that he will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly terrible to those who, regardless of God and of the Saviour Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

ART. XVII. Since we are to judge of the will of God from his Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they together with the parents are comprehended, godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

ART. XVIII. To those who murmur at the free grace of election, and just severity of reprobation, we answer with the Apostle: 'Nay but, O man, who art thou that repliest against God?' (Rom. ix. 20); and quote the language of our Saviour: 'Is it not lawful for me to do what I will with mine own?' (Matt. xx. 15). And therefore with holy adoration of these mysteries, we exclaim, in the words of the Apostle: 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen.' (Rom. xi. 33–36.)

So this synod formulating the Five Points of Grace against the Five Points of Arminianism turns out to be Arminians themselves according to our modern Hardshells! These means of grace, which "are purchased by Christ" and "given by Christ"; these very "Gifts", are renounced by the Hardshells. They say these "means are the last Arminian stronghold to be given up by Sovereign Grace Baptists". The famous John Gill writing against Whitby defended the synod (*Cause of God and Truth*, p. 325). Note the word "infuses" in Art. XI, and their explanation. This is not the Hardshell's "Implanting life", or "imparting the Spirit" as they call regeneration – but a regeneration of a sinner, producing "both the will to believe and the act of believing also."

Pre-existence.

Beebe and co. taught the pre-creation creation of the one life unit which was Christ (head) and his people (body) – one life. But they sometimes get rather loose with their language and speak of the pre-existence of the elect also – not merely in "one life", or "seed substance": "...so the doctrine of the incarnation of his children, together with that of their previous existence in him is exemplified" (Beebe, Vol. 3, p.373). "What then do we learn from the figure? That the bride, and all the spiritual children were created in and simultaneously with the last Adam (the Lord Jesus Christ) that they were of the same nature with him! (Dudley, from Smoot, Contest, p.87). "Choice in", some actually existing person or substance" (Smoot, contest, p.100). "In their eternal, spiritual, personal relationship in Christ this people are not sinners.." (Smoot, Contest, pp.106-107). "Then, the manner in which Christ partook of flesh and blood, was to come down from heaven and therefore is not of the world, but dwelt in a temple of flesh and blood, In like manner, or in the same manner, his children came down from God out of heaven, are not of this world, but dwell in a body of flesh and blood"..."but the child that is born of the Spirit and which "is Spirit", is sent to take his residence in the body.." (Smoot,p.158); so also Poole, Remnant,vol.6,no.3.

No wonder Clark, Durand and others charged Beebe and Co. with holding "Eternal created spirits", "Eternal spirit implantation theory" and such like – such is their own

words. This is Mormonism – and so charged Watson (Old Baptist Test,p.335). "Jehovah existed prior to his incarnation as the "first born" of the myriads of pre-existent spirits" (Four Major Cults, Hoekema, p.530.) Also: In the book of Moses we find Adam saying, "Blessed be the name of god, for because of my transgression my eyes are opened, and in this life I shall have joy". Eve likewise rejoices at the fall saying, "were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption"(p.50).(Ibid,p.51). Another- "Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ...if then he would be saved he must make sacrifice of his own life to atone... for the blood of Christ alone under certain circumstances will not avail"(p.59).(Ibid).

So the simularities of Hardshellism to Mormonism are glaring: Pre-existence of spirits, the fall an upward step, Christ not a substitute, we suffered for our own sins being the body," "can't see the propriety of an innocent one suffering for the guilty"- the Mormons end as gods- the Hardshells begin as gods. If Mormonism is a cult, with their weird bibles and teachings, what are the Hardshells? They are a cult also, but not nearly so honest.

Ivey

Recently a book appeared written by Michael N Ivey: "A Welsh succession of Primitive Baptist Faith and Practice"; in which he seeks to prove, by `cautious discernment' a succession of the Primitive Baptists (anti-means) back through the Particular Baptists. That Calvin wasn't a Calvinist but a Pelagian; That Calvin didn't believe in the Predestination of all things; That particular Baptists were Calvinistic Pelagians; that calling Primitive Baptists Calvinists is a mistake that most Historians make (Hardshells is the better word D.G,)); that faith before the new Birth is Pelagian - faith after the new Birth is Primitive; that gospel means or agency is Pelagian; that Benjamin Cox, a signatory of the first London Confession second ed. was actually a Primitive (although working with Pelagian Calvinists in producing the confession that was pelagian also D.G.), that Daniel King was a Primitive, though his associates, Spilsbury, Kiffen, Patience, Pearson, who wrote The Epistle Dedicatory to King's "A Way to Zion' book were Calvinistic Pelagians; that John Clark and Obadiah Holmes were Primitives; that John Gill was Primitive (through hearsay evidence)' that many of the Old Baptist associations were Primitive - by his interpretation's of their confessions. His praise of the 'Fulton Brethren' should be well taken.Has a more concerted effort to error been produced? There are some points in this book that would benefit the 'Absoluters' (if they could hear). Gospel means or agency is taught in both confessions from London. Also by Cox, King, Clark, Holmes, Gill, and the Old Baptist Associations. There never was a 'Primitive' or an 'Absoluter' before the 1800's. And if even an Ivey can reluctantly make out gospel means and gospel agency in the London Confessions - why can't the Absoluters?

Though this author was "unable to determine any significance for capitalized words," the Hardshell doctrine makes "word", every time it is used in the confession in connection with the doctrine of regeneration, to mean the Logos, the essential Christ (John 1:1), not the written or preached word. But the only time the word (The Logos) is used in the confession is in Chapter 2, par. 3 where the confessors were careful to tell us to what "Word" they were referring: "In this divine and infinite Being there are three subsistences, (1John v. 7; Matt. xxviii, 19; 2Cor. xiii,14) the Father, the Word (son), and the Holy Spirit..."; all other times without exception the 'word' has

reference to the written word or preached word. The case in point: Chapter 10 effectual calling, "those whom God has predestined unto life he is pleased, in his appointed and accepted time, effectually to call (Rom. viii.30; Rom. xi.7; Eph.i.10,11; 2 Thess.ii.13,14) by his word and spirit, out of that state of sin and death in which they are by nature, to grace and salvation (Eph i. ,1-6) by Jesus Christ; enlightening their minds, spiritually and savingly to (Acts xxvi.18; Eph.i.17-18) understand the things of God; taking away their (Ezek. xxxvi. 26) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them (Duet. xxx.6; Ezek. xxxvi. 27; Eph.i. 19) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (Ps. cx.3; Cant.i.4) most freely, being made willing by his grace."

Notice the means: ...effectually to call <u>by</u> his word and spirit;

...To grace and salvation <u>by</u> Jesus Christ;

...<u>By</u> his almighty power determining them to that which is good.

This is the primary and first teaching of the Doctrine, the following paragraphs are explanatory. The <u>only</u> exceptions to the Lord's ordinary mode of calling are in par. 3: "Elect infants and all others elect persons, who are incapable of being outwardly called by the ministry of the word." The elect who <u>are</u> capable of being called by the ministry of the word are said to be thus called, in the first paragraph, by <u>his</u> word and spirit (IIThess. ii, 13,14). (Not by The Word and spirit, but by <u>his</u> word and spirit), the ministry of the word. The two instances the author gave (out of above thirty in the confession), that <u>seemed</u> to him to teach the dreaded <u>means</u> doctrine of the Pelagian Calvinists (!), is clearly stated again in Chapter 20: 1. " The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ (Gen. III.15), the seed of the woman, as the <u>means of calling the elect</u>, and begetting in them faith and repentance; in his promise, the (Rev.xiii.8) gospel, as to the substance of it, was revealed, and is effectual, for the conversion and salvation of sinners."Again, in Ch. 26, "...the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are (John x.32) given unto him by his Father..."

Note also the phrase: "The means of calling the elect, and begetting in them faith and repentance..." The same Author said, "the archaic language and punctuation of the London Confession, to some measure, leaves the meanings of these articles open to interpretation": and later on says he was "perplexed" conserning the meaning of these articles..." One archaic word that perplexed him was "begetting" in the above article. In the first London Confession, article xxii: "Faith is the gift of God, wrought in the hearts of the elect by the spirit of God..." xxiii: "...seeing the gifts of God are without repentance; so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all graces of the spirit unto immortality.." xxiv: "Faith is ordinarily begot (begotton, second ed.) by the preaching of the gospel, or word of Christ, without respect to any power or agency in the creature but it being wholly passive, and dead in trespasses and sin, doth believe and is converted by no less power than that which raised Jesus from the dead." And as Gill States: (...for he must be a very illiterate man indeed who does not know that to beget and generate are the same; and that also to be begotten and generated are the same..." (Divinity, p. 144). So the author's misuse of Holmes' confession of "begetting souls to the truth" and "God's...begetting ministry" which was in full agreement with the First London Confession, is completely erroneous. Gill says "Knowledge being so requisite to faith, and included in it, faith is sometimes expressed by it, Isa.1 iii.11. John xvii.2. both in spiritual knowledge and special faith, eternal life is began... "(Divinity, p. 735). Again: "...faith and repentance, which are graces given in regeneration" (Ibid.). Holmes' "Begetting ministry," "Begetting souls to truth" is the same as expressed by the second Confession and taught by Gill: "Repentance and faith given in regeneration...eternal life is begun." Also Homes' letter to "Spilsbury, Kiffen, and the rest that in London stand fast in the faith, and continue to walk stedfastly in that order of the gospel which was once delivered..." The Author wants us to believe Holmes and Clark were Hardshells but yet exhorted his brethren in London who weren't Hardshells, to stand fast in the faith, and continue to walk steadfastly, etc. But to his credit he states: "orthodox Primitives have long since abandoned the second London Confession." Would to the lord the so-called "absoluters" of the primitives would do the same. (They never held it – but pay lip

service to it.)

Note some things with this Author:

Perplexed by the 2nd London Confession, indiscriminate capitolization of words (Namely "word") –can't get Hardshellism from it. Seemed to teach "gospel agency." Confirmed that it might teach such by the identical wording of the Westminster Confession, who were Pelagian Calvinists, found two places in the London that did teach such! (Horrors). Calvin was Pelagian, taught faith before new birth, hence, "so all reformed, all Calvinists". Daniel King and Cox didn't like the first London Confession which was Calvinistic (How do we know? Because they didn't adopt the London Confession but wrote their own, got it?) Cox even wrote an appendix to the confession –showing his disapproval of the confession! (never mind Cox's own words telling why he wrote it.) (The second London was very suspect with the author also, concerning their own explantion about why a new confession was needed. The scarcity of the first. Knollys and Kiffen were signatories of the first and also the second confession – they must have been out of town when the explanation was made. And our author (being quite a detective) went to the very bottom of the issue and concluded: "Fear of persecution induced the Baptists to identify themselves with Presbyterians; and adopted Collins ' very Westminsterish confession"; then he states: "with regard to gospel instrumentality in regeneration, there is evidence that at least some of the early leaders of the Particular Baptists held Calvinistic Presbyterian religious views," (meaning, with regard to "gospel agency" D.G.) They all held it, Mr. Ivey, they all signed the confession, representing over one Hundred congregations from England, Ireland, and Wales. (You can't go to Wales for your brand of doctrine, Mr. Ivey, you'll meet King, Cox and Myles. You need to find the fanatical ana- Baptists, quakers, and seekers.)

A few short notes by early Baptists: (Showing their unity)

Joshua Thomas, Baptist Association in Wales, 1650-1790:

Agreement with 2nd.London pp. 40, 47, 57, 59, 62, 69, 72, 73.

Myles, Antidote: 1656

P. 15, To woo and betroth souls to Christ

P.10, Means and application

P. 13-17, Means = scripture and ministers

King, A Way to Zion, 1656,

P, 93, no gospel = no Spirit, no Spirit = no Christ

P. 94, no gospel = no faith = no salvation

P. 95, 109, no gospel = no Spirit communicated

P. 98, Preach, so as to beget men to Christ

Cox, Association Records of the Abingdon Association, 1663,p.131

"To the church of Christ of which our brethren John Spilsberie and William Kiffen are members and to the rest of the churches in or near London, agreeing with the said church in principles and constitutions and accordingly holding communication with the same..."

Holmes, Backus Church History

p. 208, Gift of the Spirit's teaching procured by Christ...for begetting of souls to the truth, First to preach Christ, that is, to make disciples...

Church... where a called people out of the world, by the word and Spirit of the Lord...

That God prepared a begetting ministry...a feeding ministry...

Clark, Ill News from New England, 1652

.P.39..Yea it is that word of truth as Peter witnesseth, by which the Father of mercies doth again beget such as hath sinned and fallen short of the glory of God...

P.46...While He was here upon earth, he past by the wise and learned Rabbies, and called the illiterate and foolish fishermen, and to this day doth choose not many wise, nor many learned, but the poor foolish and despised ones, that as a teacher he may shew his abilities, thereby giving understanding to the simple, speaking words of

light, and life, and Spirit to them, and by them to confound the wise...

P. 53 – 54, Baptize...such as first were taught, and were ordained, by the immortal seed of the word, to be born again.

P.54, But such as were called by the holding forth the word of salvation by Jesus Christ.

P. 56, Called by the word of His grace

2nd London Confession:

Ch. 3,par. 6 ...foreordained (2 Thess. 2;13) all the means thereunto...effectually called unto faith...

Ch. 8, par.8, ...uniting them to himself, revealing unto them, in and by the word, the mystery of salvation

Ch. 10, par.1 Effectual calling by his word and spirit (2 Thess. 2:13,14) by the ministry of the word (par.30)

Ch. 11, par.2, faith alone instrument of justification

Ch. 14,par.1 faith...work of the spirit...wrought by the ministry of the word

Ch. 15, par.1, God in their effectual calling giveth repentance unto life

Some definitions by the Author:

Gospel Agency: Pelagianism (that's worse than Arminianism)

Calvinism: Pelagianism, "faith before regeneration"

1st and 2nd London Confessions: Calvinistic Pelagianism

Cox gives his reasons for the appendix: "Occasioned by the inquiry of some wo-affected and Godly persons in the country. Published for the further clearing of truth, and discovery of their mistake who have imagined a dissention in fundamentals when there is none." Cox <u>was</u> a signatory of the second edition of the first London Confession, of which he says, "Is a plain and sincere expression of our judgment in the things therein spoken of." He is writing for people like you, Mr. Ivey – he is not dissenting from his fellow signatories.

there are three main divisions of Hardshells (and many other splinter groups) as; the Absoluters, the Condionalists, and the Progressives (Ch. 2, p. 13).

So also Stanley Phillips: Beebe and the Regular Particular Baptists believing the second London Confession; the Clark Regular Baptists; the Primitive Baptists... The Clark and Primitive factions are today "Conditional Primitives." The "Regular Primitives, in general, are Universalists. The "Old Regular Baptists" are now freewill. The united Baptists and the old united Baptists are now decidedly Pelagian, (Hyper Calvinism – The Truth? P. 452-453). Then Phillips goes on to identify Beebe's group (with whom he claims to agree) as Predestinarian Old School Baptists, and against such erroneous claims is the main thrust of this treatise; they are not predestinarians, nor old school, nor Baptist, a mere deceiving cult. One point in common with all these diverse groups of Hardshells is the no-means doctrine, as noted before, Morris stated: "The last remaining Arminian stronghold of Sovereign Grace Baptists is the means doctrine"; Phillips a Hyper-Calvinist, states: "Classic Calvinism held the means doctrine." But all want to identify with The Particular Baptists who wrote the confessions. (Were they classic Calvinists?).

Note Hassell's quote after quote of the great scholars of the past with whom he said he agreed (Augustinianism, Paulinism , Calvinism); and then said he agreed with Beebe's Direct Voice regeneration theory, (P. 318), and Thompson's anti-means doctrine, (P634), and Dudley's "I haven't so learned Christ" statement against gospel-means (P.558)!! And Hassell also adopted the "one" seed of Parker's "Two seed" doctrine as did also Trott and Beebe: The Spiritual life imparted to the elect in their regeneration is the Christ life, Christ Himself – Christ imparted by the Spirit" (P.403-404), even while disagreeing with the Arianism of which it implied: "In regard to the charge of Arianism made against the first editor (Beebe, D.G.) and some of the old correspondents of the "Signs of the Times" (Trott and Dudley, D.G.), my father, who was personally acquainted with the parties, was fully satisfied that the charge arose from a misconstruction of the real views of the writers; while at the same time, it must be admitted that some of the expressions of some of the writers were unguarded, ill-

advised and unscriptural" (Ibid, p. 636-637). Well, sure, to use unscriptural expressions to express one's scriptural views would be ill-advised and unguarded and liable to misconstruction of any real views one might hold while expressing an absolute ignorance upon the subject upon which he is writing. See Skepp's great book Divine Energy, with Gill's recommendatory preface, "being an antidote against the Pelagian error" in which he states: (P.305).John 17:3, "And this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." Gill:...."A divine faith proceeds upon a divine testimony...."p.730

"Hence knowledge being so requisite to faith, and included in it, faith is sometimes expressed by it, Isa. 1.iii.11; John xvii.3, both in spiritual knowledge and special faith, eternal life is begun, and with which it is connected; and so knowledge and faith are joined together as inseparable companions, and as expressive of the same thing...(Divinity, p.735)..

Born again, Quickened, Regenerated, Conversion, Calling

As was mentioned before these terms all meant the same thing and were used interchangeably in the past. "It is a well known fact that in seventeenth century theology effectual calling and regeneration are often identified, or if not entirely identified, than at least in so far that regeneration is regarded as included in calling. Several of the older theologians have a separate chapter on calling, but none on regeneration. According to the Westminster Confession, x.2, effectual calling includes regeneration. "(Berchof, Theology. P.470). Luther did not entirely escape the confusion (To Berchof) of regeneration with justification. Moreover he spoke of regeneration or the new birth in a rather broad sense." (i.e. to Berchof's way of thinking). Calvin also used the term in a very comprehensive sense as a designation of the whole process by which man is renewed, including, besides the divine act which originates the new life, also conversion (repentance and faith) and sanctification. Several seventeenth century authors fail to distinguish between regeneration and conversion, and use the two terms interchangeably, treating of what we now call regeneration, vocation, or effectual calling, The canons of Dort also use the two words synonymously (ibid,p. 466). So did the Baptists.

The Second London confession does the same following the Westminster, and Savoy Confessions as did the first London confessors and Gill, Skepp, Booth, Keach, etc. - believing the scriptures did also. An old classic by Christopher Ness. An Antidote to Arminianism, chapter III, illustrates this: "of free will in the fallen state and of effectual vocation or conversion to God.".

2. If conversion be new creation, then fallen men hath not a free will to good...
3. If conversion be a new-begetting, or generation then fallen man hath no free will to good.
4. If conversion be a new birth, then fallen man hath not a free will to good...
5. If conversion be a quickening one that is dead in sin, then fallen man hath no free will to good...If there be no life, but through union with Christ, then till we be engrafted into that blessed and bleeding vine we cannot bring

forth fruit unto God. And it is not any natural power of principle in us the can engraft us into Christ, for faith is the engrafting grace, and that is the gift of God, Eph. 2.8, the grace whereby the just live, Heb. 2.4, and whereby Christ dwells in our hearts Eph. 3.17" pp. 60-64.

I only gave the 1st sentence in his paragraphs until #5. Some observations:

1. Ness uses the terms new creation , new begetting or generation, new birth, and quickening interchangably with conversion.
2. Life and union with Christ through redemption (bleeding vine).
3. engrafted into Christ by the grace of faith, whereby the just lives and whereby Christ dwells in our hearts.
4. Ness uses the metaphor of the Vine - Hardshells use the metaphor, body, but not metaphorically, but actually, in a real sense.

This Author also uses the phrase "outward means of grace by preaching ...inward work of the Spirit" P.70. Was he an Arminian, editor Morris?

We'll give some short quotes of Baptists on means and instruments:

"That the City or Church of God, especially in this state did desend from Heaven, may appear, if we consider, First, that all her members are heaven born, vis. born of God, born of the spirit born from above. John 3.7. I.13, begotton of his will by the word of truth, Jam. 1.18. and brought forth Zion, where it must be written that this or that man was born in her, Psalm 87.4. And therefore called Jerusalem from above the mother of us all, Gal. 4.26." (The City of God, p.149. D'Anvers, 1672).

"Is not he as truly taught of God that is taught of God's instruments in Gods way, as he that is taught by immediate inspiration?" (King, A Way to Zion. p. 15, 1650).

"The ministry of Christ is a soul-seeding Ministry, Eph. 4. 11,12,13. The work of the ministry is to convert souls, Acts 26.16,18. and 1Cor. 4.15. For in Christ Jesus I have begotten you through the gospel, and 1 Cor. 3,5. (Knollys, Song of Solomon, P. 29, 1656)."

"...for the word signifies so to teach as to make Disciples; they were to make Disciples as instruments in the hand of God" (Drapes, Gospel Glory,

p.114, 1649)

"But to such (to be baptized, D.G.) as first were taught, and were ordained, by the immortal seed of the word, to be born again, and as new born babes in Christ, having tasted of the sincere milk of the word, desire still more of the same, that they might grow up thereby, and such as appears to be converted and to become as little ones, such little ones as believe in Jesus." (Ill News from New England, John Clark, p. 54, 1652).

"The most necessary means of salvation, viz. The word and ordinances of Christ, and a gospel ministry (p. 80). Gather in souls to Christ, (p. 96). But in the application of the purchase of man's salvation, he admits of fellow workers, tho the internal work be his, i.e., the effect of his spirit upon the souls of those whose hearts are changed; yet there is a ministerial part which lyeth on the faithful discharge of the minister's duty which consists partly in exhortations, motives, and arguments, by the ear conveyed to the soul; and thus Ministers are said to be workers together with Christ, and without him they can do nothing.... We are instruments of eternal life and salvation " (p.115,116) Ministers Maintenance, 1681, Knollys, Kiffen, W. Collins, Harris, Barrer, Adams, Keach, Lamb, Man, Harrison, H. Collins).

The Hardshell can read all these brethren, rejoice in them, claim them as their own, if he can interpret their writings for us, and define these brethren's word meanings for us - A Mormon could do the same.

Notice "Heart Bleedings" a tract published with the third edition of the 1st London Confession and several subsequent eds. Authored by the following (three of whom were signatories of the First London confession, Spilsbury, Kiffen, Patience) In this Tract, these Brethren anticipate the Hardshell movement:

Quote tract

HEART-BLEEDINGS FOR PROFESSORS ABOMINATIONS: F120

Or, a faithful general Epistle, Presented to all who have known the way of truth, forewarning them to flee Security, and careless walking under the Profession of the same; discovering some of Satans Wiles, whereby also, wanton persons, and their ungodly wages are disclaimed.

By the *churches of Christ* in *London*, Baptized into the Name of Jesus Christ, and walking together through the Grace of God, in the Order of his Gospel, according to the Scriptures.

2 Peter 2:20, 21, 22. — For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them then the beginning.

For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy Commandments delivered unto them.

But it is happened unto them, according to the true proverb, The Dog is turned to his own vomit, and the Sow that was washed to wallow again in the mire.

***London*, Printed for *Francis Tyton*,**
and are to be sold at the three Daggers in *Fleet street*,
neer the *Inner-Temple-gate*. 1650.

To all the churches of God sanctified in Christ Jesus, called to be saints, with all that in every place profess the name of Jesus Christ our Lord, both theirs and ours.

Beloved Brethren,

Having these many years, through the grace and free mercy of our God, been kept in the profession of the name of Christ contained in the holy scriptures of the prophets and apostles, and finding the exceeding benefit and comfort of walking with God in some measure suitable to what he hath made known unto us; and well knowing that we are called to live in the last ages of the world, wherein iniquity abounds, and the love of many waxeth cold; as likewise considering those peculiar times spoken of in the 2 Timothy 3:1, &c., are come upon us, wherein men who some-times have made large profession of God and godliness are turned aside to commit all manner of uncleanness with greediness, having turned the grace of our Lord Jesus Christ into

lasciviousness, calling darkness light and light darkness, by moans of whom the way of truth is evil spoken of, and many poor souls through temptations ready to quit their professions, and to be taken with their snares; we thought it our duty to declare our utter dislike, abhorring, and detestation, of all such evil persons and ways, who shall under any pretence whatsoever plead for or practise any way of. ungodliness.

And having been, through the goodness of our God, enabled to discern the secret and subtle designs and snares of Satan, which he hath laid to entrap poor souls in, by carrying them from step to step until they have been wholly captivated in his snares and fitted by him to do him service: —

We could do no less than, according to that' measure of light we have received from the Lord, to discover his wiles and stratagems, and to caution all that profess the fear of the Lord to watch over their own hearts and ways, and to take heed lest they full into the same condemnation.

For this we have found, that that way which God in his infinite wisdom taketh to bring souls unto himself by, viz., the presenting unto men his great love in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan, that old serpent, through his instruments, under the specious pretence of beating men off from all false rests, endeavours with all his strength to oppose and make void; persuading the sons and daughters of men that what is declared concerning the death of Christ at Jerusalem, and his bearing our iniquities in his own body upon the cross, is but a mere history and shadow, that the scriptures are but a letter, and the ordinances of God but fleshly forms, thereby labouring to beget in people's minds a contempt and slight esteem of Christ, his word, and ordinances; and, that he might cheat them to purpose, tells them of a God within, and a Christ within, and a word within; and that God, and Christ, and they are one, without any true distinct knowledge of the true meaning of that which is expressed, whereby poor souls, with great and swelling words of vanity, triumph in a great mystery of mere nothing but emptiness and confusion, speaking things whereof they know not. And many poor souls knowing such expressions to be scripture phrases, do greedily embrace them, without a true, distinct, and clear understanding the sense of what is spoken, having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high, and spiritual Christians. Whereas, indeed, although the words spoken by them are many of them true in themselves (with-out which Satan could not so effectually deceive), as, that God and Christ and the Spirit dwell in us, and that God and Christ and the saints. are one yet are we to understand this union to be only in a way of relation through participation of the same Spirit, and this dwelling to be only in respect of grace, and powerful operation and influence, working in the hearts of believers, according to the tenor of the new covenant,

in making men holy and humble, purifying their hearts, causing them to walk in all good Conscience towards God and man; all which by them is trampled under foot, and another kind of union and indwelling driven at in their discourses, which although covertly expressed, until by craft and subtlety they have prepared the hearts of simple and unstable souls, to receive whatsoever they shall suggest unto them, yet then is openly discovered, being indeed the root of all bitterness, and desperate profaneness, and blasphemy, that can be imagined in the world, for from thence they conclude, that themselves are God and Christ, and what God is they are, and what they are God is. For, say they, there is no spirit but one, and so deny any created angel or spirit, holding upon the same account the living soul in man to be uncreated, and so consequently to be God himself, and not created by God. Now this being the groundwork of their delusion, the building is answerable.

For first, concluding the reasonable soul to be God:

Secondly, they affirm that this soul, being clothed with their human bodies, or flesh, is Christ, or God; or God in flesh. Hereupon they imagine that Jesus Christ, spoken of in the gospel as being born of the Virgin Mary, accused by the Jews, delivered by Pilate to be crucified, dying at Jerusalem upon the cross, rising the third day, and ascending into heaven, is only to be understood parabolically, or figuratively, speaking of one thing and intending another; [121] pointing at, and prefiguring a work only within us, conceiving the Virgin Mary, the Jews, Pilate, Jerusalem, the cross, Christ rising and ascending, spoken of in the scriptures, to be all within them, and no such thing substantially, or in truth without.

As they conclude all things spoken of Christ to be but in a typical or figurative manner, intending and typifying out this God within, or God incarnate in their flesh, still meaning their reasonable souls, conceiving this to be the substance of all those shadows; so also upon this ground they are forced to conclude the whole New Testament, with all the doctrines, laws, rules, and administrations of the same, to be but a shadow or figure, holding forth a substance within; as, for instance, Moses and Aaron being but figures of the substantial Saviour and priest to come, so the administrations of Moses as Mosaical, were but fleshly and carnal administrations, to be abolished when the substance was come, they being only shadows of good things to come. In like manner do they understand Christ in his person to be but a shadow of Christ within, and all his heavenly and spiritual gospel to be but a letter and carnal history put to an end and abolished, when they once come to apprehend that the substance of all is within. They coming also to believe that the soul is God, do thence infer that they are perfect, and that they are in as happy a state as can be; and for this they urge (1 Corinthians 15:24-28) to show when the kingdom is delivered up to the Father, all his people come to a more immediate enjoyment of God

the Father, and then Christ ceaseth his mediatorship, and consequently all his New Testament ceaseth. Now they conclude that all this is accomplished when they come to discern there is but one Spirit, and their soul that Spirit, which is God, and then they are in the possession of all things.

And seeing the scripture declares that before our full possession of God and glory, there must be a temporal death, and resurrection of the body, and eternal judgment, they, upon the former grounds, judging themselves already glorified, do understand this death of the body in all such scriptures mystically, and that the resurrection and eternal judgment are passed already in the soul, as Hymeneus and Philetus did (<2Ti 2:18>2 Timothy 2:18 compared with <1Ti 1:19>1 Timothy 1:19). Thence also they conclude that faith and justification by Christ, together with all the ordinances of Christ, are abolished, as fleshy forms, like unto Christ that appointed them, above and without all which they triumphantly (in their own fancies) live, when they once have attained this supereminent life, (as they speak) of being in the full fruition of God, comprehending that infinite being (which they blasphemously affirm themselves to do), intruding themselves into things they are altogether ignorant of. Hereupon is it that they, as Peter saith, scoff at any second coming of Christ (<2Pe 3:3>2 Peter 3:3, 4), and mock at the holy scriptures, those heavenly oracles of God, denying them to be the word of God, or that law by which they ought to conform their lives, conceiving and uttering that there is no law nor rule but what is in man, his light being his only law, that is to say, whatever that spirit that dwells within (which they call God within) dictates to them that ought to be done by them; strengthening themselves with this opinion, that there is no sin but what contradicts a man's own light (which is a man's only law), and sin is only sin to him that thinks it so, and that there is no hell but that torment that men sustain through crossing their own light (which God knows is nothing but thick darkness). From theme principles the desperately wicked and deceitful hearts of men, fortified in their sins, having now their conscience seared with a hot iron, account it their only misery and hell, that they are troubled at anything, be it never so abominable. Thus casting off all trouble and remorse for sin, they follow the law of their own mind, (as they needs must, conceiving their own souls to be the only eternal God), and whatsoever their evil hearts are naturally inclined to, whether drunkenness, cursing, swearing, or whoredom (although for a time their principles do not put such horrid impieties in execution), yet at length being violently hurried on through the assistance of the strong impulsions and restless suggestions and instigations of the devil (the judgments of God being also heightened upon them), they now commit the same with greediness, and that with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations; pleading for them, affirming that they have made a league and covenant with sin, death, and hell, and have communion with God in all these,

seeing all these, and whatever evils can be imagined, [are] reconciled to God; and so, good, accounting all their actions for good, being acted by their own spirits, which (as they think) are God, saying, that God (but truly not God, but their own accursed spirits) willed that they should curse and swear, and be drunk, and fill themselves with all uncleanness; which they esteem to be perfect righteousness, calling that holiness and righteousness which consists in a spotless conformity to the laws of Christ revealed in the scripture, which curbs the insolency of the flesh, and the lusts of the heart, a plaguey and nasty holiness that must be destroyed; so that those amongst them that can, with the greatest impudency, without the least check or control of conscience, commit the most horrid abominations (which we tremble to think of), they are the most perfect, and the most swallowed up in the will of God. To justify these their abominations, they say the angels of God swam with glory and majesty, which angels are God in them (for all created angels they deny), who therefore may swear as they will, and that with glory and majesty; yea, so great is their thraldom and captivity, that now the prince of the power of the air, that rules in the hearts of these children of disobedience, hath so far the mastery and dominion over them, as that they are ready, not only to fight against God himself, in his spiritual ordinances, but against civil societies, violating the bonds of marriage, and laws of families, against the very principles and light of nature, which common justice (remaining amongst the heathens) would soon adjudge to merit severe punishment; and certainly those that shall thus transgress all civil bonds, do not only lie liable to the just and fearful judgment of God, but justly incur the punishment of the rulers of this world.

Having thus laid open some of the principles and evil practices of these men, even that root of bitterness, from which such their sinful branches grow, by which every one whose eyes are opened, may discern what a fearful thing it is to leave the holy word of God, and give heed to the motions of a deceitful heart, and to the dictates of a lying spirit: we shall now endeavour briefly to make manifest the sandiness and dangerousness of the foundation whereupon these things are built, which we shall essay to do by proving that the soul of man is not God, but a creature, created and made by God, which will appear both by scripture and reason, if you consider: —

1. That God is incomprehensible, the heaven of heavens cannot contain him; but the soul of man is comprehended and contained in the body.

2. God is Almighty, but the soul of man is not; whatever God will, that he can do; but man desires many things, and hath not power to accomplish them.

3. God knoweth himself, and all things, the secrets of all hearts, things past, present, and to come; but alas! the soul of man knows not the being of itself,

nor of the least creature; he knows not what is done in another house next to him.

4. The soul is made and created (1 Corinthians 15), *The first Adam was made a living soul*; (Jeremiah 38:16), it is written, *As the Lord liveth that made us this soul. Now to* be made and created argues a beginning, but God is without beginning; therefore the soul cannot be God.

5. God is the God of the spirits of all flesh (Numbers 16:22), there is a spirit in the body, of which God is the Father, (Hebrews 12:9), which God forms within man (Zechariah 3:1), with which spirit the Spirit of God bears witness (Romans 8:16), which plainly proves our spirit or soul to be a creature. The truth of which further appears in that God can destroy the soul, or cast it into hell fire, (Matthew 10:28), in that the soul may be converted (Psalm 19:7), in that it stands in need of deliverance and redemption (Psalm 13:19, 34, 22, 49, 8). But now God cannot be destroyed, neither needs he any redemption at all. By this is it clear that man's soul is not God, and if not his soul much less is his body, that is subject to such variety of distempers, and so neither body nor soul. Oh, therefore, what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as them-selves are! From hence we may safely conclude:

1. That if the spirit be created by God and is united to the body, then those actions that are done by the body are the actions of the man. Oh, how some men, fighting against the light, cry out, that it is God in man only that acts, that shall be saved, and the like; whereas it is evident that it is the man that acts, either good things, viz, the man that believeth, prayeth, conformeth, and is blessed of God; or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the spirit be created by God, it must be subject to the will and law of the Creator. Things created are for the praise of the Creator. We are made by God to show forth his praise, and by our obedience to declare ourselves to be his children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his *offspring* in sorrow and confusion.

3. That sin is the detection, variation from, or the transgression of the law of our Creator, and not of our own wills; when we do the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soul and body.

From the not right understanding of the creature's subjection and relation unto God, flow also those vain allegorizings of those texts of scripture that speak of Christ himself. For if we search the scripture we shall see clearly that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream), but the true substantial good itself, the true mediator, God and man, the substance of all figures and shadows under the law, which was a schoolmaster unto Christ (Galatians 3:24). The apostle tells us, the administrations under the law were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ. Now it is against common sense and reason, that one shadow should type out another, and that as carnal and fleshly as itself; but the contrary hereof is most certain, for Moses and Joshua, being typical saviours, redeeming the temporal Israel out of Egypt into earthly Canaan, must needs hold out a substantial Saviour, that most effectually shall redeem the spiritual Israel; for, said the apostle, *He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them* (Hebrews 7:5). He is the alpha and omega, the beginning and the ending, the first and the last (Revelation 1:18), who said to John, *Fear not, for I was dead, and am alive for ever-more, Amen. And I have the keys of hell and of death*. This Jesus is not only true man as touching flesh, but also God over all blessed for ever, or the most High God (Romans 9:6). John the Baptist testifying of Christ (John 3:31), saith, *He that cometh from above is above all*, and this is true of Christ as touching his Godhead, who also is truly man, soul and body, consisting of a human soul and fleshly body, and that after his resurrection, as appears (Luke 24:39). In reference to the conjunction of both human and divine nature, he saith, *I lay down my life and I take it up again*; as man he died, as God he raised himself from the dead. Now that any should be so vile and wretched as to count the ever-blessed Lord, who is the most high and blessed Saviour, a fleshly form and shadow, because, according to the infinite wisdom and love of God, he assumed man's nature, that he might thereby become a more fit and suitable Saviour unto them, we are wounded in our souls to think thereof, and tremble to think what hardness of heart, ingratitude and blindness of mind, such souls are given up to; and though they may talk of being above the dispensation of Christ, the kingdom being in them resigned up to the Father, they say they know not what. For before the office of Christ's mediatorship ceases, and the kingdom be resigned to the Father, the scripture expressly tells us, all enemies must be subdued under his feet (Psalm 110:1; Psalm 8:6; 1 Corinthians 15:24, 25; Hebrews 2:6, 7); which is not yet effected, for Christ's enemies, viz. the devil, sin, Babylon, antichrist, the opposite oppressing civil powers of the world, death, and the grave, and the rule and authority they bear rule with, are not yet wholly by Christ put down; therefore

the office of his mediatorship still stands in force. Hence we may safely conclude:

First; That if Christ be a substantial mediator, truly spiritual, his gospel then, which he and his apostles hath declared, is not a bare outward relation, history, or carnal letter, but a spiritual and substantial truth and mystery, containing the whole mind, will, and law of God, for us and all saints to believe and practise throughout all ages.

Secondly; It must needs be as durable as the Mediator for the law of Christ's priesthood is as durable as the priest-hood itself, the law depending upon the priesthood; for the change of the priesthood and law goes together, and so the priesthood of old being changed, the law then, and not till then, was changed also (Hebrews 7:18). So when Christ's priesthood is changed, then the law of that priesthood, and not till then, shall be changed also.

Thirdly; It must also be granted, that the scriptures which do declare this great mystery of Jesus Christ and his gospel, be the holy scriptures, and the infallible word of God; for it could never have entered into the heart of man to have known or manifested those hidden mysteries, had not God himself by his own word revealed them from heaven. Now the scriptures are God's word, declaring his mind, making known his counsel, being able to make the people of God *wise unto salvation through faith which is in Christ Jesus, being given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works* (2 Timothy 3:15, 16), and therefore not to be slighted and undervalued as a dead letter, a bare history, a carnal empty story. Therefore, dearly beloved brethren, we beg and entreat you, and every one that loves his soul, to fear and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandments revealed in his word; for know that God will set his Son upon the holy hill of Sion (Psalm 2:8), and will call all his enemies that will not have him to reign over them, and slay them before him. He is to be received to rule over us as king, as well as to be an oblation for sin: as he is a priest and sacrifice, so also a prophet and a king, to teach and govern his people, being the author of eternal salvation to all that obey him. Therefore, that man that departeth from the way of subjection to Christ in his holy commandments and ordinances, refuseth Christ to be his Lord and King, and judges himself unworthy of eternal life; wherefore we in tender compassion to your souls and zeal for the glory of God, do beseech and exhort you that you still keep the holy commandments, as they were delivered unto you, that you do show the same diligence to the end (for he that endureth to the end shall be saved), that ye stand fast, and earnestly con-tend for the faith once delivered to the saints,

that no man take your crown from you, and that you take heed that you be not led aside with the workers of iniquity. Oh! let none of us daily with the ways of God, lest we be given up to the error of the wicked, even to those horrible delusions before mentioned, for God is a just and holy God. Oh! that God would give his people this wisdom in all nations to keep his holy commandments, for holiness becomes his house for ever. Oh! that God's severity might prevail with all that profess his name, to search their own hearts, lest, not receiving the truth in the love thereof, they be given up to strong delusions to believe a lie: lest they making sin their work and pleasure, God make condemnation to be their wages, and disannulling their league with hell and death, he pull them down from the top of their vanity, whither they have above the heights of the clouds exalted themselves, and laugh at their destruction, and mock when their fear comes.

Ob. But many may be ready to object, that those who have fallen into such desperate abominations were sometimes members of our congregations, and from thence are apt to contemn our profession, and question whether our way be of God or no, saying, You see what your judgment leads to.

Sol. In answer to this we say: —

1. That it is a great mistake to judge that those persons were all of our societies, for this we can clearly evince, that many, if not most of them, were never members with us.

2. Suppose they had been all of us (which yet is not so), yet we say that none may thence reasonably condemn our profession, nor ourselves scruple it, as not of God; which we doubt not but they will confess, if they consider:

1. That from the undeniable truths of God, and from the churches gathered immediately by the holy apostles them-selves (which by all are granted to be the purest), many professors have gone astray, and fallen into great condemnation. Hymeneus and Alexander trade shipwreck of faith and a good conscience (⁶⁰¹¹⁹1 Timothy 1:19), affirming (as many of these in our days do) that the resurrection was past already, destroying the faith of some (⁶⁰²¹⁸2 Timothy 2:18); several in Corinth denying any resurrection at all (⁴⁶¹⁵²1 Corinthians 15:12), others falling into very great abominations. Jude tells us, verse 4, *That there were certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* To add one instance more for all, John saith: *Little children it is the last time, and as you have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time; they went out from us, but they were not of vs.* ⁶²²¹⁸1 John 2:18, 19.

2. The Spirit of God, foreseeing such things should be, that we might not be stumbled when they come to pass, hath expressly foretold them. As to the elders of Ephesus (⁴⁴⁰²⁰Acts 20:28, 29, 30), saith Paul by the Spirit, *Take heed to feed the church of God which he hath purchased with his own blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise speaking perverse things to draw away disciples after them*, So also by the apostle Peter (⁶¹⁰⁰²2 Peter 2:1, 2, *&c.*); there shall he, saith he, *false teachers among you, who privily shrill bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious* or lascivious *ways, by reason of whom the way of truth shall be evil spoken of*. Jude excites the saints to remember the words of the apostles of our Lord Jesus, how they foretold there should be mockers in the last time, who should walk after their own ungodly lusts, separating themselves, sensual, having not the Spirit (⁶⁵⁰¹⁷Jude 1:17, 18, 19.) And from whom shall they separate, but from the true churches of Jesus Christ, professing the faith of Christ, and being baptized in his name (the scripture no-where approving any other churches that we read of). Paul also tells Timothy, *The time would come* (and surely these prophecies are now fulfilled) *when they would not endure sound doctrine, but after their own lusts heap to themselves teachers, haring itching ears, that should turn away their ears from the truth, giving heed unto fables*.

3. God in his wisdom permits these things, that those which are approved may be made manifest, and those that seem to be what they are not may be discovered; for hypocrites have and will be creeping into the church (and that no marvel, for Satan himself is transformed into an angel of light); but because they receive not the truth in the love thereof, God sends them strong *delusions that they should believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness*. ⁵³⁰⁰²2 Thessalonians 2:10,11,12, *&c.*; ⁶²²¹⁸1 John 2:18, 19.

4. We cannot wonder that those who draw near to God in the visible profession of his name, being destitute of the power of godliness, do thus fall away. For God will be sanctified in them that draw nigh to him, either in making them conformable to his will, to the praise of his grace, or else in discovering their falsehood, hypocrisy, and madness, making them dreadful examples of his wonderful severity, to the glory of his justice. Nadab and Abihu, for offering strange fire, which the Lord commanded not, were destroyed by fire from heaven, (⁰³⁰⁰¹Leviticus 10:1, 2, 3.) The Lord himself proclaims from heaven that his ways are righteous, and the just shall walk in them, but transgressors shall fall therein (Hosea 14:ult). The narrow path of the saints' righteous walk suits not with the licentious principles and interests of carnal men, and though

sinners may be in Sion for a time, yet fear surprises them, and by reason of the purity and brightness of the ways of God, they cannot abide therein, but cast Christ's yoke from their necks, because it will not be subservient to their own lusts. A remarkable example of God's severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in Judas, and in Ananias and Sapphira, who for lying against the Holy Ghost were suddenly destroyed, to the great fear of all the church of Christ. As in nature the corruption of the best things is the greatest corruption, so the greater profusion men make of the truth, when once they be corrupted, they fall into the grossest abominations. The truth is, this is no ground to suspect our profession, because some fall from it, for who is it that sins the unpardonable sin, but one that professed the truth of the gospel (^{cf.}1 John 5:10). Who are those that are twice dead, plucked up by the roots, except those that by profession were formerly alive in the truth?

Fifthly, and lastly, We do acknowledge, though some eminent professors of the same truth with us have fallen foully (which hath been the occasion of much grief to us), yet it hath been hitherto and we hope ever shall be our care (as they have been by the righteous judgment of God discovered), according to our duty, to put them from amongst us, endeavouring to preserve ourselves from all iniquity, and not to have fellowship with the unprofitable works of darkness, but rather to reprove them. We conclude this, saying of them that are gone from us and fallen into such notorious wickedness, as John saith, *They went out from us because they were not of us; for if they had been of us, no doubt they would have continued with us; but they went out from us, that they might be made manifest not to be of us.*

If any shall judge what we have here declared doth savour of uncharitableness, rigidness, censoriousness, and bitterness of spirit to them that dissent from us, we desire all such seriously to take notice that true love and charity is not the soothing of any in their sins, the healing of wounds slightly, the crying peace, pence, when sudden destruction is at hand; it is not the daubing with untempered mortar, but it is a true love to the truth, and to all for the truth's sake, consisting in plainness and simplicity, engaging us to endeavour the restoring of them that are fallen, to pull them as brands out of the fire, to contend for the faith once delivered to the saints, to note such persons that walk disorderly, to endeavour the preserving of them that are found in the faith.

While some men cry out against us for uncharitableness, in crying down sin and sinful practices, oh how uncharitable in truth are they that can suffer God to be dishonoured, his Son to be vilified, his truth trampled under foot, his ordinances slighted, and their own and thousands of poor souls in danger of being utterly seduced to their own destruction, and yet have not a heart to relent for such practices, nor a tongue to plead against them, whereby others

might be fore-warned of their swift approaching danger; our consciences bear witness that the honour of God, the love of his truth, zeal for his name, and if possible, the saving of souls from death, hath been the prevailing argument with us, thus to express ourselves; beseeching the God and Father of our Lord Jesus, that by the same power which raised him from the dead, he would make this instrumental to confirm those who yet abide in the truth, to restore all the simple in heart, who are ready to turn aside from the voice of the true Shepherd and to follow strangers, and the cunning slights and devices of the destroyer, that walks up and down as a roaring lion seeking whom he may devour, who hath cast down many wounded, and slain many strong men; and that it may also to all men more fully discover the desperate folly and madness of those who triumph in their proud imaginations against the truth and sceptre of the Lord Jesus, that all may clearly see their house is the way to hell, going down to the chambers of death, lest they, poor souls, through feigned speeches, being enticed to yield, and forced through the flattering of their lips, should go after them straightway, *As an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through their liver, hasting as birds to the snare, not knowing that it is for their life*; and we by uncharitable silence should become guilty of their blood.

Now, brethren, *we commend you to God, and to the word of his grace, which is able to build you up, and to give you all inheritance among all them which are sanctified*, praying that you may stand upon your watch, clothed with the whole armour of God, and that you may be kept blameless, living by faith, until the coming of our Lord and Saviour Jesus Christ, not casting away your confidence which hath great recompence of reward; *For yet a little while, and he that shall come will come, and will not tarry. The grace of our Lord Jesus Christ he with you all. Amen.*

Subscribed in the name, and by the appointment of the before-mentioned churches of Christ.

John Spilsbery.
William Kiffin.
Solomon Saffery.
Hugh Gosnel.
William Consett.
Edw. Drape's.
John Vernon.
Tho. Vaus.
Tho. Waters.
Hen. Forty.
Tho. Young.
John Watson.
Thomas Patience.

John Pearson.
Ralph Prentice.
Joseph Sanson. f122

FINIS.

Notice: Death of Christ, In him, and Union, the different kind of union of the heretics. "That whereas": "concerning the death of Christ at Jerusalem, and his bearing our iniquities in his own body upon the cross, is but a mere history and shadow..."
The Hardshells say: The elect, being the body of Christ, and is Christ, suffered; the Bride redeeming herself (Remnant, Vol. 8,no.4,p.3). The elect, according to the Hardshell, having fallen in Adam brought Christ the head of the body under the law, obligating His death - hence Christ was no substitute, no volunteer. " That whereas: ... tells them of a God within, and a Christ within; and a word within; and that God, and Christ, and they are one ..."
The Hardshells say: "They are one" meaning the same as above, except they would degrade Christ to a creature at His beginning: The beginning of the creation of God, the first born of creation, brought forth, set up, created, and then hypostatically united to the God -head, and us with him, in seed substance, can't have the body without the head - Eternal Vital union.
"That whereas: "indeed, although the words spoken by them are many of them true in themselves (without which Satan could not so effectually deceive), as, that God and Christ and the Spirit dwell in us, and That God and Christ and the saints are one; yet are we to understand this union to be only in a way of relation through participating of the same spirit, and this dwelling to be only in respect of grace, and powerful operation and influence, working in the hearts of believers..."(not actually,really, mystically,as the Heardshell).

The same general assembly of Particular Baptists from which came the 2nd London confession, met in 1693 and made a resolution: "That a catechism be drawn up, containing the substance of the Christian religion, for the instruction of children and servants; and that Brother William Collins be desired to draw it up." In which catechism this is stated:
Q. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ by working faith in us (Eph.1.13,14; John vi.37,39, Eph.ii.8) and thereby uniting us to Christ, in our effectual calling (Eph.iii.17;

1Cor.i.9).

Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit (ii Tim. I.9; 11Thess. Ii 13, 14) whereby, convincing us of our sin and misery (Acts ii. 37), enlightening our minds in the knowledge of Christ (Acts ii.18), and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel (John vi, 44-45; Phil.ii. 13). (Underhill, confessions, p. 256).

B. In the third question Collins uses the expression, found so many times in the confession, "his word and spirit" and answers the fourth question "what is the word of God"? as meaning the scriptures. He is writing this for "the instructions of children and servants", wonder why Hardshells can't learn these truths?

(Phillip's quote)

Gospel of Redeeming Grace in deed as well as words, which is far better.

2. We have few good sound writers today and hence some very poor literature to read and pass on to our children. We recommend very highly the present releases of *The Editorials* of Gilbert Beebe by the *Signs of the Times* magazine staff. Elder Beebe was the first Old School editor, and the *Signs* has been in publication ever since 1832. The doctrinal foundation has remained "supralapsarian" from the first to the present. That is, Beebe and those who followed him, held to the Biblical view that God chose His people IN CHRIST before the foundation of the world, and thus from all Eternity, the Church federally, or representatively, stood complete and whole in Him as her Great Head, and she His body. Unique to this view, they, and Predestinarian Old School Baptists held that there is a Vital Union between Him and the church from eternity, and the church was justified in an immanent way from everlasting, glorified in Him, and preserved in Him.

Beginning in 1856, another publication began called *The Primitive Baptist*. It lasted to the 1880's. (It should not be confused with the present publication by that name, which began about 1886 by Elder Cayce) This magazine became sublapsarian in doctrine. That is, it held that God foresaw the fall of Adam, and subsequently elected some to salvation, leaving the rest of the race as they were in Adam's nature. Hence, they (as James Jacobus Arminius the father of Arminianism) held that God chose His people IN ADAM before the foundation of the world.

From that early period, there have always been two kinds of "Primitive Baptists." Elder Beebe consistently upheld the historic and Biblical position of the church.

Volumes I and II were published in 1868 and 1874. These early volumes covered the period of The Great Baptist Schism (1830's – 1850), and here we see Beebe's peculiar gift in defending the ancient order and faith of the Gospel against the "benevolent or Modern Missionary Movement and its Universal Charity" humanism.

Volumes III and IV, now in print, cover the period of 1854 – 1861. In these editorials, we find Beebe a very gifted elder in both doctrinal and experimental writings. Also beginning in Volume IV, we find the origins of the doctrinal division between the supralapsarian and sublapsarian Primitives. Wilson Thompson the famous frontier preacher was both a friend and a contributor to the Signs under Beebe. But in Volume IV, we find his son J. M. Thompson charging him with various errors totally unfounded, and often repeated by the *Primitive Baptist* under Elder Temple. The son of Wilson Thompson, Gregg, referred to Beebe as a "heretic" in His debate with Throgmorton, for believing in the doctrine of Eternal Vital Union of the Elect to Christ.

Beebe seldom answered the false charges, and then only by request from the *Signs* readers. He used the pages of the magazine for better purposes, and throughout the *Editorials* set forth sound and sweet doctrine for the reader's edification.

The *Signs* has now made available Volumes III and IV, and we understand that they hope to republish Volumes I and II at a later date, as well as several volumes of later editorials in the future.

We commend the staff of the *Signs* for this costly endeavor, and encourage our readers to acquire them now. S.C.P.

Lets notice some things in this statement: first, the capitalized IN CHRIST, which is the "vital union" later mentioned; which is "unique to the supralapsarian view", (according to Phillips). It is Not the supralapsarian view; but is the view held by Beebe and Co., and added to the supralapsarian view. So far this is honest, but look further: second, "Elder Beebe consistently upheld the historic and biblical position of the church". It's not historic, nor biblical - he told us truly it was "unique" - standing alone. And to contradict his statement farther he claims: third, "The church was justified in an immanent way from everlasting": which as everyone knows but him, is a sublapsarian doctrine. Justification supposes man a sinner needing justification. Fifth,The church standing "federally and representatively" is not eternal vital union doctrine, but is true Baptist doctrine. And sixth, The Sub.view is not Arminianism as he ignorantly supposes, The Synod of Dort held the sub. View. Gill lists several prominent scholars who held eternal justification, as well as himself, in an immanent way, Sermons and Tracts, vol. 2 sermon xxviii; and not only justification, but Acceptance with Him, Adoption, and the Union of God's elect unto Him; but only in an Immanent way. Not eternal vital union - no one taught that.

Reprobation - Rejection- Election

[redacted]

Definition: Supralapsarian: Supra, (above, before) laps, (fall), sarian (salvation). Sublapsarian: Sub (under, after) laps, (fall), sarian, (salvation).Election before foundation of world - Rejection before foundation of world. Common statements: Rejection flip side of election; If some are elected, by this act, the ones not elected are rejected; If some are postivily elected, the rest are postivily rejected. Is this true? Rejection follows election? And is the corollary of election?

The Sublaps view is the true view: Chosen in Christ Jesus , the Redeemer, 1Pet. 1:

18,19; Eph. 1; Grace given us in Christ Jesus before the world began, 2 Tim. 1:9; Election of Grace, Rom. 1:5; Election an act of mercy,Rom.9: 15, 16; Romans 11:5,6. "Redemption" "Grace", "Mercy", all suppose man as fallen. The Christ ordained as a lamb slain before the foundation of the world shows the same. Election does not by-pass the Christ in the Sub. view as it does in the Supra. ,"For this end came I into the world". Now consider: If the elect were considered as fallen when chosen why weren't the ones rejected considered the same? The usual answer: "Then reprobation would be a conditional decree; and since election is unconditional then so is reprobation unconditional". Election is conditioned on the work of Christ (election unto salvation),reprobation on the work of Satan, Satan was a liar and a murderer from the beginning, Hell was made for the Devil and his angels. The fall was the reprobation and rejection of man - he died morally and spiritually. Reprobation isn't the flipside of election - election is the flipside of reprobation. When Adam sinned and died so did the race (Rom.5:12). That sin, that death, that rejection, is reprobation. The elect themselves were by nature the children of wrath even as others, Eph. 2: 3. The murderer from the beginning is the god of this world, the reprobate his seed. "The good seed are the children of the kingdom". What made the seed good? The substitutionary work of Christ - the imputation of His righteousness. Elect sinners were chosen, non - elect sinners were passed over and left in their rejection. Election is of sovereign grace and mercy - rejection of sovereign righteous justice. A common teaching: "If men were reprobated because of their sin, then all men would be reprobated, for all men are sinners." All men were reprobated at the fall, as was mentioned above, but notice:

"Divines have used the term "reprobate" as equivalent to "Non-elect", but this is not the scripture use of the term. Paul says, "Examine yourselves whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (ii cor.13:5). Here all are regarded as reprobates in whom Christ does not dwell by faith' and, of consequence, the elect themselves are reprobates so long as they remain in unbelief. Reprobation as a positive act of God, is no other than the condemnation under which all unbelievers lie. From a state of condemnation, God according to His purpose in election, delivers some by his

renewing grace, and this is no injury or disadvantage done to the rest." (Dagg, Theology, pp. 314 – 315)."Sinful men are indeed reprobated, not by the election of grace, but by the justice of God. but their reprobation is not hopeless, so long as the gospel of salvation sounds in their ears." (jbid ,p.320).

Dabney

3. Preterition.

The word reprobate (ἀδόκιμος) is not, so far as I know, applied in the Scriptures to the subject of predestination. Its etymology and usage would suggest the meaning of something rejected upon undergoing a test or trial, and hence, something condemned or rejected. Thus Rom. i : 28, ἀδόκιμον νοῦν, a mind given over to condemnation and desertion, in consequence of great sin, 2 Tim. iii : 8. Sectaries, ἀδόκιμοι περὶ τὴν πίστιν, finally condemned and given over to apostasy concerning the Christian system. 1 Cor. ix : 27, "Lest after I have preached to others, I myself should be ἀδόκιμος," rejected at the final test, i. e., Judgment Day. Hence the more general sense of "worthless," Tit. i : 16; Heb. vi : 8.

The word ill-chosen.

The application of this word to the negative part of the decree of predestination has doubtless prejudiced our cause. It is calculated to mis-

represent and mislead, because it suggests too much the idea of a comparative judicial result. For then, the query arises, if the non-elect and elect have been tested as to their deserts, in the divine mind, how comes it that the elect are acquitted when they are as guilty, and the non-elect condemned when they are no worse? Is not this partiality? But the fact is, that in election, God acted as a sovereign, as well as a judge; and that the elect are not taken because they are less guilty upon trial, but because God had other secret, though sufficient reasons. If the negative part of the decree of predestination then must be spoken of as a decree of reprobation, it must be understood in a modified sense.

Does it include preterition and predamnation.

The theologians, while admitting the strict unity of God's decree, divide reprobation into two elements, as apprehended by us, preterition and predamnation. These Calvinists, were they consistent, would apply a similar analysis to the decree of election, and divide it into a selection and a prejustification. Thus we should have the doctrine of an eternal justification, which they properly reject as erroneous. Hence, the distinction should be consistently dropped in explaining God's negative predestination.

I would rather say, that it consists simply of a sovereign, yet righteous purpose to leave out the non-elect, which preterition was foreseen and intended to result in their final righteous condemnation. The decree of reprobation is then, in its essence, a simple preterition. It is indeed intelligent and intentional in God. He leaves them out of His efficacious plan and purpose of mercy, not out of a general inattention or overlooking of them, but knowingly and sovereignly. Yet objectively this act is only negative, because God does nothing to those thus passed by, to make their case any worse, or to give any additional *momentum* to their downward course. He leaves them as they are. Yea, incidentally, He does them many kindnesses, extends to multitudes of them the calls of His word, and even the remonstrances of His Spirit, preventing them from becoming as wicked as they would otherwise have been. But the practical or efficacious part of His decree is, simply that He will not "make them willing in the day of His power."

Preterition proved.

When we thus explain it, there is abundant evidence of a decree of preterition. It is inevitably implied in the decree of election, coupled with the fact that all are neither elected nor saved. If salvation is of God; if God is a Being of infinite intelligence, and if He has eternally purposed to save some; then He has *ipso facto* equally purposed from eternity to leave the others in their ruin. And to this agree the Scriptures, Rom. ix: 13, 17, 18, 21 and 22; Matt. xi: 25; Rom. xi: 7; 2 Tim. ii: 20; Jude. 4; 1 Pet. ii: 8.

Objections. Answers.

This is a part of God's word which has ever been assailed with the fiercest cavils. It has been represented as picturing a God, who created a number of unfortunate immortals, and endued them with capacities for sinning and suffering, only in order that He might damn them forever; and to this wretched fate they are inexorably shut up, by the iron decree, no matter what penitent efforts or what cries for mercy and escape they may put forth; while the equally or more guilty objects of the divine caprice and favouritism are admitted to a Heaven which they cannot forfeit, no matter how vilely they behave. There is no wonder that a Wesley should denounce the doctrine thus misrepresented, as worthy only of Satan. There is, indeed, enough in the truth of this subject, to fill every thoughtful mind with solemn awe and holy fear of that God, who holds the issues of our redemption in His sovereign hand. But how differently does His dealing appear, when we remember that He created all His creatures at first in holiness and happiness; that He gave them an adequate opportunity to stand; that He has done nothing to make the case of the non-elect worse than their own choice makes it, but on the contrary, sincerely and mercifully warns them by conscience and His word against that wicked choice; that it is all a monstrous dream to fancy one of these non-elect seeking Heaven by true penitence, and excluded by the inexorable decree, because they all surely yet voluntarily prefer their impenitence, so that God is but leaving them to their preferred ways; and that the only way He ensures the elect from the destruction due their sins, is by ensuring their repentance, faith, and diligent strivings to the end in a holy life.

Is preterition grounded on the sin of those passed by.

Yet it must be confessed that some of the odiousness of the doctrine is in part due to the unwise views of it presented by the Orthodox sometimes, going beyond all that God's majesty, sovereignty and word require, out of a love of hypothesis. Thus, it is disputed what is the ground of this righteous preterition of the non-elect. The honest reader of his Bible would suppose that it was, of course, their guilt and wickedness foreseen by God, and, for wise reasons, permissively decreed by Him. This, we saw, all but the supralapsarian admitted in substance. God's election is everywhere represented in Scripture, as an act of mercy, and His preterition as an act of righteous anger against sin. The elect are vessels of mercy, the non-elect of wrath. (God does not show anger at anything but sin) as in Rom. ix: 22. Everywhere it is sin which excludes from His favour, and sin alone.

But it is urged, with an affected over-refinement, the sin of the non-elect cannot be the ground of God's preterition, because all Adam's seed being viewed as equally depraved, had this been the ground, all would have been passed by. I reply,

yes; if this had been the only consideration, *pro* or *con*, present in God's mind. The ill-desert of all was in itself a sufficient ground for God to pass by all. But when His sovereign wisdom suggested some reason, unconnected with the relative desert or ill-desert of sinners, which was a good and sufficient ground for God's choosing a part; this only left the same original ground, ill-desert, operating on His mind as to the remainder. It is perfectly true that God's sovereignty concerns itself with the preterition as well as the election; for the separate reason which grounded the latter is sovereign. But with what propriety can it be said that this secret sovereign reason is the ground of his preterition, when the very point of the case was that it was a reason which did not apply to the non-elect, but only to the elect? As to the elect, it overruled the ground for their preterition, which would otherwise have been found, in their common ill-desert. As to the non-elect, it did not apply, and thus left the original ground, their ill-deserts, in full force. If all sinning men had been subjects of a decree of preterition, nobody would have questioned, but that God's ground for passing them by was simply their ill-desert. Now, then, if a secret, sovereign motive, counterpoising that presented by the ill-desert, led to the election of some; how does this alter the ground for God's preterition of the rest? Three traitors are justly condemned to death for capital crimes confessed. The king ascertains that two of them are sons of a noble citizen, who had died for the commonwealth; and the supreme judge is moved by this consideration to spare the lives of these men. For what is the third criminal hung? No one has any doubt in answering: "For his treason." The original cause of death remains in operation against him, because no contravening fact existed in his case.

But it is said again: that if we make the sin of the non-elect the ground of their rejection, then by parity of reasoning, we must make the foreseen piety of the elect the ground of their election; and thus return to the error of conditional decrees. This perversely overlooks the fact, that, while the elect have no piety of their own originating to be foreseen, the others have an impiety of their own. Reviewing the arguments against conditional election, the student will see that this is the key to all: It cannot be, because no men will have any piety to foresee, save as it is the result of God's grace bestowed from election. But is it so with men's sin? Just the opposite. Sin is the very condition in which God foresees all men as standing, for all except supralapsarians admit that God in predestination regards man as fallen. Man's foreseen sin may be the ground of God's preterition, because it is not the effect of that preterition, but of another part of His eternal purpose, viz: that to permit the fall. And, as again and again taught, while the decree is absolute, the results decreed are conditioned; and we cannot

but conceive God as predicating one part of His eternal purpose on a state of facts which was destined to proceed out of another part thereof.

Again: it is said, Scriptures teach, that the sin of the non-elect was not the ground of their preterition. "In John x: 36, continued unbelief is the consequence, and therefore not the ground of the Pharisees' preterition." Matt. xi: 25; Rom. ix: 11, 18. "God's will," they say, "and not the non-elect's sin, is the ground of His purpose to harden." And "Esau was rejected as much without regard to his evil, as Jacob was elected without regard to his good deeds." To the first of these points I reply, that the withholding of God's grace is but the negative occasion of a sinner's unbelief, just as the absence of the physician from a sick man is the occasion, and not the cause, of His death. Men say that "he died because he failed to receive medical help," when speaking popularly. But they know that the disease, and not the physician, killed him. So, our Saviour teaches, in Jno. x: 26; that the stubborn unbelief of the Pharisees was occasioned by God's refraining from the bestowal of renewing grace. But He does not deny that that this unbelief was caused by their own depravity, as left uninfluenced by the Spirit. Turrettin (Loc. iv: Qu. 15,) although inconsistently asserting on this point the supralapsarian extreme, says, (Sec. 3,) that we must distinguish between the non-elect man's original unbelief, and his acquired: and that it is the latter only, which he denies to be a ground of preterition, because it is a result thereof. He admits that the original unbelief may be a ground of preterition. This virtually concedes the point. To the second argument, we reply, that God's decree of preterition is, like all others, guided by His εὐδοκία. But is this sovereign good pleasure motiveless? Is it irrational caprice? Surely not. It is the purpose of a sovereign; but of one who is as rational, just, holy and good, as He is absolute. Such a being would not pass by, in righteous displeasure, His creature in whom He saw no desert of displeasure. The third point is made from the oft-cited case of the twins, Esau and Jacob. Let the supralapsarian strain the passage to mean that Esau's preterition was no more grounded in his ill-desert, than Jacob's election in his merit, because "the children had not done good nor evil;" and he will only reach a result obnoxious to his own view as to mine. He will make the Apostle teach that these children had no original sin, and that they stood before the divine prescience in that impossible state of moral neutrality, of which Pelagians prate. We are shut up to interpret the passage, just as Turrettin does elsewhere, that it is only a relative guilt and innocence between Esau and Jacob, which the Apostle asserts. In fact, both "were by nature children of wrath, even as others."

When it is said that God hardens the non-elect, it is not,

God's hardening, what?

and cannot be intended, that He exerts positive influence upon them to make them worse. The proof of this was given under the question, whether God can be the author of sin. See especially Jas. i: 13. God is only the negative cause of hardening—the positive depravation comes only from the sinner's own voluntary feelings and acts. And the mode in which God gives place to, or permits this self-inflicted work, is by righteously withholding His restraining word and Spirit; and second, by surrounding the sinner (through His permissive providence) with such occasions and opportunities as the guilty man's perverse heart will voluntarily abuse to increase his guilt and obduracy. This dealing, though wrong in men, is righteous in God. Even when God's decree and providence concerning sins are thus explained, our opponents cavil at the facts. They say that the rule of holiness enjoined on us is, not only to do no sin, but to prevent all the sin in others we righteously can. They say that the same rule obliges God. They say we represent Him as like a man who, witnessing the perpetration of a crime, and having both the right and power to prevent it, stands idly by: and they refer us to such Scriptures as Prov. xxiv: 11, 12. And when we remind them, that God permissively ordains those sins, not for the sake of their evil, but for the sake of the excellent and holy ends He will bring out, they retort, that we represent Him as "doing evil that good may come." These objections derive all their plausibility from forgetting that we are creatures and bondsmen of God, while He is supreme judge. The judicial retribution of sin is not our function: He claims it as His own. Rom. xii: 19. It is a recognized principle of His rule, to make permitted sins the punishment of sins. Hence, we deny that it follows, the same rules oblige Him, which bind us. It does not follow, that the sovereign proprietor can righteously deal towards His possessions, only in the modes in which fellow servants can properly treat each other. Hence such dealing, making guilty souls the executors, in part, of their own righteous punishment, as would be an intrusion for us, is righteous and holy for Him.

4. Is predestination unjustly partial?

To notice briefly the standing objections: The doctrine of predestination as we have defined it, is not inconsistent with the justice and impartiality of God. His agency in the fall of angels and men was only permissive—the act and choice were theirs. They having broken God's laws and depraved themselves, it would have been just in God to leave them all under condemnation. How then can it be more than just when He punishes only a part? The charge of partiality has been absurdly brought here, as though there could be partiality where there are no rights at all, in any creature, on the mercy of God; and Acts x: 34; Levit. xix: 15; Deut. i: 17; 2 Sam. xiv: 14; Rom.

ii: 11, have been quoted against us. As Calvin very acutely remarks on the first of these, one's *persona*, *πρόσωπον*, in the sense of these passages, means, not the moral character, as judicially well or ill-deserving, but his accidental position in society, as Jew or Gentile, rich or poor, plebeian or nobleman. And in this sense it is literally true of election, that in it God respects no man's *persona*, but takes him irrespective of all these factitious advantages and disadvantages. To this foolish charge, Matt. xx: 15, is a sufficient answer. God's sovereignty ought undoubtedly to come in as a reply. Within the bounds of His other perfections of righteousness, truth and benevolence, God is entitled to make what disposal of His own He is pleased, and men are His property—Rom. ix: 20, 21. Paul does not imply here that God is capable of doing injustice to an innocent creature, in order to illustrate His sovereignty; but that in such a case as this of predestination, where the condemnation of all would have been no more than they deserved, He can exercise His sovereignty, in sparing and punishing just such as He pleases, without a particle of injustice.

Is it unholy?

2. It is objected, that God's holiness would forbid such a predestination. How, it is said, can it be compatible with the fact that God hates sin, for Him to construct an arrangement, He having full power to effectuate a different one, by which He voluntarily and intentionally leaves multitudes of His creatures in increasing and everlasting wickedness? And the same objection is raised against it from His benevolence. The answer is, that this is but the same difficulty presented by the origin of evil; and it presses on the Calvinist with no more force than on the Arminian, or even on the Socinian. Allow to God a universal, perfect foreknowledge, as the Arminian does, and the very same difficulty is presented, how an almighty God should have knowingly adopted a system for the universe, which would embody such results. For even if the grossest Pelagian view be adopted, that God is literally unable certainly to prevent the wicked acts of man's free will, and yet leave him a free agent, it would doubtless have been in His power to let alone creating those who, He foresaw, would make a miserable immortality for themselves, in spite of His grace. The Arminian is obliged to say: "There are doubtless inscrutable reasons, unknown to us, but seen by God to be sufficient, why He should permit it?" The same appeal to our ignorance is just as available for the Calvinist. And if the lowest Socinian ground is taken, which denies to God a universal foreknowledge of the volitions of free agents, still we must suppose one of two things. He must either have less wisdom than many of His creatures, or else, He made these men and angels, knowing in the general, that large immortal misery would result. So that there is no evasion of this difficulty, except by so robbing God of His perfections as practically to dethrone Him. It is not Calvinism which creates it; but the simple existence of sin and misery, destined never to be wholly extinguished, in the government of an almighty and omniscient God. He who thinks he can master it by his theory, only displays his folly.

Appendix 2

The Word "Reprobate"

The word "reprobate" is found seven times in the King James Version. The word is found once in the Old Testament, in Jeremiah 6:30, where the prophet speaks of Israel's rejected state. The New American Standard Bible renders נִמְאָס as "rejected." The Hebrew is used in relation to the smelting and refining of metal. Thus, when Jeremiah says, "they shall call them rejected silver," he has reference to a people who have been tried and been found to be like a base metal which is fit only to be thrown away. In the New Testament ἀδόκιμος is translated "reprobate" in Romans 1:28; II Corinthians 13:5, 6, 7; II Timothy 3:8; and Titus 1:16. The New American Standard Bible translates ἀδόκιμος as "depraved" in Romans 1:28 and II Timothy 3:8; "worthless" in Titus 1:16; "fail the test" in II Corinthians 13:5, 6; and "unapproved" in II Corinthians 13:7. The Greek word is also used in I Corinthians 9:27 ("disqualified") and Hebrews 6:8 ("worthless"). In each of the New Testament passages ἀδόκιμος has the idea of being unapproved (opposite of δόκιμος), and thus unqualified or rejected by God. In none of these passages is there a sense of God dooming men *ab initio* to reprobation. When ἀδόκιμος or נִמְאָס are used, people are regarded as reprobate, or given up to a "reprobate" mind (Rom. 1:28), as a judgment, and not in virtue of an eternal decree.[1]

1. Cf. Walter Grundmann, "δόκιμος, et al." *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:255-260; J. Denney, "Reprobate," *A Dictionary of the Bible*, ed. James Hastings (New York: Charles Scribner's Sons, 1909), 4:228; William F. Arndt and K. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1957), p. 18.

Shedd quotes Calvin, Augustine, Hodge: "when the apostle says that neither of the children had done any good or evil, what he took for granted must be added, - that they were both the children of Adam, by nature sinful, and endued, with no particle of righteousness" (also Turritine). "The word 'hate' is here used in the Hebrew sense of 'loving less' or 'showing less favor towards' (Grotius, Calvin, Pareus, Tholuck, Flatt, Stuart, Hodge, Schaff (Gill). Verse 22: Thelon 'inclined', 'willing' (Eng. Ver,) is inadequate. The mere permission of God is not meant; nor the purpose of God; which would require bouleuon; but the deep and strong desire: a will that was so profound and intense as to require that self-restraint which is denominated the patience and long-suffering of God." 'fitted for destruction'. 1. used adjectively, 'fit for' (Chrysostom, Theodoret, Theodoret, Theophylact, De Wette, Tholuck, Lange. This is favord by the change to another word, and another tence, in verse 23, where the elect are spoken of. 2. used participially: 'prepared for': by themselves (Grotius, Bengel (Beza, Gill Trott); by God (Augustine, Calvin, Meyer). This last explanation must be connected with the Augustine – Calvinistic doctrine of ot the permissive decree. The divine agency in reprobation is not regarded as causitive of sin." (Shedd, on Romans).

Hardshell: Rom. 9. "Made (meaning create) others to demonstrate his wrath"; "It must be understood that if Jehovah from all eternity chose certain individuals in Christ and predestinated them to glory then necessarily God eternally, unconditionally rejected or cast away the others he had created, for they were created for that explicit purpose". Then he says, "Likewise, Jehovah also made or created some for the express purpose of displaying his justice in their condemnation." (Remnant,p.4,vol.16,no.3).

He mentions justice but he can't explain justice in unconditional reprobation. He did lay a ground in the salvation of the elect: "Chosen in Christ", but his ground for damnation, he gives only sovereignty and claims he was Illuminated to teach it! and goes on to say: "As good works are not the cause of man's salvation, neither are evil works the cause of mens damnation." We are told twice in Rev. 20 "The dead were judged...according to their works". We do know what Spirit illuminated John. Over

and over in the Hardshell writings the phrases are used: 'if you have been blessed to see it'; 'spiritual gift of discernment'; 'given eyes to see it'; and Phillips "special revelation to the old blind sister" ad nauseum. (This is the very reason Poole started the "Remnant" publication, to get back to "Hard" doctrine and to get away from the gross Pentacostolism of his brethren and their wives). These expressions are no different than the Mormon or Catholic excathedra - against our confession, ch.1,par.6. It is certainly good news to know "that God created the far greater portion of mankind for the express purpose of damnation!" (ibid.).The scriptures say "God is angry with the wicked every day", was God eternally angry with Himself in His eternal "unconditional" reprobation?!

Quote Spurgeon Reprobation

Spurgeon

But we are next met by some who tell us that we preach the wicked and horrible doctrine of *sovereign and unmerited reprobation.* "Oh," say they, "you teach that men are damned because God made them to be damned, and that they go to hell, not because of sin, not because of unbelief, but because of some dark decree with which God has stamped their destiny." Brethren, this is an unfair charge again. Election does not involve reprobation. There may be some who hold unconditional reprobation. I stand not here as their defender, let them defend themselves as best they can; I hold God's election, but I testify just as celarly that if any man be lost he is lost for sin; and this has been the uniform statement of Calvinistic ministers. I might refer you to our standards, such as "The Westminister Assembly's Catechism," and to all our Confessions, for they all distinctly state that man is lost for sin, and that there is no punishment put on any man except that which he richly and righteously deserves. If any of you have ever uttered that libel against us, do it not again, for we are as guiltless of that as you are yourselves. I am speaking personally—and I think in this I would command the suffrages of my brethren—I do know that the appointment of God extendeth to all things; but I stand not in this pulpit, nor in any other, to lay the damnation of any man anywhere but upon himself. If he be lost, damnation is all of men; but, if he be saved, still salvation is all of God.

To state this important point yet more clearly and explicitly, I shall quote at large from an able Presbyterian divine:

"The pious Methodist is taught that the Calvinist represents God as creating men in order to destroy them. He is taught that Calvinists hold that men are lost, not because they sin, but because they are non-elected. Believing this to be a true statement, it is not wonderful that the Methodist stops short, and declares himself, if not an Arminian, at least an Anti-Predestinarian. But no statement can be more scandulously untrue. It is the uniform doctrine of Calvinism, that God creates all for His own glory; that He is infinitely righteous and benignant, and that where men perish it is only for their sins.

"In speaking of suffering, whether in this world or in the world to come; whether it respects angels or men, the Westminster standards (which may be considered as the most authoritative modern statement of the system) invariably connect the punishment with previous sin, and sin only. 'As for those wicked and ungodly men whom God as a *righteous* judge FOR FORMER SINS doth blind and harden, from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as *their corruption* makes occasion of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they *harden themselves* even under those means which God useth for the softening of others.' The Larger Catechism, speaking of the unsaved among angels and men, says, 'God according to his Sovereign power and the unsearchable counsel of His own will (whereby He extendeth or withholdeth favour as He pleaseth) hath passed by and foreordained the rest to dishonour and wrath, to *be for their sin inflicted,* to the praise of the glory of His justice.' Again, 'the end of God appointing this day (of the last judgment) is for the manifestation of the glory of His mercy, in the eternal salvation of the elect, and of His justice in the damnation of the reprobate *who are wicked and disobedient.*'

"This is no more than what the Methodist and all other Evangelical bodies acknowledge—that where men perish it is in consequence of their sin. If it be asked, why sin which destroys, is permitted to enter the world, that is a question which bears not only on the Calvinist, but equally on all other parties. They are as much concerned and bound to answer it as he; nay, the question is not confined to Christians. All who believe in the existence of God—in His righteous character and perfect providence, are equally under obligation to answer it. Whatever may be the reply of others, that of the Calvinist may be regarded as given in the statement of the Confession of Faith, which declares that God's providence extendeth itself even to the first fall, and other sins of angels and men, etc.; '*yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.*'

"It is difficult to see what more could be said upon the subject; and if such be the undoubted sentiments of Calvinists, then what misrepresentation can be more gross than that which describes them as holding that sinners perish irrespective of their sin, or that God is the author of their sin? What is the declaration of Calvin? '*Every soul* departs (at death) to that place *which it has prepared for itself* while in this world.'

"It is hard to be charged with holding as sacred truth what one abhors as horrid blasphemy, and yet this is the treatment which has been perseveringly meeted out to Calvinists in spite of the most solemn and indignant disclaimers. Against nothing have they more stoutly protested than the thought that the infinitely holy, and righteous, and amiable Jehovah is the author of sin; and yet how often do the supporters of rival systems charge them with this as an article of faith?" Sermons on Sovereign, Pp. 19-21

Trott, works, p.p. 429-430

I now come to that portion of Romans, chapter 9th, to which you more particularly refer, namely: verse 21-24. Paul asks, in reply to those who would cavil at the sovereignty of God in election as he had set it forth, "Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?" No doubt some have inferred, because man was originally made of the dust of the earth, that Paul meant by this figure to convey the idea that God created some part of the human family for happiness, and some for misery. But the apostle is not treating in the connection of the original creation of man; this figure, therefore, which he uses in defending his position, was not designed to apply to creation. Paul was treating of God's dealings with men as they exist, in having mercy on whom He would, and whom He would He hardened. To this the figure applies. The potter does not make the clay, he finds it ready made, and after softening and preparing it for his use, puts it on his wheel and shapes it into whatever vessel he chooses. Open to the view of God from the beginning were all His works, and all events on to the end. He saw man as the production of His hands, and saw him fallen by transgression; and thus fallen, *dead in trespasses and sins*. He saw him as fit material from which to form a vessel of mercy or a vessel of wrath. As vessels of wrath, God need but to leave, as far as He sees fit, men to act out their depravity, and to choose their own course of open sin, or of depending on their own works and ways for acceptance with God, and they are fitted for destruction. This you know by experience, if you are what I hope you are, a subject of grace. Men, also, by transgression, became fit material for vessels of mercy or of honor. For, without being sinners, men would not be objects of mercy; and without being just such ruined, helpless sinners, as they are in themselves, fitted to destruction, they would not be objects on which God could display the *riches of His grace and mercy*.

Here then was present in eternity, to the view of God, the whole lump of clay out of which to make both the vessels to honor and to dishonor. And if a potter has power over clay, of the same lump to make one vessel unto honor and another to dishonor, has not God the right and power, when all had alike sinned and come short of the glory of God, and therefore justly deserving His wrath, to choose within Himself whom He would make the objects of His mercy, and to decide whom He would leave to their own destruction?

"The purpose of God does not seem to differ at all from predestination, that being, as well as this, an eternal, free and unchangeavle act of his will. Besides, the word purpose, when predicated of God in the New Testament, always denotes his design of saving his elect, and that only; Rom. viii. 28, and ix. 11. Eph. i. 11 2 Tim. i. 9. As does the predestination, which, throughout the whole New Testament, never signifies the appointment of the non-elect to wrath, but, singly and solely, the fore-appointment of the elect to grace and glory;..." Toplady Works, p. 688.

D.B. Ford, Rom. 9: It is to be noticed, however, that in all Paul's writings there is no plainly specified election or predestination to eternal death. Calvin, who approached, perhaps too near the precipice, concerning which Augustine said "Beware" inferred the verity of an "Eternall Reprobation", and the mere logical falculty may, from one point of view, deem this inference to be unavoidable. But from the Apostle's most explicit utterances, we learn that these whom God wills to blind and harden are incorrigible sinners, that those to whom he willeth to show mercy are, of course, lost and guilty, and that his election is of grace, and has reference, therefore, to the undeserving. The elect bare the name "vessels of mercy",which shows that they, like the vessels of wrath, are taken from a common "mass of perdition"; and if the former are saved, it is because of gratuitious election; if the latter are reprobated, it is because of their sins."

"In addition the canons (of Dort) (in its fifth Head of Doctrine, Rejection of Errors, Conclusion) warn against those who teach that the doctrine of the Reformed churches "Makes God the author of sin," and that he "...by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose; that in the same manner in which election is the foundation and cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless from their mother's breasts, and tyrannically plunged into hell...and many things of the same kind which the Reformed churches not only do not acknowledge but even detest with their whole soul" (Hendrickson, Romans, p.

321).

"If He has chosen or elected some, then he has by that very fact also rejected others. Brunner warns against this argument, since the Bible does not in a single word teach a divine predestination unto rejection. But it seems to us that the Bible does not contradict but justifies the logic in question. Since the Bible is primarily a revelation of redemption, it naturally does not have as much to say about reprobation as about election. But what it does say is quite sufficient,cf. Mt. 11:25,26; Rom. 9:13, 17,18,21,22; 11;7; Jude 4; 1Pet.2:8. (Berkhof, Theology,p.118) (Hebraistically, as we will see, shows the refs. of Berkhof doesn't teach it)

Berkouwer: "To me it has become increasingly clear that the scriptural proof of reprobation from eternity does not hold" (Divine Election,p.183).

Boer: "What must we think of a theology which concludes from the fact of election to a counterpart in reprobation, as in Kuyper, Hodge, Berkhof and Boettner? When God is not his own interpreter, I submit that it is not permissible for man to speak for him." (Reformed Journal,April, 1965).

Whether we agree with Boer's opinion of his listed men's opinions, or not; he makes a good point: Inferences are not necessarily scriptural. Waldron complains of the second London's leaving the Westminster on the point of Reprobation (see his 'Exposition' p.73), and Phillips' "not conducive to human reasoning" , which he violates all through his book.

Better to stay with our Confession, that the rejection of all man-kind was because of the fall; and from that mass of reprobation, God chose some in Christ to show grace and mercy unto; others he left to the damnation of their own sins as they themselves freely, unconditionally, wanted.

Note some things common to fallen man: " Dead in trespasses and sin; without God in the world; blind, without understanding; in darkness; in prison; deceived by Satan; captives of Satan ,cursed of God, in the kingdom of darkness, led away by dumb idols, drinks iniquity like water, every imagination of the thoughts of the heart only evil continually, alienated from the life of God". Could he be more rejected?

The Doctrine of Man, the fall, and Imputation:

Another doctrine standing alone with the Hardshells: Strict Traducianism, both fleshly and spiritual.

Beebe: One life, one life unit, Christ and his people (Vol. 4,p.318)

"One life in Adam, one life in God" (Vol. 4,p.321)

"What is birth? It is evidently a bringing forth something which had a prior existence in a seminal head or progenitor" (Vol. 4,p.418)

"... as Levi was in the loins of Abraham when Melchizedek met him, and as we all as natural men were in Adam the day he was created.." (Vol. 4,20,2).

Dudley: "It is admitted on all hands that the entire family of the earthly Adam were created in and with him. Is the mystery, that the spiritual family should have been created in their spiritual Head before the foundation of the world, less true? (Dudley, p.189).

Smoot: "....Two separate and distinct characters of life, the one Spirit, the other Flesh" (Smoot, p.107).

Trott: "It will be asked, had not the children of God an existence before the Foundation of the world? I answer "yes" as is evidenced by that I have said of the union of Christ and his people. They existed in Christ, as his seed. His bride, His body; as Adam's bride and posterity existed in him in his original creation." (Works, p.106).

From the orthodox side, against the Hardshell view, we give:

"But how are we to understand the expression 'all sinned' (Rom. 5:12)? Four different answers to the question may be briefly noticed:

1. All have actually and personally sinned: Barnes, Stuart, Ripley, Tholuck,

DeWette, Fritzsche, Reuss, Lange

2. All have become corrupt and sinful: Melancthon, Calvin, Prof. Turner, Alford. (The past, pointed, one time action of the verb excludes the first two views, (aorist, not perfect D.G.)
3. All did actually sin in Adam. Haldane, Edwards, Shedd. (this is the hardshell view. D.G.)
4. All virtually sinned in Adam, as the head of the human race, and the introducer of sin, which passes through to all.... Which brings the two most prominent views:
5. The realistic Augustinian - Traducian, Realistic - Strong, Schaff, Olshausen, Meyers, Phillippi, Godet, Wordsworth, Lands, Ellicott, a blending of 1 through 4.
6. The Head and Representative, Imputation. The second London confession, Turritin, Gill, Hodge, D.B. Ford, John Owen, Witsius.

(note the addition in the Second London differing from the Westminster and Savoy: ..."and by God's appointment, standing in the room and stead of all mankind..." (ch. 6, par.3).

"The third view is regarded as simply inconceivable. The appeal to Heb. 7:9,10, does not avail to make it conceivable, for the writer there takes pains to apprise us that he is not using language in a literal sense: "As I may so say" is not an uncommon phrase in the classics, in introducing a highly figurative expression, but is found no where else in the New Testament." (Hovey's Comm., Arnold). "If, we as individuals actually sinned in Adam, there would be no need to impute his sin to us, since we should have sin of our own to answer for." "The truth is, as Prof. Boise remarks, the how of this matter "is not discussed by the apostle. (D.B. Ford, Ibid, p.,131)." "The apostle's argument, then, and we deem it irrefutable, is manifestly this: That there is resemblance between the headship of Adam and of Christ, and that as by the trespass or transgression of Adam all men, even apart from their individual sins, are condemned and visited with death, so by the obedience of Christ, the second Adam, all who receive His grace are freely justified and crowned with

everlasting blessedness apart from any inherent goodness or merit of their own"... Olshausen, speaking of our being constituted sinners through Adam's offence says: "Not the personal transgressions of individual men, but the disobedience of Adam was alone the foundation of all being sinners, and just so the reverse" - that is, in regard to our justification, solely through the obedience of Christ. He then adds: "No expression can be imagined by which Paul could have more distinctly defined verse 12 and 15, and protected his meaning from erroneous conceptions; if, not withstanding, he has not succeeded in preventing them, the cause of the failure can only at last be found in the heart's resistance to this doctrine, bringing, as it does, to nothing all men's self-sufficiency, a resistance which even unconsciously asserts itself while interpreting such passages" (ibid, pp.132-133).

Boise Quote

Gill Quote-------Hodge Quote

It will be granted that the phrases *begetting* and *begotten*, as attributed to the divine persons in the godhead, are used in reference to human generation; between which and divine generation there is some resemblance; as likeness, sameness of nature, personality, &c. and as we consider divine generation, it comes nearer to generation, properly so called, than any scheme or hypothesis opposed to it; but then care must be taken to remove from our minds every thing carnal and impure; and what implies an imperfection; as division of nature, multiplication of essence, priority and posteriority, motion, mutation, alteration, corruption, diminution, cessation from operation, &c. to reason from the one to the other, as running parallel to each other, is unreasonable; to argue from human to divine generation; from that which is physical or natural, to that which is hyperphysical or supernatural; from what is in finite nature, to that which is in a nature infinite, unbounded, and eternal, is very irrational; and to reason from the one to the other, without limitation, restriction, care, and caution, is very unsafe and dangerous; since it may lead unawares into foolish and hurtful errors; and when objections of this sort are made, as they too often are, in a vain, ludicrous, and wanton manner, they are to be rejected and detested, as impious and blasphemous; and they that make them are not to be disputed with, but despised:

Gill on Imputation

And thus the posterity of Adam are made sinners by Adam's disobedience, that being imputed to them, and put to their account, as if it had been committed by them personally, though it was not. And this sense is to be confirmed and illustrated,——1. From the signification of the word here used, κατεσταθησαν, *constituted* in a judicial way, ordered and appointed in the dispensation of things, that so it should be; just as Christ was made sin, or a sinner by imputation, by the constitution of God, laying upon him, reckoning, placing to his account the sins of all his people, and dealing with him as though he was the guilty person, and as if he had committed the sins, though he had not; and not imputing trespasses to them, though they were the actual transgressors; see Isa. liii. 6. 2 Cor. v. 19, 21. ——2. From its being the disobedience of another, by which men are made sinners; and therefore they can in no other way be made sinners by it, than by the imputation of it to them; just as the righteousness of Christ being not our own, but his, another's; we cannot be made righteous by it, but by the imputation of it to us.——3. From the punishment inflicted on persons for it. The punishment threatened to Adam in case of disobedience to the law and will of God, was death, Gen. ii. 17. which includes death, corporal, moral, and eternal; a corporal death has been taken notice of already, and which is allowed to be suffered on account of the sin of Adam; and if so there must be guilt; and that guilt must be made over to the sufferer; and which can be done in no other way than by the imputation of it. A moral death is no other than the loss of the image of God in man, which consisted in righteousness and holiness; and particularly it is a loss of original righteousness: in the room of which succeeded unrighteousness and unholiness; and is both a sin, and a punishment for sin; it is a sin as it has malignity in it, and a punishment for sin; and so it was threatened to Adam, and came upon him as such; and so to all his posterity, by the ordination and appointment of God; for which there can be no other foundation but the imputation of Adam's disobedience to them; nor can anything else vindicate the righteousness of God; for if the law of nature was sufficient, why should this original taint infect men, rather than the sins of immediate parents? Now if this comes upon men as a punishment, it supposes preceding sin; and what can that be but Adam's disobedience, the guilt of which must be made over to Adam's posterity, or it could not in justice take place; and that could no other way be made over to them but by imputation. And if eternal death is taken into the punishment, as it must be; for the wages of sin is death, even death eternal; and this can never be inflicted on guiltless persons; if men are thus punished for Adam's sin, the guilt of that sin must be imputed to them: in Rom. v. 18. it is said, *By the offence of one, judgment came upon all men to condemnation;* that is, the righteous sentence of God passed upon the whole posterity of Adam, to the condemnation of them for his offence; be that condemnation to a corporal, or to a moral, or to an eternal death, to any or all of them, it supposes them guilty of that offence, and that the guilt of that offence is made over to them, and reckoned as theirs; which can only be done by imputation; or they cannot be righteously condemned and punished for it in either sense.——4. That this is the sense of the clause, *made sinners by the disobedience of one*, appears from the opposite clause; *So by the obedience of one shall many be made righteous:* now the many ordained to eternal life, for whom Christ died, and whom he justified, are made righteous, or are justified only through the imputation of his righteousness to them; and he is made sin by the imputation of their sins to him, 2 Cor. v. 21. In like manner are Adam's posterity, or all men, made sinners through the imputation of his disobedience to them. And this is the sense of this clause,

Notwithstanding what may be objected to it

III. THE CONNECTION BETWEEN ADAM AND HIS POSTERITY.

1. Manifestly the universal sinfulness of mankind is due to some kind of connection with Adam. Being thus universal, it cannot be accidental, nor without some controlling cause. Unless some change was made in human nature at large, or it became liable to new conditions, or there was a connection of the life and state of all with that of the one, no reason can be assigned for the fact that invariably the fallen condition, and not the original one is found in every man. Yet it is manifest that while Adam's was the first sin, and while that was not committed according to the tendencies of his nature, all of his posterity have been born with the corrupt nature which thence ensued, with all its tendencies and its actual development in due time into personal transgressions.

2. This has not resulted from the mere imitation of an example; but is a deep rooted evil inherent in their natures. It is found there before they can perceive the example, much less imitate it.

3. Such is the natural relation borne by all men to Adam, as their common father, that nothing but his death before the birth of posterity, or some such miraculous influence as goes against nature, or at least acts apart from it, and is believed to have existed in the birth of Jesus, could have prevented all the evils which befell Adam from coming in like manner upon his posterity. By natural generation they must be born with sinful natures such as his, and must, therefore, be corrupt and guilty, eternally destitute of God's complacent love, and liable to natural death.

4. While the above would follow from mere natural law, the Scriptures teach us that Adam was not merely the natural, but also the federal head of the race. This is done not only in express language, but especially by teaching that the relation borne to Christ, our federal head in salvation, is similar to that borne to Adam in our sin.

5. This shows that the mass of mankind proceeding from Adam by natural generation sinned in him, not consciously, but representatively, and therefore are justly treated as though they had consciously sinned, because they are responsible for the act of their representative.

6. This adds nothing to the penalty which must have been suffered nor to the guilt which would have accrued from natural headship; for guilt is simply just liability to punishment.

7. In each case, whether of federal, or of natural headship, the same difficulties appear.

(1.) In each we are dealt with for an act with which we had no conscious connection.

(2.) In each we are made sinful, and therefore sinners, by that act; for the inherent corruption is spoken of and treated by God as sin in the highest degree to be reprobated and punished.

(3.) In each the consequences of sin are equally beyond escape.

If it be contended that under natural headship we could not be punished until we had actually sinned, it may be replied:

(1.) That this does not appear to be the fact, for at least some of the penalties, namely, corruption and natural death, and we believe all, are inflicted before actual sin.

(2.) That it would show no more equity or justice in God, nor any advantage to us, but rather disadvantage, that our probation, upon which the infliction of these penalties depends, should have taken place in the weakness of infancy, and under the disadvantages of an already corrupted nature, rather than in the personal and intelligent act of the one perfect man connected with us by natural generation.

8. But while, under the natural headship, every evil would befall which could arise under the representative, or federal headship; under the latter would come blessing, in the event that Adam should maintain his integrity, because, as represented in him, we should have been confirmed with him according to the gracious promises and power of God.

9. It would also appear that only through the representative headship could blessing come in the event of the fall. Had our fall been through merely natural headship we can see no way for recovery. But to the fall under the federal headship of Adam corresponds our salvation under the federal headship of Christ.

10. In support of the Scriptural theory, therefore, we can not only adduce the fact that the federal headship of Adam was just and right, because duly constituted by God, and that too in the fittest person of the whole race, but that it was an act of special mercy and grace, not only in itself, as involving the blessing of participation in the good as well as the evil, but as making a way for restoration in Christ the second Adam.

IV. THE SCRIPTURES TEACH A FEDERAL HEADSHIP.

The Scriptures recognize both a natural and federal headship of Adam. The natural headship would have sufficed to account for all the effects of Adam's sin. The federal relationship becomes necessary, however, in connection with salvation through Christ. It is on this account that it is more prominently set forth in the New Testament as the common relationship of both the first and second Adam. The establishment of it as to the first Adam is, therefore, to be regarded as a special act of the grace of God, conferring the privileges of success where the evils of failure would not be increased, and preparing the way for future grace in the representation in Christ. The principle, however, upon which it is based, is a general one of nature, and one constantly recognized in the Scriptures.

1. It is natural and common for men to deal with each other on this principle of representation. Blessings are bestowed and injuries inflicted in accordance with it. Men become heirs to the noble or base characters of their ancestors as really as to their property. The friendship and affection entertained for a father, and no less the dislike and aversion, are renewed as to the son. A similarity is presumed to exist between them, which is deemed a proper basis for such action, until the conduct of the child shows a difference of nature, and, by destroying this presumption, causes him to be differently treated. Nor is this confined to those who are connected, like father and son, in direct succession. The taint of a committed crime soils and stains a whole family, even in its collateral branches. A remote relationship with the guilty one is deemed a disgrace, and the one thus connected realizes himself to be shunned, even if pitied, by those free from such misfortune. On the other hand, the most distant connection with one distinguished for wisdom or virtue, for great deeds or for high position, is thought to be a matter of congratulation, not alone for any supposed substantial benefits that may accrue, but for the simple connection itself.

The same principle extends itself throughout all the circumstances and ramifications of the life of each man. Each takes pride or shame in the place of his birth, in his early or late companions, in the community, or state, or country in which he lives, in its progress or backwardness, in its good or bad character, in its power or weakness, in its knowledge or ignorance,—in short, in any qualities of excellence or of inferiority which are attached to anything to which he belongs. Every man is in some measure represented, though not of his own choice, perhaps by bare accident, perhaps even against his own will, in all the circumstances and persons which surround him.

This principle only gains strength when connected with a duly appointed representative. The President or the King appoints an ambassador to a foreign court, and each citizen, though he had no hand in the appointment, is affected by the action of this, his representative. A representative to Congress is elected, against whom one has voted, and of the whole discharge of whose duties one disapproves, and yet such a one is bound by these very acts of the one whom he wished not as his representative.

2. The representative relation thus seen in mankind in general is recognized in the same forms in the Scriptures as existing in man's life with God.

(1.) It is distinctly declared in the aspect of love and hate towards the children of those who love and hate him in Ex. 20 : 5, and is even more prominently brought to view in Ex. 34 : 7. See also Deut. 4 : 40 ; 7 : 7–9 ; Lev. 20 : 5 ; 26 : 39 ; Num. 14 : 18, 33 ; Job 21 : 19 ; Ps. 89 : 29, 36 ; 109 : 12–16 ; Isa. 14 : 19–22 ; 65 : 6, 7 ; Jer. 32 : 18 ; Rom. 11 : 28.

(2) For the fact that different conduct on the part of the children shall counteract the blessing or curse which comes because of the parent, see Lev. 26 : 40–42 ; Neh. 9 : 2, 3 ; Ezek. 18 : 10–23 ; Dan. 9 : 4–27 ; 2 Cor. 3 : 16.

(3.) That all of a nation suffer and are punished for the sins of their rulers and representatives is taught throughout the whole history of God's dealings with Israel. A signal instance of this was the punishment of all Israel because of the sins of Eli and his sons. Compare 1 Sam. 3 : 11–14 with 1 Sam. 4 : 10–22. Another was in the pestilence sent because David numbered the people. 2 Sam. 24 : 2–17. The punishment of all who had killed the prophets is announced by Christ as concentrated on that one generation. Matt. 23 : 34–39. The death of Christ, which had been brought about by the rulers of the Jews, is charged upon the people themselves. Acts 2 : 23 ; 3 : 13–15. It is also charged elsewhere upon the rulers. Acts 5 : 30.

(4.) On the other hand, how often was the anger of God turned away or modified by the intercessory prayers of Moses, and for the sake of Moses ; as in the battle with the Amalekites, Ex. 17 : 9–12 ; and when the golden calf had been made, Ex. 32 : 9–14 ; and in his covenant with Moses after the renewal of the tables of the law, Ex. 34 : 9–28 ; also after the report of the spies, Num. 14 : 15–21 ; and numerous other instances. The case of Elijah and the woman of Zarephath is another illustration. Favour is shown to her because of the prophet's sojourn with her. 1 Kings 17 : 20–22. It was because of the grace that Noah found with God that he and his family were saved in the ark. Gen. 7 : 1. Abraham's prayer secured from God the promise to save Sodom, if it contained ten righteous ones, Gen. 18 : 32. God promised to save Jerusalem, if one just man could be found, Jer. 5 : 1. These are but a few of the instances which show this to be a prevalent principle in the divine government.

3. The doctrine of representation was especially set forth in a religious aspect under the Old Testament economy in the sacrifices under the ceremonial law.

These sacrifices were anticipated under some more general law of sacrifice which was given to mankind in general. This was exemplified from the earliest times. This is supposed by some to have been the source of the coats of skins with which the Lord God clothed Adam and his wife immediately after the fall. Gen. 3 : 21. It is more plainly seen in the superiority of the sacrifice offered by Abel over that of Cain. Gen. 4 : 1–8. Noah also offered burnt offerings. Gen. 8 : 20, 21. Abraham also built altars to the Lord, calling upon his name. Gen. 12 : 7, 8 ; 13 : 3, 4, 18 ; 21 : 33. The idea of the burnt offering was familiar to Isaac, as appears from his question to his father, and the ram was actually there offered as a burnt offering in the place of Isaac. Gen. 22 : 7–9, 13. Isaac also built an altar at Beersheba and called upon the Lord. Gen. 26 : 23–25. Jacob did the same at Shechem, Gen. 33 : 18–20, and at El-bethel, Gen. 35 : 7, and at Beersheba, Gen. 46 : 1. Moses also offered sacrifices before the ceremonial law was given. Ex. 17 : 15, 16. We are told that this was even done by Jethro. Ex. 18 : 12. In Ex. 20 : 24–26 God prescribes to Moses that an altar to him must be of earth, or of unhewn stone, and without steps for its ascent.

It is almost certain that these more ancient sacrifices taught at least partially the same truths as those of the ceremonial law. But the ceremonies attached to the latter explicitly set forth the fact of representation, including the ideas of substitution, imputation and sacrifice. These are the constituent elements of any doctrine of representation which releases from sin. They are fully exhibited in the representation of men in Christ. In that in Adam the sacrifice does not appear, because his was a representation which involved guilt, and not atonement. While these sacrifices, therefore, illustrate all that is involved in the representation in Adam, they are properly types of that in Christ, by which guilt was removed and atonement made to God for sin.

(1.) In them we have the sinner and the victim substituted for that sinner. The offered animal becomes his representative. What is due to the man is inflicted upon that substitute. The act of the latter thus becomes that of the former, and, upon the supposition that the victim is authorized and adequate, there is a full discharge of further penalty or obligation.

(2.) There is not only a substitution of one for another, but an actual transfer to this one from that other of his sins, trespasses, uncleanness, or whatever else unfits him for acceptance with God. After this transfer the man is treated as though he had never been thus defiled, and the victim dealt with as though alone the offender. This transfer is what is commonly known as imputation. By it the sin of Adam is transferred to us, or in other words so reckoned to us or put to our account that we are treated as though it were ours. In like manner the sin of man was transferred to Christ, who bore it, though he knew no sin personally, and he was made sin (or a sin offering) for man, and was treated as though he were a sinner. On the same principle the righteousness of Christ is also imputed to man, who, though personally sinful, is treated as though he were righteous.

(3.) The third element is the sacrifice, by which satisfaction is rendered to the broken law, and God can be just and yet justify the ungodly. This was shown by the death of the victim whose life was thus given through its blood in behalf of those whom it represented, as was that of Christ upon the cross.

The whole attainment of salvation through Christ was thus symbolized through these Mosaic sacrifices. The antitype as well as the type depends upon the principle of representation. This forms the connecting link. The Mosaic sacrifices were not offered in general, but for specified persons. It was not sin in the abstract that was confessed, but the sins of special individuals. The fact of representation has thus been distinctly involved in the whole religious life set forth in the Scriptures. It was only through the act of a duly appointed representative that guilt could be removed and salvation obtained.

4. The Scriptures represent this as the method by which guilt was incurred through Adam. This is chiefly done in the well-known passage in the fifth chapter of Romans. The apostle is here arguing for the possibility of justification through the act of Christ. He does this by drawing a parallel between Christ and Adam, and

the effects of Adam's sin and Christ's meritorious work. This parallel could be drawn only on the ground of federal representation. Only thus could it be in connection with Christ as it had been in connection with Adam. Christ could in no sense be a natural head of man. He could only be a constituted or appointed representative head. He is thus everywhere set forth. So the parallel made between him and Adam shows that the headship of the latter was representative and not natural only. The same truth is also taught in 1 Cor. 15: 45–49, not only in the names given of the first and second Adam, but by the contrast between their natures and the effects produced by each. In these two chapters from Romans and Corinthians we find ascribed to men, because of the connection with Adam and as punishment of his sin, almost all the penalties which were inflicted upon Adam in the threatened penalty of death. There is the all-comprising word "death," declared to have come by sin, and that, the sin of one man, Rom. 5: 12; death, which came upon all, even over those who had not sinned like Adam. In what respect "not sinned after the likeness of Adam's transgression" (v. 14) if reference be not made to the fact that there was no personal sin, as there is none in infants? This seems clearly suggested by the interjected expression "who is a figure of him that was to come;" (v. 14) for Adam was only a figure of Christ by virtue of this representative headship. "Judgement unto condemnation," another penalty of Adam's sin, is also declared to have come through one, v. 16, 18. The death of the soul, as the opposite of its spiritual life, is also asserted to have resulted from one man's offence, v. 17. The controlling power of this sin, which causes the inability to return to God and serve him, is shown by the declaration that "sin reigned in death," (v. 21), which is a result of the one man's disobedience mentioned in v. 19. If natural death is not included in the word "death" in this chapter, and the denial that it is so included is hardly possible, it is yet certainly connected with representation in Adam in 1 Cor. 15: 22. These two chapters, therefore, show this representative relation of Adam, and that because of it all men have sinned in him and are justly treated as sinners.

The discussion of this representative relation of Adam has rendered necessary a reference to that of Christ. It will be appropriate, therefore, to present in a tabular form the parallel between the consequences of these relations as a further proof of the representative character of each of these persons:

THOSE REPRESENTED IN ADAM.	THOSE REPRESENTED IN CHRIST.
Sin is imputed.	Righteousness is imputed.
Treated as though sinners.	Treated as though righteous.
Not thus personally sinners.	Not thus personally righteous.
Not regarded as actually guilty of Adam's sin.	Not regarded as actually meritoriously possessed of Christ's righteousness.
But only sinners representatively.	But only righteous representatively.
Though not personally sinners in Adam, yet born sinful, and naturally becoming actual sinners.	Though not personally holy in Christ, yet born again unto holiness, and graciously becoming more and more holy until finally sanctified.
Condemned to all the penalties of death because of Adam's sin.	Released from penalty, and attaining to spiritual life and immortality, because of Christ's active and passive obedience.
Voluntarily accepting the relation to Adam, and persevering in the life of sin inaugurated by him.	Voluntarily, though by God's help and grace, accepting the relation to Christ, and persevering in the holy life into which he has brought them.

Hodge, Theology, vol. 2, p.p. 194-195 (imputation) #1

(1.) To impute is to reckon to, or to lay to one's account. So far as the meaning of the word is concerned, it makes no difference whether the thing imputed be sin or righteousness; whether it is our own personally, or the sin or righteousness of another.

(2.) To impute sin, in Scriptural and theological language, is to impute the guilt of sin. And by guilt is meant not criminality or moral ill-desert, or demerit, much less moral pollution, but the judicial obligation to satisfy justice. Hence the evil consequent on the imputation is not an arbitrary infliction; not merely a misfortune or calamity; not a chastisement in the proper sense of that word, but a punishment, *i. e.*, an evil, inflicted in execution of the penalty of law and for the satisfaction of justice.

3. A third remark in elucidation of what is meant by the imputation of Adam's sin is, that by all theologians, Reformed and Lutheran, it is admitted, that in the imputation of Adam's sin to us, of our sins to Christ, and of Christ's righteousness to believers, the nature of imputation is the same, so that the one case illustrates the others. When it is said that our sins were imputed to Christ, or that He bore our sins, it is not meant that he actually committed our sins, or that He was morally criminal on account of them, or that the demerit of them rested upon Him. All that is meant is that He assumed, in the language of the older theologians, "our law-place." He undertook to answer the demands of justice for the sins of men, or, as it is expressed by the Apostle, to be made a curse for them. In like manner, when it is said that the righteousness of Christ is imputed to believers, it does not mean that they wrought out that righteousness, that they were the agents of the acts of Christ in obeying the law; nor that the merit of his righteousness is their personal merit; nor that it constitutes their moral character; it simply means that his righteousness, having been wrought out by Christ for the benefit of his people, in their name, by Him as their representative, it is laid to their account, so that God can be just in justifying the ungodly.

Numbers of Supra. and Sub.

Curt Daniels states: "By far and away most Calvinists have been Infralapsarian (sub.). Probably 75% have held to this view. Maybe 15% have been Amyraldion on the decrees, and around 5% have been supralapsarian" (*History and Theology of Calvinism*,
p. 321).

Loraine Boettner states: (Boettner quote #1)

In regard to the teaching of the Westminster Confession, Dr. Charles Hodge makes the following comment: "Twiss, the Prolocutor of that venerable body (the Westminster Assembly), was a zealous supralapsarian; the great majority of its members, however, were on the other side. The symbols of that Assembly, while they clearly imply the infralapsarian view, were yet so framed as to avoid offence to those who adopted the supralapsarian theory. In the 'Westminster Confession,' it is said that God appointed the elect unto eternal life, and the rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.' It is here taught that those whom God passes by are 'the rest of mankind'; not the rest of ideal or possible men, but the rest of those human beings who constitute mankind, or the human race. In the second place, the passage quoted teaches that the non-elect are passed by and ordained to wrath 'for their sin.' This implies that they were contemplated as sinful before this foreordination to judgment. The infralapsarian view is still more obviously assumed in the answer to the 19th and 20th questions in the 'Shorter Catechism.' It is there taught that all mankind by the fall lost communion with God, and are under His wrath and curse, and that God out of His mere good pleasure elected some (some of those under His wrath and curse), unto everlasting life. Such has been the doctrine of the great body of Augustinians from the time of Augustine to the present day."[1]

Also Turretin says the sub.view is the common view, as also is the view of the Synod of Dort, the first London, the Westminster, the Savoy, the Second London ,and the New Hampshire.

The following scriptures teach the sublapsarian view: (that man was considered as fallen when elected)

"For God has not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ" 1 Thess. 5:9.

Election is unto salvation – which supposes man to be fallen and needing salvation.

"Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ" 1 Pet. 1:2.

Election can't be separated from Redemption – which considers man as fallen when elected, as the next scripture shows:

"Forasmuch as you know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained (fore know. fore knowledge) before the foundation of the world, but was manifest in these last times for you. 1 Pet. 1:18-20. Since the Lamb the precious blood of Christ was foreknown before the foundation of the world, the Elect also according to the same foreknowledge; which same foreknowledge is God's eternal decree and council within Himself; how would the elect not be considered as fallen and needing redemption as both objects of God's foreknowledge respects both election and redemption?

"To the saints which are in Ephesus and to the faithful in Christ Jesus: Grace to you, and peace from God our Father and the Lord Jesus Christ, Blessed be the the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children to to himself according to the good pleasure of his will, to the praise of the glory of

his grace, wherein he has made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace... In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will..." Eph. 1: 1-7; 11-12.

The sublapsarian view is seen in the following:

Father – Adoption of children by Jesus Christ

Christ – the God-man, Redemption

According as he has chosen us in Him, v. 4

Having predestinated us unto the adoption of children by Jesus Christ, v. 5

Being predestinated according to the purpose of him, v.11

That we should be holy and without blame before him in love (which is a gift of the Spirit) "To the praise of the glory of his grace"

All which supposes man as fallen when elected. God is not our Father except through redemption and Adoption. Neither Christ (God manifest in the flesh) nor us (Adamic sinners) existed before the foundation of the world except in the purpose and counsel of God. The Ephesians and Christ Himself were 4,000 years from Adam. Christ the seed of the woman (Gen. 3:15) seed of Abraham, of David, of Mary; and before His incarnation was Jehovah; and not the Christ before his incarnation. The "Ephesians and the faithful in Christ " (V. 1) "who first trusted in Christ ' (V. 12) "after that ye heard the word of truth, the gospel of your salvation; in whom also having believed, ye were sealed with that Holy Spirit of promise" (V. 13) (from whom came the gift of love in v. 4); "The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of his glory, of his inheritance in the saints, and what the exceeding greatness of his power, which he hath wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenlies" (Vs. 18-20). These Ephesians, "who were dead in trespasses and sins" (2.1) "and were by nature children of wrath even as others", "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins quickened us together with Christ (by grace are ye saved) and

hath raised us up together and made us sit together in heavenlies in Christ" (Vs. 4-6). Now these Aorist verbs and verbals from verses 4 through 11 all point to the same past pointed time action:

Verse 4: "he *chose* us in Him before the foundation of the world"

Verse 5: "He *predestinated* us for adoption through Jesus Christ"

Verse 6: "He *made us objects of His grace* in the Beloved"

Verse 9: "according to his good pleasure which *he purposed* in Himself"

Verse 10: "*To head up* all things in the Christ"

Verse 11: "we *obtained* an inheritance"

Verse 12: "*being predestinated* according to the purpose of Him.."

At the same time we were *chosen* in Christ, we were predestinated for *adoption* through Jesus Christ, *being made objects of His Grace* in the beloved – according to His good pleasure which he *purposed* in Himself. All this certainly shows that man was considered fallen, needing Christ, needing redemption, needing adoption, and needing grace, when he was elected before the foundation of the world.

"And that he might make known the riches of His glory on the vessels of mercy, which he afore prepared unto glory" Rom. 9:23

Elect called vessels of *mercy* shows they were considered as fallen and needing mercy.

"Who hath saved us, an called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

"Election of Grace" Rom. 11:5

Again, to be given grace, to the praise of the glory of his grace, to be shown mercy, to be in Christ (redemption, adoption, calling, justification, and glorification) all which supposes man a sinner when elected.

"It was in Christ as their head and representative they were chosen to holiness and eternal life, and there fore in virtue of what he was to do in their behalf." Charles Hodge, comm.. on Eph. p. 12.

Supralapsarianism, Sublapsarianism

> Whether men were considered, in the mind of God, in the decree of election, as fallen or unfallen; as in the corrupt mass through the fall; or in the pure mass of creatureship, previous to it; and as to be created?" (Gill, Divinity, pp. 182 – 183).

The Hardshell holds neither of the above. In the pre-creation of Christ, <u>one life unit</u>, (Beebe,Editorials, vol. 4, p. 318). Head and body were formed ("you can't have one without the other," Beebe and Trott) this is creation not election, unless they want us to believe in a pre-decree of the decree as well as a pre-creation, of the creation.

> We hold and believe that the people of God...had a vital existence in Christ...from the ancients of eternity. Existing as they did in Christ, they were recognized as the bone of his bone, and the flesh of his flesh, a part of himself, one with Christ as Christ is one with his Father; in this complete identity with their glorious head, the body which comprised all the election of grace, (not as being elected into, but created in him) were loved with the same love, precisely the same in quality, quantity, date and duration...and participants of his inherent eternal perfections..." (Beebe, Editorials, p. 453).

> This life was and is and forever shall continue to be that which makes us one with Christ, as Christ is one with the Father, and that Christ and the Church are identified in, is positively asserted by Christ himself. He is in them, and they are in him. He also is in the Father, and the Father is in him, and so completely so, that he that hath seen him, hath seen the Father also. And we ask, who has ever seen the son, who has not seen the church also? Seeing that he is in the church, and the church

> is in him. He is the head, the church is his body; and does a head and its body make more than one man or person?" (Editorials, vol. 4, p. 318).
>
> The propriety of calling his Godhead, divinity, or his manhood, humanity, we will leave others to decide...but we do not feel prepared to say that the life and immortality, which Christ gives to the saints, is anything short of divine nature, while the scriptures plainly teach that the essential attributes of eternal Godhead are peculiar to the Godhead, and incommunicable to any inferior beings. On the other hand, we dare not say that that perfect, mystical body, or stature, which comprehends the head and body of the Church, was only human" (Beebe, Editorials, vol. 3, p. 378).

Christ, not God, not human: a demi-god. The scriptures say: "God manifest in the flesh"; "Who is over all God blessed forever;" "The word was God...The word was made flesh." Beebe contends for, Trott denies (in one place,Selected Writings, p. 223, but approves in another, p. 433) actual partaking of the divine nature. Note Gill:

> Not essentially, or of the essence of God, so as to be deified, this is impossible, for the nature, perfections, and glory of God are incommunicable to creatures; nor hypostatically and personally, so as the human nature of Christ, in union with the son of God, is a partaker of the divine nature in him; but by way of resemblance and likeness, the new man, or principle of grace, being formed in the heart in regeneration, after the image of God, and bearing a likeness to the image of his son; and this is styled, Christ formed in the heart, into which image and likeness the saints are more and more changed, from glory to glory..." (Comm. II Peter 1:4).

The supra view, which some Hardshells ignorantly think they believe,

considers man as unfallen when chosen (but fallen after creation); whereas the Hardshell view "chosen in Christ really means their creation in him as Beebe points out; that never falls. This is not an election unto salvation as Beebe once taught (Editorials, vol. 1, p. 34) but a pre-decree of a pre-creation. Who is the real me? In Adam, or a pre-creation in a created Christ? Who were the "us" who were chosen in him before the foundation of the world, but Adamic sinners, who were dead in trespasses and sins (Ephesians 2)? And we weren't chosen in Jehovah, as Christ was before his incarnation; but we were chosen in Christ, the God-man; who no more existed in eternity as Christ than we, Adamic sinners, did. Hard-shells confuse the purposes and decrees of God with his actions. But, strange as it may be, Trott who was Beebe's theologian of the eternal vital union doctrine, was a sublapsarian on Romans nine.

> Here then was present in eternity, to the view of God, the whole lump of clay out of which to make both the vessels to honor and to dishonor. And if a potter has power over clay, of the same lump to make one vessel unto honor and another to dishonor, has not God the right and power, when all had alike sinned and come short of the glory of God, and therefore justly deserves his wrath, to choose within himself whom he would make the objects of his mercy, and whom he would leave to their own destruction?" (Trott, wks., p. 430)

And again on Election, writing against Parkerism, Trott says:

> "God, according to this idea, instead of choosing some of Adam's posterity or seed and leaving the rest, appointed the whole of his creation in Adam to salvation, and the rest of mankind are an after production for the display of God's wrath. This certainly does not correspond with the scriptural doctrine of election. There is no choice in it" (Works, p. 424).

Now, over and against this sublapse doctrine is Trott's eternal vital union doctrine, of the choosing and creating of the elect in Christ before the foundation of the world, the reprobate would have had to have been created so early for God to have a choice, or they would have been an after production – which Trott doesn't teach the "choice" part – but does teach on the after production part. All this is a maze of contradiction and mysticism. And Trott doesn't mind to double speak either. When he speaks of the death of Christ, "In his same one person – God Almighty..." (Works, p.433). What happened to his created Christ doctrine? "Well, it was super –added to his God-head," and if we hadn't known that, we would have thought he was teaching scripture.

Gill Quote

The following is a modern old school Baptist on the supra-sub, positions: (Phillips Quote)

And here is the proper place to discuss that question, Whether men were considered, in the mind of God, in the decree of election, as fallen or unfallen; as in the corrupt mass, through the fall; or in the pure mass of creatureship, previous to it; and as to be created? There are some that think that the latter, so considered, were the objects of election in the divine mind; who are called supralapsarians; though of these some are of opinion that man was considered, as to be created, or creatable; and others, as created, but not fallen. The former seems best; that of the vast number of individuals that came up in the divine mind, that his power could create, those that he meant to bring into being, he designed to glorify himself by them in some way or another; the decree of election, respecting any part of them, may be distinguished into the decree of the end, and the decree of the means. The decree of the end, respecting some, is either subordinate to their eternal happiness, or ultimate; which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying the riches of his sovereign grace and goodness, Eph. i. 5, 6. The decree of the means, includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but co-ordinate means, and as making up one entire complete medium; for it is not to be supposed that God decreed to create man, that he might permit him to fall; nor that he decreed to permit him to fall, that he might redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think they sufficiently obviate and remove the slanderous calumny cast upon them, with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man, neither to damn him, nor save him, but for his own glory; which end is answered in them, some way or another. Again, they argue that the end is first in view, before the means; and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention, is last in execution: now as the glory of God is the last in execution, it must be first in intention; wherefore men must be considered, in the decree of the end, as not yet created and fallen; since the creation and permission of sin, belong to the decree of the means; which, in order of nature, is after the decree of the end: and they add to this, that if God first decreed to create man, and suffer him to fall, and then, out of the fall chose some to grace and glory; he must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do anything, he proposes an end, and then contrives and fixes on ways and means to bring about that end: and it cannot be thought that the all-wise and only-wise God should act otherwise; who does all his works in wisdom, and has wisely designed them for his own glory, Prov. xvi. 4. they think also that this way of conceiving and speaking of these things, best expresses the sovereignty of God in them; as declared in the ninth of the Romans; where he is said to will such and such things, for no other reason but because he wills them; and hence the objector to the sovereign decrees of God is brought in saying, *Why does he yet find fault? who hath resisted his will?* and the answer to it is taken from the sovereign power of the potter over his clay; to which is added, *What if God willing*, &c. to do this or that, who has anything to say against it? he is accountable to none, ver. 15, 19, 20, 22. And this way of reasoning is thought to suit better with the instance of Jacob and Esau, the *children being not yet born, and having done neither good nor evil, that the purpose of God, according to election, might stand*, ver. 10. than with supposing persons considered in predestination, as already created, and in the corrupt mass; and particularly it best suits with the unformed clay of the potter, out of which he makes one vessel to honour, and another to dishonour; on which Beza remarks, that if the apostle had considered mankind as corrupted, he would not have said, that some vessels were made to honour, and some to dishonour, but rather, that seeing all the vessels would be fit for dishonour, some were left in that dishonour, and others translated from dishonour to honour. They further observe, that elect angels could not be considered in the corrupt mass, when chosen; since they never fell, and therefore it is most reasonable, that as they, so those angels that were not chosen, were considered

in the same pure mass of creatureship; and so in like manner men; to which they add the human nature of Christ, which is the object of election to a greater dignity than that of angels and men, could not be considered in the corrupt mass, since it fell not in Adam, nor never came into any corrupt state; and yet it was *chosen out of the people*, Psalm lxxxix. 19. and consequently the people out of whom it was chosen, must be considered as yet not fallen and corrupt; and who also were chosen in him, and therefore not so considered. These are hints of some of the arguments used on this side of the question.

On the other hand, those who are called sublapsarians, and are for men being considered as created and fallen, in the decree of election, urge, John xv. 19. *I have chosen you out of the world.* Now the world is full of wickedness, it lies in it, is under the power of the wicked one; the inhabitants of it live in sin, and all of them corrupt and abominable; and therefore they that are chosen out of them must be so too: but this text is not to be understood of eternal election, but of effectual vocation; by which men are called and separated from the world, among whom they have had their conversation before conversion, and according to the course of it have lived. They further observe, that the elect are called *vessels of mercy;* which supposes them to have been miserable, and so sinful, and to stand in need of mercy; and must be so considered in their election: but though through various means the elect are brought to happiness, which are owing to the mercy of God; such as the mission of Christ to save them, the forgiveness of their sins, their regeneration and salvation; and so fitly called *vessels of mercy;* yet it follows not that they were considered as in need of mercy in their choice to happiness. It is also said, that men are chosen in Christ as Mediator, Redeemer, and Saviour; which implies, that an offence is given and taken, and reconciliation is to be made, and redemption from sin, and the curse of the law broken, and complete salvation to be effected by Christ; all which supposes men to be sinful, as it does: but then men are chosen in Christ, not as the meritorious cause of election, but as the means, or medium, of bringing them to the happiness they are chosen to. It is, moreover, taken notice of, that the transitus in scripture, is not from election to creation, but to vocation, justification, adoption, sanctification, and salvation. But, for instance, can vocation be supposed without creation? It is thought that this way of considering men as fallen, in the decree of election, is more mild and gentle than the other, and best accounts for the justice of God; that since all are in the corrupt mass, it cannot be unjust in him to choose some out of it to undeserved happiness; and to leave others in it, who perish justly in it for their sins; or that since all are deserving of the wrath of God for sin, where is the injustice of appointing some not unto the wrath they deserve, but unto salvation by Christ, when others are fore-ordained to just condemnation and wrath for their sins? But on the other hand, what reason also can there be to charge God with injustice, that inasmuch as all are considered in the pure mass of creatureship, that some should be chosen in it, and others be passed by in it; and both for his own glory? These are some of the principal arguments used on both sides; the difference is not so great as may be thought at first sight; for both agree in the main and material things in the doctrine of election; as,—(1.) That it is personal and particular, is of persons by name, whose names are written in the Lamb's book of life.—(2.) That it is absolute and unconditional, not depending on the will of men, nor on any thing to be done by the creature.—(3.) That it is wholly owing to the will and pleasure of God; and not to the faith, holiness, obedience, and good works of men; nor to a foresight of all or any of these.—(4.) That both elect, and non-elect, are considered alike, and are upon an equal foot in the decree of predestination; as those that are for the corrupt mass, they suppose that they were both considered in it equally alike, so that there was nothing in the one that was not in the other, which was a reason why the one should be chosen and the other left; so those that are for the pure mass, suppose both to be considered in the same, and as not yet born, and having done neither good nor evil.—(5.) That it is an eternal act in God, and not temporal; or which commenced not in time, but from all eternity; for it is not the opinion of the sublapsarians, that God passed the decree of election after men were actually created and fallen; only that they were considered in the divine mind, from all eternity, in the decree of election, as if they were created and fallen; wherefore, though they differ in the consideration of the object of election, as thus and thus diversified, yet they agree

in the thing, and agree to differ, as they should, and not charge one another with unsoundness and heterodoxy; for which there is no reason. Calvin was for the corrupt mass; Beza, who was co-pastor with him in the church at Geneva, and his successor, was for the pure mass; and yet they lived in great peace, love, and harmony. The Contra-remonstrants in Holland, when Arminianism first appeared among them, were not agreed in this point; some took one side of the question, and some the other; but they both united against the common adversary, the Arminians. Dr. Twiss, who was as great a supralapsarian as perhaps ever was, and carried things as high as any man ever did, and as closely studied the point, and as well understood it, and perhaps better than any one did, and yet he confesses that it was only *apex logicus*, a point in logic; and that the difference only lay in the ordering and ranging the decrees of God: and, for my own part, I think both may be taken in; that in the decree of the end, the ultimate end, the glory of God, for which he does all things, men might be considered in the divine mind as creable, not yet created and fallen; and that in the decree of the means, which, among other things, takes in the mediation of Christ, redemption by him, and the sanctification of the Spirit; they might be considered as created, fallen, and sinful, which these things imply; nor does this suppose separate acts and decrees in God, or any priority and posteriority in them: which in God are but one and together: but our finite minds are obliged to consider them one after another, not being able to take them in together and at once.

Lexicons, "IN"

Bauer, Gingrich, Danker lexicon

d. esp. in Paul. or Joh. usage, to designate a close personal relation (cf. ἐν τῷ Δαυιδ εἰμί 2 Km 19: 44): of Christ εἶναι, μένειν ἐν τῷ πατρί (ἐν τῷ θεῷ) J 10: 38; 14: 10f; and of Christians 1 J 3: 24; 4: 13, 15f; *be* or *abide in Christ* J 14: 20; 15: 4f; μένειν ἐν τῷ υἱῷ καὶ ἐν τῷ πατρί 1 J 2: 24. ἔργα ἐν θεῷ εἰργασμένα *done in communion with God* J 3: 21 (but s. 3 above).—In Paul the relation of the individual to Christ is very oft. expressed by the formula or formulaic expression (FNeugebauer, NTS 4, '57/'58, 124-38) ἐν Χριστῷ, ἐν κυρίῳ etc., also vice versa ἐν ἐμοὶ Χριστός Gal 2: 20.—Cf. Dssm., D. ntl. Formel 'in Christo Jesu' 1892; EWeber, D. Formel 'in Chr. Jesu' u. d. paul. Christusmystik: NKZ 31, '20, 213ff; LBrun, Zur Formel 'in Chr. Jesus' im Phil: Symbolae Arctoae 1, '22, 19-37; MHansen, Omkring Paulus-Formeln 'i Kristus': Teol. Tidsskr. 4, 10, '29, 135-59; HBöhlig, Ἐν κυρίῳ: GHeinrici-Festschr. '14, 170-5; OSchmitz, D. Christusgemeinschaft d. Pls[3] '56; AWikenhauser, D. Christusmystik d. Pls[2] '56; KMittring, Heilswirklichkeit b. Pls; Beitrag z. Verständnis der unio cum Christo in d. Plsbriefen '29; ASchweitzer, D. Mystik d. Ap. Pls '30 (Eng. tr., WMontgomery, The Myst. of Paul the Ap., '31); WSchmauch, In Christus '35; BSEaston, Pastoral Ep. '47, 210f; FBüchsel, 'In Chr.' b. Pls: ZNW 42, '49, 141-58. Also HKorn, D. Nachwirkungen d. Christusmystik d. Pls in den Apost. Vätern, Diss. Berlin '28; EAndrews, Interpretation 6, '52, 162-77; H-LParisius, ZNW 49, '58, 285-88 (10 'forensic' passages); JAAllan, NTS 5, '58/'59, 54-62 (Eph), ibid. 10, '63, 115-21 (pastorals); FNeugebauer, In Christus, etc. '61; MEDahl, The Resurrection of the Body (1 Cor 15) '62, 110-13.—Paul has the most varied expressions for this new life-principle: life in Christ Ro 6: 11, 23; love in Christ 8: 39; grace, which is given in Christ 1 Cor 1: 4; freedom in Chr. Gal 2: 4; blessing in Chr. 3: 14; unity in Chr. vs. 28. στήκειν ἐν κυρίῳ *stand firm in the Lord* Phil 4: 1; εὑρεθῆναι ἐν X. *be found in Christ* 3: 9; εἶναι ἐν X. 1 Cor 1: 30; οἱ ἐν X. Ro 8: 1.—1 Pt 5: 14; κοιμᾶσθαι ἐν X., ἀποθνῄσκειν ἐν κυρίῳ 1 Cor 15: 18.—Rv 14: 13; ζωοποιεῖσθαι 1 Cor 15: 22.—The formula is esp. common w. verbs that denote a conviction, hope, etc. πεποιθέναι Gal 5: 10; Phil 1: 14; 2 Th 3: 4. παρρησίαν ἔχειν Phlm 8. πέποιθησιν ἔχειν Ro 14: 14. ἐλπίζειν Phil 2: 19. καύχησιν ἔχειν Ro 15: 17; 1 Cor 15: 31. τὸ αὐτὸ φρονεῖν Phil 4: 2. ὑπακούειν Eph 6: 1. λαλεῖν 2 Cor 2: 17; 12: 19. ἀλήθειαν λέγειν Ro 9: 1. λέγειν καὶ μαρτύρεσθαι Eph 4: 17. But also apart fr. such verbs, in countless pass. it is used w. verbs and nouns of the most varied sort, often without special emphasis, to indicate the scope within which someth. takes place or has taken place, or to designate someth. as Christian ἁγιάζεσθαι 1 Cor 1: 2, beside ἅγιος ἐν X. Phil 1: 1; ἁσπάζεσθαί τινα 1 Cor

Thayer, Lexicon

6. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union; thus, *εἶναι* or *μένειν ἐν τῷ πατρί* or *ἐν τῷ θεῷ*, of Christ, Jn. x. 38; xiv. 10 sq.; of Christians, 1 Jn. iii. 24; iv. 13, 15 sq.; *εἶναι* or *μένειν in Christ*, of his disciples and worshippers, Jn. xiv. 20; xv. 4 sq.; *μένειν ἐν τῷ υἱῷ κ. ἐν τῷ πατρί*, 1 Jn. ii. 24; *ἐν θεῷ*, i. e. amplified and strengthened in the fellowship of God and the consciousness of that fellowship, *ἐργάζεσθαί τι*, Jn. iii. 21; *παρρησιάζεσθαι*, 1 Th. ii. 2. Of frequent use by Paul are the phrases *ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν κυρίῳ*, (cf. *Fritzsche*, Com. on Rom. vol. ii. p. 82 sqq.; W. 389 (364); *Weiss*, Bibl. Theol. des N. T. §§ 84 b., 149 c.), *ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord:* Ro. iii. 24; vi. 11, 23; viii. 39; 1 Co. i. 4; 2 Co. iii. 14; Gal. ii. 4; iii. 14, 26, 28; v. 6; Eph. i. 3 [Rec. om. *ἐν*]; ii. 6 sq. 10, 13; 1 Tim. i. 14; 2 Tim. i. 1, 13; ii. 1; 1 Pet. iii. 16; v. 10; *στήκειν ἐν κυρίῳ*, Phil. iv. 1; *ἵνα εὑρεθῶ ἐν αὐτῷ*, that I may be found (by God and Christ) most intimately united to him, Phil. iii. 9; *εἶναι ἐν Χριστῷ Ἰησ.* 1 Co. i. 30; *οἱ ἐν Χρ. Ἰησ.* Ro. viii. 1; 1 Pet. v. 14; *κοιμᾶσθαι ἐν Χριστῷ, θνήσκειν ἐν κυρίῳ*, to fall asleep, to die, mindful of relationship to Christ and confiding in it [W. u. s.], 1 Co. xv. 18; Rev. xiv. 13. Since such union with Christ is the basis on which actions and virtues rest, the expression is equivalent in meaning to *by virtue of spiritual fellowship* or *union with Christ*; in this sense it is joined to the following words and phrases: *πέποιθησις*, Ro. xiv. 14 [W. u. s. and 390 note]; *πεποιθέναι*, Gal. v. 10; Phil. i. 14; 2 Th. iii. 4; *παρρησίαν ἔχειν*, Philem. 8; *ἐλπίζειν*, Phil. ii. 19; *καύχησιν ἔχειν*, Ro. xv. 17; 1 Co. xv. 31; *ἀνῆκεν*, Col. iii. 18; *τὸ αὐτὸ φρονεῖν*, Phil. iv. 2; *ὑπακούειν*, Eph. vi. 1 [Lom. Tr WH br. *ἐν κ.*]; *φῶς*, Eph. v. 8; *αὔξει*, ii. 21; *ζωοποιεῖσθαι*, 1 Co. xv. 22; *ὁ κόπος οὐκ ἔστι κενός*, ib. 58; *ἅγιος*, Phil. i. 1; *ἡγιασμένος*, 1 Co. i. 2; *λαλεῖν*, 2 Co. ii. 17; xii. 19; *ἀλήθειαν λέγειν*, Ro. ix. 1; *λέγειν κ. μαρτύρεσθαι*, Eph. iv. 17. Hence it denotes the *Christian* aim, nature, quality of any action or virtue; thus, *εὐάρεστον ἐν κυρίῳ*, Col. iii. 20 G L T Tr WH; *προσδέχεσθαί τινα*, Ro. xvi. 2; Phil. ii. 29; *ἀσπάζεσθαί τινα*, Ro. xvi. 8, 22; 1 Co. xvi. 19; *κοπιᾶν*, Ro. xvi. 12 [W. 390 note; L br. the cl.]; *γαμηθῆναι*, 1 Co. vii. 39; *χαίρειν*, Phil. iii. 1; iv. 4, 10; *παρακαλεῖν*, 1 Th. iv. 1; *προΐστασθαί τινος*, 1 Th. v. 12; — or is equiv. *τά in things pertaining to Christ, in the cause of Christ*: *νήπιος*, 1 Co. iii. 1; *φρόνιμος*, 1 Co. iv. 10; *παιδαγωγοί*, 15; *ὁδοί μου*, 17; *θύρας μοι ἀνεῳγμένης ἐν κυρίῳ*, in the kingdom of the Lord, 2 Co. ii. 12. *δικαιοῦσθαι ἐν Χριστῷ*, by faith in Christ, Gal. ii. 17. Finally, it serves as a periphrasis for *Christian* (whether person or thing): *τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ* (opp. to those of the family of Narcissus who were not Christians), Ro. xvi. 11; *ἄνθρωπος ἐν Χρ.* a Christian, 2 Co. xii. 2; *αἱ ἐκκλησίαι αἱ ἐν Χρ.* Gal. i. 22; 1 Th. ii. 14; *οἱ νεκροὶ ἐν Χρ.* those of the dead who are Christians, 1 Th. iv. 16; *ἐκλεκτὸς ἐν κ.* a Christian of mark, Ro. xvi. 13; *δόκιμος ἐν Χρ.* an approved Christian, Ro. xvi. 10; *δέσμιος ἐν κυρ.* a Christian prisoner (tacitly opp. to prisoners of another sort [W. 388 (363)]), Eph. iv. 1; *πιστὸς διάκονος ἐν κ.* Eph. vi. 21; Col. iv. 7; *διακονία*, 17; *ἐν Χρ. γεννᾶν τινα, to be the author of one's Christian life* or life devoted to Christ, 1 Co. iv. 15; *δεσμοὶ ἐν Χρ.* bonds occasioned by one's fellowship with Christ, Phil. i. 13 [al. connect *ἐν Χρ.* here with *φανεροὺς*]; it might be freely rendered *as Christians, as a Christian*, in 1 Co. ix. 1 sq.; Philem. 16. *ἐν πνεύματι (ἁγίῳ) εἶναι, to be in the power of, be actuated by, inspired by, the Holy Spirit*: Ro. viii. 9 (here in opp. to *ἐν σαρκί*); *γίνεσθαι*, Rev. i.

Phillips, Hyper Calvinism... The Truth, p.p. 67, 68

On the doctrine of unconditional election and predestination, the Hyper-calvinists agree with the supralapsarian Calvinists. They both believe that the elect were *chosen IN Christ* before the world began as Paul repeatedly taught: "*According as He hath chosen us IN HIM.*" (Eph. 1:4). The emphasis is the "in Him". This distinguishes their position from those who believe that God chose His people *IN Adam* before the foundation of the world, or the "sublapsarian" position. To clarify: The supralapsarian (supra - "above"; lapse - "the fall") is that without considering the elect as being in Adam, God made choice of some of them "in Christ" His First Elect. The sublapsarian (sub- "below"; lapse - "the fall") position is that God foresaw Adam's fall, and then quickly elected some of his fallen race to salvation. There is, of course, a third position- that both are true. But the Scripture favors the first view. They are repeatedly said to be viewed "*IN Him", IN Christ",* and *"with Christ."* The view that God chose Christ as Head, and the elect as His body antecedent to the decree of Adam's fall is expressed by Paul in Romans 9:10-20. Without considering the works, or behavior, of unborn twins, and to make it clear that God did not condition His election on any foreseen merit or goodness, God said to Rebecca that: "*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.*" This is very clear. This choice was such that all the elect stood represented in their *federal Head,* Christ from all eternity; while all the rest stood condemned in their fallen representative head, Adam, from all eternity in God's eternal and immutable, or unchangeable decree.

Notice the phrases of Phillips compared with Baptist doctrine:

Phillips: "is that without considering the elect as being in Adam"

Doctrine: without considering the elect as fallen in Adam

Phillips: "God made choice of some of them" (elect)

Doctrine: God made choice of all of them" (elect)

Phillips: "In Christ," his first elect

Doctrine: How could Christ be first, if the elect were simultaneously created in Him at his creation? Remember, this is not an election, but a pre-creation, according to vital union doctrine. "created in and simultanious with him" (Dudley, Warfare.)

Phillips: The sub. Position is that God foresaw Adam's fall, and then quickly elected some of his fallen race to salvation.

Doctrine: Foresaw?! Foreknowledge is based on pre-determination; what does Phillips mean by "Foresaw"? Quickly elected? How could eternal election be quickly?

Phillips: "There is...a third position – that both are true.

Doctrine: Yes, depending on what subject one is discussing. Gill thought both could be taken in: on election, supra; on justification, sub. Phillips thinks the scriptures give the supra view – then proceeds to give the sub view as his view, while claiming it's the supra view.

Phillips: "This choice was such that all the elect stood represented in their federal head, Christ, from all eternity; while all the rest stood condemned in their fallen representative head, Adam, from all eternity in God's eternal and immutable, or unchangeable decree."

Doctrine: This is the sub. view plain and simple, unless the last phrase modifies only the clause it's in; but the word "while" indicated that it modifies the whole sentence. I believe this is true scriptural doctrine, but it is sublapsarian. But this is not "eternal vital union" doctrine; by decree and covenant we stood in Christ, federally and representatively, not in precreation.

Phillips: "Represented in their federal head, Christ, from all eternity."

Doctrine: Represented – but not there – in the covenant of redemption in God's decree viewed as fallen and needing redemption through Christ, the God-man; who

wasn't the Christ until His incarnation. But all this counters the eternal vital union doctrine.

Both supra and sub considers men "to be created," "unfallen" or "fallen," "To be created" in the creation, not a pre-creation; and a creation of all at the same time – not some in a pre-creation, others in an after-creation, Jacob and Esau were 'loved' and 'hated' at the same time (aroist verbs). The eternal vital union doctrine cannot be either supra or sub, but it is the doctrine of the Hardshell: new Doctrine taught by "Old School."

The Incarnation of the Children of God. Beebe Editorials, vol. 3, p. 372.

Texts: "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" I Timothy 3:16.

"Forasmuch, then, as the children are partakers of flesh and blood, he also took part of the same." Hebrews 2:14.

The very next article, following this one, is on the "Divinity and humanity of our Lord," in which Beebe states: "We have been engaged for many years in trying to exhibit our views of the blessed redeemer, in reference to his Godhead, his manhood, and also in his mediatorial identity as the head and life of his body, the Church" (p. 377). This plainly is a three part Christ, according to Beebe (as Trott also teaches). Notice: "Peter speaks of the divine nature, but as he also speaks of the saints being partakers of it, we (meaning Beebe) have supposed that the Mediatorial fullness of which John also speaks (I John 1:14, 16) was intended."

The question was concerning the divinity and humanity of our Lord – there is more information given than requested and it is the added information that has engaged him for so many years in attempting to explain; and what he is explaining is not scripture but Trott's revision of Parker's two seed system. So in the above text Beebe doesn't mean God manifested in the flesh, but a pre-created Christ who wasn't Christ, but was super-added to the Godhead, that was manifested in the flesh. And after the example of Christ's incarnation: "That life by which God's people were identified in Christ before all time, is implanted in those persons, by which God's

chosen people were identified in the earthly Adam. The Holy Ghost comes upon them, and the power of the Highest overshadows them. The incorruptible seed, not by the agency of man, but by the word of the Lord, which liveth and abideth forever, implants in them that spiritual, eternal life which was and is hid with Christ in God, by which is given to them "power to become (manifestly) the sons of God;" and they are born, not of blood, nor of the will of flesh, nor of the will of man, but of God," John 1:13.

As Phillips denounces the Arminian for his half verse, out of context, misleading doctrines of free will, and rightly so – look at the quotes above by Beebe: language describing the incarnation of Christ "as on the same ground" and "based on the same principle: as the "participation" of the supposed "children of God of flesh and blood" is high blasphemy; the word of the Lord, which Beebe interprets as Christ is false as we've already seen; the Colossians having been redeemed are to "seek those things which are above where Christ sits on the right hand of God, set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" Colossi ans 3:1-3. Unless the Colossian saints are omnipresent, how are they "risen" with Christ? but are obviously still in the flesh at Colosse to comply with the Apostle's exhortations, and their life is hid (not was) with Christ in God. But the addition of Beebe is what we want to notice: "which was and is hid with Christ..." he adds these words to support his theory. Again: "by which (implanted life) is given to them "power to become (manifestly) the sons of God..." These were sons before creation, according to Beebe, but are only now "manifested." This isn't what John said: "As many as received him, to them gave he power to become ("to become what they were not before", Robertson, Word Pictures). the sons of God, even to them that believe on his name." Believing on his name is receiving him and how that comes about is explained by being "born of God," not the implantation of a pre-created life.

But "the implantation of life" is being born of God, says Beebe. So since that "life" is Christ himself (according to Beebe), implanted in the Adamic man, that would be Christ receiving himself, Christ believing in Christ. Beebe claims inspiration: "with the Spirit's teaching to enlighten us on the subject." How is it that no one before 1820

was so enlightened on the eternal vital union doctrine? The Colossian's life since regeneration "is hid with Christ in God." Beebe claims it was before regeneration. Beebe himself didn't seem to be so enlightened until 1838. It may have been hinted at, and though Trott taught the doctrine in 1833 (Signs, vol.1), Beebe didn't teach it until after 1838 – then it was a prime doctrine, and taught most frequently by him. However, (someone must have called him on this) Beebe denies any newness of it:

> ¡°With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his mediatorial identity as the Head over all things to his church, and the eternal vital union of Christ and his seed..." (vol. 4, p. 181).

Which sixth article Beebe reprints in 1859 reads: "The Sovereign Irresistible, and in all cases, effectual work of the Holy Ghost in quickening and regenerating the sons of God." The original sixth article read "elect of God" not "sons of God," (see preface, vol. 1, p. vi; Phillips, Hyper-Calvinism, p. 453). Not to try to argue with a dead man, but his denials notwithstanding, the change in article six to "sons of God" from "Elect of God" would "imply" the eternal vital union doctrine as it was taught in 1859 but was not so stated nor implied in 1831.

Note Beebe's teaching on election,in his earlier day, vol. 1, p. 33: "Elected unto salvation;" "unto eternal life;" "a choice of sinners unto salvation;" in (Total Depravity vol. 1, p. 56) he mentions "The only possible way of salvation for any... through the atonement..." (The Atonement, vol. 1, p. 87) "But how for us? Most certainly in our room...we cannot conceive how this substitution can destroy the relation which Christ as a spiritual head bears to his church, but rather, in our view of the subject, it opens the way to make a fair display of that unity and oneness which has ever existed between them in a spiritual sense". Spiritual here, not actual as

later.

> (The New Birth, vol. 1, p. 96): "Having in our preceding numbers briefly touched upon those subjects which are calculated to show the necessity of a radical change, being wrought in those totally depraved beings who are, and were, "ordained to eternal life," in order to prepare them for the knowledge, love, and enjoyment of spiritual things, we have now to treat upon the sovereign, irresistible, and, in all cases, effectual work of the Holy Ghost in quickening the elect of God."

This is article six which Beebe later claimed to contain the "implied" doctrine of eternal vital union. Read it and see. He speaks of the Holy Spirit alone being the Agent and no instrumentality involved: "But whence this glorious change? He that brought to the birth, gave strength to bring forth. Hence the soul was, and is delivered; the Spirit applied the cleansing blood of the Lamb; and he is washed and made clean; the Spirit gave him eyes, and he saw Jesus; the Spirit gave him faith, and he embraced him as saviour, he Lord and his God.". This is the Spirit working apart from the word of the Lord, which the confession puts together. This is Direct Revelation (which the confession denies); he "prays," "runs to the Lord," he wants "light," "freedom," then finds himself at "Jesus' feet," – all apart from the word. The Hardshells want the Spirit in it, but not the Spirit inspired word. This must be in direct revelation with no means. Beebe speaks many times in this article of "a radical change;" "quickening conversion, or regeneration;" "operation on the heart;" "Those who have passed from death unto life;" "The Spirit's work upon the heart;" The quickening of a soul;" "...a soul for whom Christ died, and in whose heart the Eternal Spirit had wrought a work of grace..." "The Spirit having thus quickened the man, the vital principle implanted is manifested by a struggle for deliverance, for light, for freedom; but all in vain he prays...he flies to the law...burdened with guilt, sinks, despairs, and dies." Thus, the Spirit's quickening, implanting a vital principle, is really putting the sinner to death. But lo, he now has a "spark," a "glorious change" – his soul was and is delivered... "He that brought to the birth, gave strength to bring

forth."

The Arminian believes in this spark of divinity in the depraved man; Beebe teaches this is given in quickening the depraved man – then later on the new birth occurs, first a spark, then full life. The above was given in 1833. Let's notice the teaching on the new birth in 1840: "...but when they are born again they are quickened by extraordinary generation by the Holy Ghost, with spiritual life, in which they were created in Christ Jesus before the world began" (vol. 1, p. 604). Here there is no time between quickening and being born again, no difference between a principle of life, or spark of life, than life itself, and which life, was pre-created in Christ before the creation – according to Beebe. We could multiply quotes, but enough is given to show the progression of Hardshellism (no means) to eternal vital union with its created Christ, its legal redemption by the created head and body, its new birth of implantation of pre-created one life (Christ, head and body) and ad-nauseum; all which undermines the whole scriptural testimony of Christ, redemption, the sinner, the new birth, and election and predestination. Speak of anti-means (the preaching of the gospel)! This is anti-scripture.

Denial:

> "We are called upon to say whether we believe that Christ is a created being. We answer, as we have often answered the same interrogatory before, most emphatically, we do not. We never have either believed or asserted any such thing" (vol. 1 p. 429).

Fact:

> "It will suffice, in this place, to repeat what has often been insisted on in our paper, vis: that Adam, as the head and representative of all the human race, comprising the entire family of mankind in himself as he came from the hand of his Maker, was a lively figure of that spiritual head and representative of the whole spiritual family which were created in him; who in a spiritual life is the beginning of the creation of God, and the firstborn of every creature; and who being set up from

everlasting did contain in himself a chosen generation..." (vol. 1, p. 603).

¡that we could not consent to the idea that the Godhead of Christ was derived begotten, created or dependant in any way whatever; and that the passages brought forward in his circular did not apply to his Godhead, that, as the head of the church, his body, and as our Mediator, he was the Beginning of the creation of God, and the first born of every creature..." (vol. 2, p. 29).

¡one life...one and the self-same life as it originated in God...to deny it is rank infidelity...this life which makes us one with Christ...Then Christ the head, and his church, being many...are but one unit in life or vitality" (vol. 4, p. 318-319).

Contradictions:

Beebe doesn't believe that Christ is a created being.

Beebe uses the words create, firstborn, set up, originate, derived, in reference to Christ.

Beebe has different definitions of Christ: Godhead, humanity, mediator. The Bible has two: God-man.

Beebe doesn't believe Christ was created.

Beebe does believe the Mediator was created.

Christ is the Mediator. I Timothy 2:5

This is where the eternal, vital union has brought us -- to cultism. It never was believed among Baptists before 1820 and by 1927 Smoot claimed to be the last defender of it (from the contest of 1886-1889), almost gone but still alive in our day; just like the ancient plague that decimated half of Europe, the world thought was gone forever, but now appearing and bringing death to one Indian in New Mexico. May the Lord deliver us.

Eternal Vital Union

What is it? Don't look for this in the London Confession - you won't find it. Smoot explains:"...Of this confession we have reference to "Those whom God has accepted in the Beloved;" and on page 45, "The Lord Jesus Christ," is brought to view "as the head of the church," though it required the contest of later years upon this and these vital points to more fully develop and bring out the testimony in the travel of our churches" (The Contest of 1886-89, Smoot). You won't even find the word "union" in the confession but one time (Ch. 17..

Bebee's definition: (quote)

Beebe, Eternal Vital Union

Beebe Vol. 4, p. 317

We come now to our subject, and will inquire, What is meant by Eternal Vital Union?

2. Does such a Union exist? And if so,

3. Is it Actual or Virtual?

By the term eternal, we mean that which was before all time. The word *vital* means life, and union is oneness—identity as a unit.

What kind of life does God give to his people? Is it eternal, or is it only time-life? John says, "This is the record that God hath given us eternal life."—1 John v; and Jesus says, "I give to them *eternal* life." Many other express declarations of Scripture prove that the life given to the children of God is eternal, and consequently did as fully exist before they individually and experimentally received it, as afterwards. If it did not exist before it was implanted in us, or communicated to us by the new birth, then why is it called eternal? The eternity of it is attested by the declaration that it was with

the Father and was manifested. (1 John i.) This life is hid in God, those who receive it, receive by being begotten of his own will, and born of God. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. This vitality then is eternal vitality, or eternal life, which was with God, the Father, before it was manifested.

Having then settled by Scripture testimony the two points, namely, the life and *its eternal character,* we come to the word *union* in its connection with the terms *eternal, vital.*

2. Did such an union exist? It seems almost like insulting the intelligence of the reader to ask, was this life a plurality, was it legions, or was it one life as it was with the Father before all worlds? Was it more than a unit, when given to us in Christ Jesus, according as we were chosen in him before the foundation of the world? If it was more than one life, perhaps some one can tell us how many lives it was, but if it was one and the self-same life as it originated in God the Father, and is hid in him, if it was but one and the same life as given to us in Christ Jesus before the world began, then the controversy on the subject of eternal vital union may cease, for one of the two propositions must be admitted or the Bible rejected. To deny that a vital union, or a union of spiritual vitality did so exist in eternity before all time, is rank infidelity, for God has so declared it. This life was and is and forever shall continue to be that which makes us one with Christ, as Christ is one with the Father, and that Christ and the church are identified in, is positively asserted by Christ himself. He is in them, they are in him. He also is in the Father, and the Father is in him, and so completely so that he that hath seen him, hath seen the Father also. And we ask, who has ever seen the Son, who hath not seen the church also? seeing that he is in the church, and the church is in him. He is the head, the church is his body; and does a head and its body make more than one man or person? "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."—1 Cor. xii. 12. Then Christ the head, and his church with all her legitimate members, being many in mem-

bership, are but one unit in life or vitality. Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." If it be admitted that Christ is truly the life of the church, the true God and eternal life, then that same life which unites him to the church as his body, unites his body, the church, to him as her head. If it be admitted that Christ is now to-day the head of the church, will they presume to say that he was not the head of his church yesterday? Dare any one deny the announcement of the Holy Ghost? "Jesus Christ, the same yesterday, to-day and forever." Of course, when we speak of Christ in his oneness with and headship of the church as his body, we speak of him in his mediatorial character as the Son of God, and so revealed with power.

3. Is this union of oneness of life in Jesus Christ *actual* or only *virtual?* As neither of these words are used in the inspired writings in connection with the union of Christ and the church, we must depend upon our lexicons for their signification; Webster's Dictionary is the recognized standard of our language in the principal colleges of our country. His definition is: *Actual*: 1. real or effective, or that exists truly and absolutely; 2. exists in act; real; in opposition to speculative.

Virtually: In efficacy or effect only; by means of some other influence, or the instrumentality of something else.

According therefore to the established and acknowledged laws of our language, those who hold the doctrine of eternal, actual, vital union, believe that the life of the church of God is one life, and that it really, effectively, truly and absolutely did exist in eternity, before the world began, in a sense opposite to that of mere speculation.

While those who deny that it was *actual,* deny that it was *real*, or that it existed *truly* and *absolutely,* in a sense opposed to that which is only *speculative.* And those who deny that this union was actual before the world began, but admit that it was *virtually* existing in eternity, deny that it was *really, truly* or *absolutely* so, but in efficacy or effect only; and that efficacy or effect could only be developed or pro-

duced by the *means* or *instrumentality* of something else.

Now which of these positions, if either, do the Scriptures and the teaching of the Spirit in our experience establish? To us it is very clear that if this union of the life of the church in Jesus Christ existed in him before the world began, it was more than a speculation; that it was a reality. If it was not then a reality, a fact, what is there in the communication of that eternal life to us experimentally in the new birth, that can make the life what it was not before we were made to feel its power? But one will say, the word *actual* signifies an *act* or *action.* This Webster admits in a secondary sense, not in its primary signification. Well, be it so; are we not told that the gift of God is eternal life through Jesus Christ, our Lord? Does not the giving a thing imply an act or an action? Certainly it does. Well, when was the act or action of giving us eternal life in Jesus Christ performed? We are told that God hath blessed us with *all* spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Is eternal life a spiritual blessing? It certainly is not a mere temporal blessing, then it was actually given us in him before the foundation of the world. God hath given us eternal life, and this life is in his Son. The *gift,* not *gifts* of God is eternal life through Jesus Christ, our Lord. It is given us in him, and through him it is in due time communicated to all the members of his body, when they pass from death unto life, are born again, and brought into the unity of the faith and knowledge of the Son of God. If the work of the Spirit in the new birth is the action which makes this union actual, then we set aside the reality of grace given us in Christ before the world began, and instead of the *gift* of God is eternal life, we should read it, the *gifts of God,* there are as many distinct gifts as there are members in the body. And as the relationship of *nearest of kin* could not exist in *reality* before the life union existed, the consequence must be that when the Lord Jesus died for his members on the cross, we, who now live upon the earth, were not really, truly and absolutely so united with and related to him, as to allow us any part or lot in the atonement.

Much confusion prevails where brethren confound this *vital union* with our individual experience of it when brought into it. The union, spiritually, was as perfect before we were brought experimentally into the enjoyment of it, as it is now, or ever will be. But in our earthly, carnal, sinful nature, we had no union with Christ, but were children of wrath even as others; nay, we were dead in sins, and enmity against God, and enemies to him by wicked works. But although the holy law of God cursed us in the earthly Adam, yet for the great love wherewith he loved us in Christ Jesus, even when we were in ourselves, that is in our earthly nature, dead in sins, he hath quickened us together with Christ, and hath raised us together, and made us sit together in the heavenly places in him, and thus by grace are we saved through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein.

We all know that our earthly nature is estranged from God, and in it we are strangers and foreigners, requiring to be redeemed from the earth, called by grace, quickened by the Spirit and translated into the kingdom of God's dear Son. This gift of God, which is eternal life, was not given us in the earthly Adam, neither was our earthly, carnal and corrupt nature given to us in Christ. The first Adam is of the earth, earthy, and as is the earthy, such also are they that are earthy. But it was given us in the Son of God, who is the Lord from heaven: as is the heavenly, such also are they that are heavenly. Our natural birth develops us in the one life in which we were created in the earthly Adam, and a spiritual, new and heavenly birth, develops or makes manifest in us, experimently that one life which was hid in God, and which is now made manifest by the appearing of the great God and our Savior Jesus Christ.

In conclusion, we do not regard either the words *actual* or *virtual* as necessary, or they would have been supplied in the divine volume, but when men deny the reality of this eternal, vital union, or oneness of life, and say it is only *virtual,* or that it is not so in fact or in truth, we are compelled to resist them, and contend that it is an eternal reality.

Middletown, N. Y., March 1, 1860.

Trott, Eternal Justification against Eternal Vital Union

Eternal Justification against E.V.U. Trott Contradicting Himself

blessings?" Had I answered this without looking again at the text, Eph. 1:3, and connection, I should have said, before the foundation of the world. And I still say that in setting up Christ from everlasting, and His people in Him, God then gave them, in Him, all spiritual blessings. Hence the Apostle says, "Who hath blessed us ... *according* as He hath chosen us &c." Eph. 1:3 & 4. But I now think from the general use of the terms, *bless, blessed* &c., and from the connection, that the Apostle designed by the expression, *hath blessed us with all spiritual blessings*, that God had brought the Ephesian brethren to an actual experience of those blessings, *according* to His election and predestination &c., verses 4 & 5. The term *heavenly*, here, and which occurs also in Eph. 2:6 & 3:10, and to which the translators have in each instance added the word *place*, I understand as designed to distinguish between these blessings and those promised to national Israel, the one class belonging to the gospel dispensation and everlasting covenant, the other to the legal dispensation and Sinai covenant. See Heb. 9:23 & 12:22.

But not to insist on this exposition as necessary to support my views of justification; admitting that the Apostle's reference was, to the giving them these blessings in Christ, and what proof will it afford of their having been actually justified in eternity? Brother Pitcher will, I presume, admit that the *sanctification of the Spirit, and belief of the truth*, through which "we were chosen to salvation" (II Thes. 2:13), also the sending forth "the Spirit of His Son into our hearts crying, Abba Father" (Gal. 4:5 & 6), are included in the *all spiritual blessings*. Yet, my brother will not contend that although *chosen to be holy*, we were actually sanctified by the Spirit; or though *predestinated to the adoption of children*, we were actually *sealed with the spirit of adoption*, or that we were actually brought to *believe the truth*, before the foundation of the world. If then Eph. 1:3, does not prove the above to be eternal acts, how does it prove that justification was an eternal act?

Truth - Eternal Justification (calm reply)

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responsible for the sentiments. He says at a *later date* Elder Trott introduced his *new theory*, &c. This is in keeping with the rest he says on this point; I have already showed, what he might have known, that early in the 1st. Vol. of the *Signs*, page 67, I introduced my objections to that sentiment. As to its being a *new theory*, it is entirely a mistake. The idea that the elect were justified in eternity, justified before they were under law at all; for they were actually not under law until they were created under it in Adam, is comparatively a modern idea. Elder C. must know, if ever he inquired into the subject, that he cannot show either from the Scriptures, or the writings of men, that this sentiment had ever been advanced more than two hundred, or two hundred and fifty years back. Hence in rejecting it, I was only *asking for the old paths*. If we admit of such union between Christ and his people as taught by the Apostle, such as of *husband and wife*, of the *head and body*, we shall see the inconsistency of such sentiment. What, the wife considered as justified, while her husband stands liable to be arrested and imprisoned for her debts? The body cleared from all liability to the law, whilst its head has to suffer the penalty for transgression?

Smoot, Contest, Eternal Vital Union

SMOOT

The manner in which Jesus Christ "is come in the flesh" is explained in Hebrews 2:14 - "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." "And the Word was made flesh." John 1:14. He evidently existed before he came in the flesh. For the Word which was made flesh "was with God, and the Word was God. The same was in the beginning with God." John 1:1,2. The flesh in which he came was but a mortal temple for the indwelling, and eternal Word; as it is written; "*A body hast thou prepared me.*" Heb.10:5.

If the children come as he came as shown from the quotation [Heb.2:14,] then they must have been identified in his identity, existing in him "from of old, from everlasting." Micah 5:2. Their existence was something more than a mere mass or body of life to be communicated to an Adam sinner, but a *personality* in that life; and each personal unit developing a living, eternal, spiritual child - chosen in Christ, to be born of the Spirit, and partake of flesh and blood. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." I Cor.12:12.

If Christ is the head and his church is the body [Eph.1:22,23,] each member of that body, each personal unit identified in its life, must have existed in eternal, vital oneness in the life of the head, having been set up in the head "from the beginning, or ever the earth was." PV.8:23. As the earthly family is given the one name Adam, being simply Adam developed. "Male and female created he them; and blessed them, and called their name Adam." Gen.5:2. Here is a figure of the second, or heavenly family. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal.3:16. Hence, the development of the natural family is the development of Adam; and that of the spiritual family is the development of Christ; "*So also is Christ.*" (Contest, 1999 ed. p. 139)

This doctrine is a living union of Christ and His people - not eternally, but back in eternity before creation, and it is a creation - a pre-creation of the creation. It is a creation of the life of Christ and His people in Him in "seed substance". It is one life. Where then is the "union"? "A union is the "bringing together of two or more parties." It is mystical, and by definition" Having a spiritual meaning or reality that is neither apparent to the senses nor obvious to the intelligence...unintelligible." (Webster). ... ."According to this view there is in it a union of essence, in which the personality of the one is simply merged into that of the other, so that Christ and the believer do not remain two distinct persons." (Berkhof, theology, p.451).

Trott: "But because we would dare to think and search for ourselves, and preach as we had learned from the Bible, and not from Doct. Gill, no denunciations can be too severe." (A Calm Reply, Trott)

. I think of Trott with Beebe as Rigdon was with Smith - The chief theologian and the chief spokesman. Trott did not believe the orthodox doctrine of the Trinity:

"...and as we find it not declared in the scriptures that God exists as three distinct persons, or that one of these persons was begotten of the other, and that the third is breathed into existence, we reject the whole as fabulous" (Calm Reply, pp. 6,7). Nor the orthodox doctrine of the person of Christ: "A compound," "complex" being. As one with God, He was God; As the word as His fullness of the Godhead as the mediator, with His people in him, He is created (a pre-creation); as begotten - "There are two begettings spoken of in the scriptures in reference to Him': "The word made flesh - the first begotten of the dead" "Thus it appears to me that the terms **only begotten son of God** are according to their proper import, strictly descriptive of that relation which Christ as mediator sustains to God." (p.18). Trott: "According to his own purpose and grace which **was given us** in Christ Jesus before the world began," " But that which is only a purpose to give **life**, is not the **life**; the purpose of God is sure, but the life itself till it is brought into actual being, in the subject of it, is a nonentity. So the existence, which is only proposed to be hereafter, is not now, it is

not an **actual existence**. Hence as before intimated, there is no reality in the existence of Christ, and the union with Christ, in the life in God, which they preach as being from ever lasting. But Christ is their life; if then the life did not actually exist, Christ did not actually exist before time, then not till he existed in the flesh, or was conceived of Mary. Where then was there any Mediator before Jesus was born? Were the O.T. saints saved at the first by their own intercession, and afterward by the mediation of Moses? Or were they saved at all?" (Trott, 26-27).

I won't charge Trott with plagiarism but read Gill's answer to Turretine's objections of eternal justification - uncanny to say the least. The reality of it was in the purpose of God. The suretyship of Christ to come was the reality of the intercession made through types and shadows for the O.T. saints.

Now, according to Trott: when we were chosen in Christ; we had to be there to be chosen; Christ had to be there for us to be chosen in him. This necessitates a pre-creation of the elect, a pre-creation of Christ, a pre-creation of the life that is common to both. And Trott "proves" this if anyone can stay with him long enough

Means and Regeneration

Beebe: "**Means,** Beebe against Sperry (vol.2 666-689; 712-726)
Brother S. is evidently unwilling to be called an arminian; but his speech betrayeth him. "There is scarcely an argument used by him in his two long communications that is not current among the most rotten kind of Arminians."
Fact: Gill and the confession on these same scriptures teach means.
Fact: Gill was a ridged Calvinist - so is the confession.
Fact: The second London Confession is the Baptist version of the Westminster Confession . The Westminster scholars taught means,- so did the baptists.
Fact: Beebe said: "Calvin and Gill professed to believe much of the doctrine which we have learned from Christ and the apostles." (Vol. 1,p. 231).
Fact: Trott would drop the second London Confession and make a new one.

(Select Writings, p. 51-56).

Fact: Trott and Beebe did not hold, nor profess to hold, the confessions of faith known as Calvinism, nor did they teach as the teachers of Calvinism did.

Beebe comes close to correct interpretation at times: "The work of the Spirit is not to warm up and enliven the cold, dull pratings of the minister, but the Spirit prepares the preacher, provides the message, gives the door of utterance, and at the same time prepares the hearers to hear, and their hearts to rejoice in the truth thus ministered unto them." But even though he contradicted his first sentence with the latter, he doesn't believe this is regeneration. Again: "If brother S. only intends to be understood that God sends his servants to preach Christ, and at the same time sends his Spirit to quicken dead sinners, and qualify them to hear and profit by the word preached, we shall not differ..." ; and though that might seem that Beebe was teaching scripture, the following will show he wasn't: "His version of our admission is calculated to give a wrong impression; because we allow that the Spirit can and undoubtedly does sometimes quicken sinners, simultaneously with the preaching; he says that we allow that the word preached, and the Spirit and power are simultaneous, as though we had admitted that it were always so, or more frequently so, than otherwise, which was not our intention." No, the nature of regeneration is completely different with Beebe than the confession, man isn't regenerated but is made a dual, a separate existence by the implantation of Christ within him and no amount of preaching could accomplish that. "It seems to be almost impossible for an Arminian to understand that the quickening of the sinner is the forming of Christ in him. Christ only hath, and Christ only is immortality. He that hath Christ hath life, and he that hath not Christ is dead. That the communication of this life, this immortality to a soul is effected by the immediate power of God, that there is no medium in heaven or earth through which God the Holy Ghost communicates Christ to the dead sinner." This is infusing, not communicating.

Note his comments on the "Gospel": "He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." "Not by our preaching, nor by our use of means. What then is the gospel? It is the power of God unto salvation to everyone that believes. It is Christ, the power of God, and the wisdom of God. The gospel is the

thing preached, not the preaching."

Comments: "The gospel of Christ is the power of God unto salvation" (Rom. 1:l6); "The preaching of the cross... is the power of God" (1 Cor. 1:18), these scriptures harmonize. Substitute the word "Christ" for "Gospel" in the above to reveal Beebe's trickery and insidiousness. Notice one more from Beebe: "Feed my sheep," Feed my lambs". Feed the flock of God, is the commission; but the ministers of Christ are no where directed to make sheep, or to use means for increasing the flock of God."

Note Broadus' comment on the commission: Mt. 28:19 "Rev. Ver., **make disciples of**, or more exactly, **disciple.... 'teach'** in all English versions, was a very imperfect translation, confounding this term with that in v.20, which really means 'teach'. To disciple a person to Christ is to bring him into the relation of pupil to teacher.... We know from other scriptures that in order to mans' becoming true disciples to Christ, there is needed, not merely human instruction and influence, but a special work of the Spirit of God. ("American Comm.).

Notice how Beebe handles this text: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.."

"It (gospel) is Christ, the power of God, and the wisdom of God. The gospel is the thing preached, not the preaching. Strange that the distinction should be lost sight of by any who have ever felt its power. The gospel calls all who are saved, but the preaching of it has no such power. It was often preached by Christ and his apostles where it only occasioned the gnashing of teeth; but the gospel itself never failed, whether preached or otherwise applied to the soul, to produce salvation perfect and complete" (Beebe Editorials,vol.2,p.677) Also Morris: "Gospel and Preaching must be distinguished in every case". Everytime Phillips quotes the verse, he always capitolizes "THAT BELIEVETH" convincing himself that the one was already regenerated and saved before believing, therefore the passage doesn't teach 'gospel means'. It is a present participle, Mr. Phillips – timeless- you have no ground for your opinion. Using the sense of the wording as the Hardshells, we could truly state: there is no reasoning with the unreasonable.

Notice Haldane: It is the efficacious means by which God saves men from sin and misery, and bestows on them eternal life,- the instrument by which He triumphs in their hearts, and destroys in them the dominion of Satan. The Gospel, which is the word of God, is quick and powerful, and sharper than any two-edged sword. By it, as the word of truth, men are begotten by the will of God, Jas. i. 18; 1 Pet.i ,23; and through the faith of the Gospel they are kept by His power unto salvatiion, 1 Pet. i. 5. (Romans)

We will quote the Somerset confession, which claimed the "same in faith and practice" with the seven churches in London, who also were the same with the 2nd London confessors (Summerset Quote)

XIX.

THAT the Spirit is administred by or through the word of faith preached (Gal. 3:2.), which word was first declared by the Lord himself, and was confirm'd by them that heard him (Heb. 2:3.), which word is called the gospel of God's grace (Acts 20:24.), the word of reconciliation (2 Cor. 5:19.), the sword of the Spirit (Eph. 6:17.), the weapon of a Christian (2 Cor. 10:4.); a faithful (Rev. 22:6.), quick, powerful (Heb. 4:12.), plain (Prov. 8:9.), comfortable (Rom. 15:4.), pure (Ps. 12:6.), right, true (Ps. 33:4.), sound (Tit. 2:8.), and wholesome word (I Tim. 6:3.).

XX.

THAT this spirit of Christ, being administer'd by the word of faith, worketh in us faith in Christ (John 3:5; I Pet. 1:22; Acts 16:14; Gal. 5:22.) by virtue of which we come to receive our sonship (John 1:12; Gal. 3:26.), and is further administer'd unto us through faith in the promises of God (Eph. 1:13; Acts 2:38, 39; Acts 1:4.), waiting on him in those ways and means that he hath appointed in his word (John 14:15, 16, 17; Luke 11:9, 13.), this faith being the ground of things hoped for, and the evidence of things not seen (Heb. 11:1.).

Since "Christ" and "life" is the same thing to Beebe, let's notice brief scriptural refs .The plain truth is: The Lord calls ministers to preach His gospel; He doesn't call ministers to preach against His gospel. If we grant Beebe's premise, (that life and Christ is the same thing) his conclusion follows, but the analogy of the scripture won't grant the premises. Some scriptures that show they aren't one and the same:

Col.3.3 "Your life is hid with Christ in God"

2Tim. 1.10 hath brought life even immortality to light through the gospel

Titus 1.2 In hope of eternal life, which God that cannote lie, promised before the world began.

1 Pet. 3.7 being heirs together of the grace of life

John 17.3 And this is life eternal, that they may know thee the only true God and Jesus Christ whom thou hast sent.

Rom. 6.3 The gift of God is eternal life through Jesus Christ our Lord

Matt. 4.4 Man shall not live by bread alone but by every word that proceedeth out to the mouth of God

Acts 17.28 for in him we live and move and have our being

Gal. 2.20 I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

5.25 if we live in the Spirit, let us also walk in the Spirit

1Pet 2.24 who in 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 strips we are healed.

1 Jno. 1.3 our fellowship is with the Father, and with his Son Jesus Christ.

7. if we walk in the light as he is in the light.... The blood of Christ cleanses us from all sin.
8. if we confess our sins he is faithful and just to forgive us our sins

2.6 He that abides in him ought himself so to walk even as he walked

3.24 And hereby we knew that he abides in us, by the Spirit he has given us

4.9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

12 If we love one another, God dwells in us.... Whosoever shall confess that

Jesus is the son of God, God dwells in him and he in God.

5.13 These things have I written unto you that believe on the name of the Son of God; that ye may know ye have eternal life, and that ye may believe on the name of the Son of God.

5.14

20 "Now his people are in him; They were secretly in him before the world was, being loved by him, chosen in him, put into his hands, preserved in him, and represented by him; and openly, at conversion, when they are anew created in him, brought to believe in him, and live upon him, and he lives in them, as they are in him as branches in the vine; and this is known by His Spirit being given them, by the communication of his grace unto them, and by the communication they have with him:" (Gill)

21 Two witnesses, "From the mouth of two witnesses let every word be established." The scriptures and what Baptists believe the scriptures teach; not one man's opinions, nor three or twenty men's opinion through different times - but brought all together in one confession at one time by different scholars .The canons of Dort,1619; The first London Confession (Baptist 1643), The Westminster Confession (Pres. 1647), The Savoy (Indep. 1656), The Second London taking some from each preceding (Baptist 1677). These are Calvinistic standards that have been used to this time by the children of God. Mormons don't use them, nor "Jehovahs" Witnesses, nor Campbellites; they are honest in this: they do not claim these confessions of faith. Could there be a Baptist who held Mormon doctrine (pre-existence); or who agrees with a "Jehovah's" Witness denying Christ; could this Baptist also agree with the notorious Pelegianism of the Campbellites (denying depravity)? There most certainly is: The Hardshell! They claim the scriptures and the second London Confession, but **also**, the doctrines of these Heretics. But since Hardshellism preceded these other cults - how could this be?

Could they have the same father? The above Heretics didn't claim the 2nd London Conf. And they didn't claim the scriptures either - they had their own translations, At least they are honest. The Hardshells hold both the conf. and the scriptures but their doctrines agree with neither. Let's notice some direct contradictions in Hardshell doctrine from the 2nd London confession:.

Creation was "in the space of six days", "All things therein (Col. 1:16; Gen 2:1-2) whether visible or invisible".

Trott: Rev. 3:14, Col.!: 15: "How is Christ the beginning of the creation of God, according to the proper import of the words, if he was not in some sense the first of God's creating? And how the firstborn of every creature, if not in some sense a creature? For we are his workmanship, created in Christ Jesus. Does not the expression, created in him, convey the idea of being created in him as a head, as the human family were created in Adam as a head? If so he must have been created in that which constituted his headship. If in his headship he was self existent, then his posterity as existing in him were self existent, and therefore could not have been created; but if they were created in him, then he as their existence, and their life was created." So the "new man which after God is created in righteousness, and etc," Eph. 4:24 can be no other than the Christ in you the hope of glory. If then, the new man was created, then Christ as living in the believer was created. Hence when we take into consideration the compound person of Christ, I can see nothing in the idea of Christ's being the "beginning of the creation of God." that ought to alarm us" (p.p.14-15).

What a difference in the confession, quoting scripture, of the account of creation, than the rambling, reasoned philosophy of Trott. The difference is plainly inspiration. Notice Gill: "The next thing to be inquired into is, when creation began? Or God began to create and bring things into being? And this was not in eternity, but in time; an **eternal creature** or a creature in eternity, is the greatest absurdity imaginable; to assert it is an insult on the common sence and understanding of man: it was in the beginning of time, or when time first began, as it did, when a creature was first made, that God made all things; "In the beginning God created the heavens and the earth"

Gen. 1:1 (Divinity, p.155.)

Again: The Word who was "with" God, and "was God, made all things, and without him not anything was made that was made "Jno. 1.1": Trott has this creator creating himself! And that **before** his act of creating: a pre-creation of Christ and his people, before creation. Trott and Co. are hung up on the preposition "IN", much like the Campbellites with "For" in Acts 2:38; or the Mormons "Baptized for the dead" 1Cor. 15. "Chosen us in him before the foundation of the world" Eph 1:4, ".... which was given us in Christ Jesus before the world began" 11Tim. 1.9, which Trott says is an "actual existence", a "reality", not the stated "Purpose" and Predestination" of the Apostle. "But "Christ is their life"; if then the life did not actually exist, Christ did not actually exist before time, then not till he existed in the flesh, or was conceived of Mary, where then was there any mediator, before Jesus was born? Were the Old Testament saints saved at first by their own intersession, and afterwards, by the Mediation of Moses? Or were they not saved at all?" (Troot p, 26).

The Confession answers this "Dilemma" of Trott very well: "Although the price of redemption was not actually paid by Christ till after his incarnation (which incarnation constituted him Christ, second par.(D.G..) (1Cor.IV.10; Heb.IV.2; IPet. X:11). Yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively, form the beginning of the world....." (Of Christ the Mediator, par. 6). And this same confession further condemns Trott's "communication" of Christ to his people in par. 9: "This office of Mediator between God and man, is proper (1Tim.11.5) only to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transferred from him to any other." Also, ch.27, par. 1: "All saints that are united to Jesus Christ their Head, by his Spirit and faith, although they are not made thereby one person with him, have (1John : 3; John i.l6; Phil. Iii.10; Rom.vi. 5,6) fellowship in his graces"..... But according to Trott, the person of Christ, Head and Body, is Christ and his people, and "you can't have one without the other" -

The Hardshell position is what Hodge says: "As no man infers from the fact that the scriptures declare Christ and his people to be one, that they are numerically the same substance (Parker, Beebe, Trott, Smoot, Dudley); or from the unity predicated of believes as distinguished from the rest of mankind, that they are of one substance, and the rest of men of a different substance; (Two seed doctrine of Beebe, Trott, Smoot, Dudley, Parker); ..... the nature and effects of our oneness with Adam are declared in all essential points to be analogous to the nature and effects of our oneness with Christ. As the latter is not a oneness of substance, so neither is the other ." (Hodge, Theology, pp.221-222) and against which, is the doctrine of Hardshellism: "Oneness of substance." They use "earthly" things to prove spiritual: oneness in Adam, oneness in Christ - in an absolute sense, "seed," "seed substance", "seminal" - "implantation of 'the seed', " gestation', "birth" explaining the spiritual; far removed from "communicating spiritual things by spiritual means (1cor.2:13).

Gospel

To come to the truth of scripture – by-passing the Hardshell perversions, denials, twisting, new definitions, betraying their own ignorance of word meanings, context, and the vast scholarship of others - we'll show the opinions of some of the greatest of scholarship of the past in their opinion of the Gospel.

Quotes Booth, Calvin, Gill

Booth Th

Regeneration must precede faith. This, though assumed as a certain fact, may be justly doubted: for the page of inspiration does not warrant our supposing, that any one is born of God, before he believes in Jesus Christ; or, that regeneration is effected by the Holy Spirit, without the word of grace. For we are taught, by the sacred writers, to consider the word of truth, with regard to adults, as the mean of regeneration, and of many other happy effects. They teach, for instance,

That it is the instrument of enlightening the mind, of awakening the conscience, and of softening the heart. 'The entrance of thy word giveth light—'The sword of the Spirit, which is the word of God—Is not my word like as fire? saith the Lord; and like a hammer, that breaketh the rock in pieces?'*

That it is the instrument, or seed, of regeneration. 'The dead shall hear the voice of the Son of God, and they that hear shall live—The words that I speak unto you, they are spirit, and they are life—In Christ Jesus I have begotten you through the gospel—My son, Onesimus, whom I have begotten in my bonds—Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.'*

That they only, who believe in Christ, are the children of God. 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name—Ye are all the children of God by faith in Christ Jesus—Whosoever believeth that Jesus is the Christ, is born of God.'†

That it is the mean, in the hand of the Spirit, of conversion, of sanctification, and of salvation. Of *conversion:* 'The law of the Lord is perfect, converting the soul—He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.' Of *sanctification:* 'He that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit—Ye are clean through the word which I have spoken unto you—Sanctify them through thy truth: thy word is truth—That they also might be sanctified through the truth—God be thanked, that ye were the servants of sin, but ye have obeyed, from the heart, the model of doctrine into which ye were delivered—The new man, which after God is created in righteousness and holiness of the truth—The gospel, which is come unto you, as it is in all the world, and bringeth forth fruit—The word of God, which effectually worketh in you that believe—You have purified your souls in obeying the truth, through the Spirit.'—Of *salvation:* 'The gospel of Christ—is the power of God unto salvation, to every one that believeth—The gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved—The word, or doctrine (ὁ λογὸς) of the cross, is to us who are saved the power of God—The engrafted word, which is able to save your souls.'*

That the primitive Christians loved one another for the sake of evangelical truth. 'The elder unto the elect lady and her children, whom I love in the truth: and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever—The elder unto the well beloved Gaius, whom I love in the truth.'†

That they considered one another as happy, and rejoiced in that happiness, in proportion as they lived under the influence of divine truth. 'I rejoiced greatly that I found of thy children walking in

truth—I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.—Demetrius hath good report of all men, and of the truth itself.'*

Once more: *The apostles frequently describe merely nominal Christians, and ungodly persons in general, by their not knowing, not loving, or not possessing, the truth.* 'They received not the love of the truth, that they might be saved—That they all might be damned who believed not the truth—If God, peradventure, will give them repentance to the acknowledging of the truth—Ever learning, and never able to come to the knowledge of the truth—If we say that we have no sin, we deceive ourselves, and the truth is not in us—If we say that we have not sinned, we make him a liar, and his word is not in us—He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'†

Such is the language of inspiration, relative to the high importance of revealed truth, in the great plan of salvation by Jesus Christ! Hence it appears, that few things are more evidently contained, or more strongly asserted, in sacred scripture, than the instrumentality of divine truth in renewing the hearts of sinners. For it is there described as the honoured mean, as *the seed of God*,‡ by which the Holy Spirit effects the regeneration, the sanctification, and the consolation, of those that are saved. But it is impossible for us to conceive of the mind being enlightened, of the conscience being relieved, of the will being regulated, and of the affections being purified by the word of truth, any further than it is believed. It may therefore be concluded, that regeneration is not, in order of time, prior to faith in Christ, and justification by him.

To contend, indeed, that regeneration must be *prior* to faith, and to justification, is like maintaining, that the eldest son of a nobleman must partake of human nature, *before* he can have that filial relation to his father, which constitutes him an heir to the paternal estate, and entitles him to those honours which are hereditary in the family. For the human nature, derived from his parents, and the relation of a son, being completely of the same date; there is no such thing as priority, or posteriority, respecting them, either as to the order of time, or the order of nature. They are inseparable; nor can the one exist without the other.—Thus it is, I conceive, with regard to regeneration, faith in Christ, and justification before God.* For, to con-

sider any man as born of God, but not as a child of God; as a child of God, but not as believing in Jesus Christ; as believing in Jesus Christ, but not as justified; or as justified, but not as an heir of immortal felicity; is, either to the last degree absurd, or manifestly contrary to the apostolic doctrine.—Consequently, as they are the *ungodly* whom the Spirit regenerates by the truth, so persons of that character are warranted to believe in Jesus.

It is not requisite for a sinner to KNOW *that he is born again, before he believe in Jesus Christ.* But, if it be a fact, that regeneration itself is previously necessary to faith in Christ, whoever is persuaded of that fact, and ardently concerned about his eternal happiness, cannot forbear to investigate the state of his own soul, respecting regeneration, with much the same solicitude as if he considered being born again, under the notion of his warrant to rely on Jesus Christ: and thus his conscience must unavoidably be embarrassed, respecting his permission to believe, until he become persuaded of his regeneration. Nay, on supposition that the heart must be renewed, previous to believing the gospel, and to any degree of dependence upon the atonement; it seems as if sinners ought always to inquire into the state of their own hearts, and to have evidence of their being renewed by divine influence, before they can, without presumption, expect the least benefit from Jesus Christ.—I said, *without presumption.* For, according to the sentiment here opposed, it would be presumption—it would argue a criminal forwardness, in any one to rely on Christ for acceptance with God, before he perceived the marks of regeneration attending his tempers and conduct.

It is readily granted, that the hearts of sinners are, by nature, *strongly disaffected* to the Divine Character; and that, while under the power of this enmity, they are far from God. But the energy of the Holy Spirit applying the word of reconciliation to their hearts, the truth is believed, and their enmity subdued, in the same instant. According to that saying, *Ye shall know the truth, and the truth shall make you free*—free from guilt on your consciences, and from reigning enmity in your hearts.

Still further to prove and illustrate the instrumentality of divine truth, in the regeneration and sanctification of sinners, the following quotations are pertinent. Thus Mr. Charnock, 'We are new-created by the Spirit of God infusing faith into us—Faith is of absolute necessity to regeneration—The gospel is the instrument whereby God brings the soul forth in a new birth. The Scripture doth distinguish the efficient and instrumental cause, by the prepositions εκ, or εξ, and δια. When we are said to be *born of the Spirit*, it is εκ πνευματος; εκ Θεου: never δια πνευματος, or δια Θεου. But we are no where said to be born OF *the word*; or begotten OF *the word*: but δια λογου, BY, or WITH, *the word*; and δια ευαγγελιου; I have begotten you THROUGH *the gospel*. The preposition εκ, or εξ, usually denotes the *efficient*, or material cause; δια, the *instrument*, or means, by which a thing is wrought.† Sin entered into the heart of Eve by the word of the devil: grace enters into the heart by the word of God. That entered by a word of error; this by a word of truth. *Ye are clean through the word I have spoken to you:** whereby our Saviour means the word outwardly preached by him; for it was the word *spoken* by him. Not that it had this efficacy of itself, but as an instrument of their sanctification, rendering them ready to every good work. The holiness therefore which it begets, is called the *holiness of truth*;† opposed to the επιθυμιαις της απατης, *lusts of deceit*, verse the twenty-second. Lusts grow up from error and deceit; and holiness of the new man grows up from truth—If the Spirit quicken, [or excite spiritual diligence,] it is by some gospel precept; if it comforts, it is by some gospel promise; if it startles, it is by some threatening in the word: whatsoever working there is in a Christian's heart, it is by some word dropping upon it—The Spirit makes the word, not only the fire to kindle the soul, but the bellows to blow; It is first life, then liveliness, to the soul. It is through the word he begets us, and through the word he quickens us: *Thy word hath quickened me.* It is by the word God gathers a church in the world; by the same word he sanctifies it to greater degrees.‡ It is the seed whereby we are born; the dew whereby we are refreshed. As it is the seed of our birth, so it is the milk of our growth.'§

Thus Dr. Owen, 'This [regeneration] is wrought by the word. *We are born again, not of corruptible seed, but of incorruptible, by the word of God.* Wherein, not only the thing itself, of our regeneration by the word, but the manner of it also, is

declared. It is by the collation of a new spiritual life upon us, whereof the word is the seed. As every life proceeds from some seed, that hath in itself virtually the whole life to be deduced from it, by natural ways and means; so the word in the hearts of men is turned into a vital principle, that, cherished by suitable means, puts forth vital acts and operations. By this means we are born of God, and quickened, who, *by nature, are children of wrath; dead in trespasses and sins.* So Paul tells the Corinthians, that he had *begotten them, in Jesus Christ, by the gospel*—It is the instrument of God for this end; and mighty and powerful, through God, it is for the accomplishment of it.'*

* On Heb. ii. 2, 3, 4. Vol. i. p. 178.—Thus Mr. T. Scott: 'Revealed truth—is the seed or principle in the soul, whence all inward of real holiness proceeds. *Sanctify them through thy truth; thy word is truth.* John xvii. 17, 18, 19. *Beholding as in a glass* (namely, in the doctrine of Christ) *the glory of the Lord, we are changed into the same image.* 2 Cor. iii. 18. iv. 3—6. *Without controversy great is the mystery of godliness, God was manifest in the flesh;* and so on. This doctrine was, in the judgment of the apostle, the great mystery of *godliness;* and indeed *all* holy dispositions and affections toward God, *all* the genuine spiritual worship, *all* the willing obedience of filial love, and *all* the cheerful acquiescence in the divine will, and affiance on the divine truth and mercy, which have been found in the world since the fall of man, have arisen from a proper perception of this great truth, and the doctrines connected with it.'—*Essays on the Most Important Subjects,* p. 21. 1794. The same Author, in his *Annotations* (on James i. 18. and on 1 Pet. i. 23.) expresses himself as follows. God, of his sovereign will and free mercy, had regenerated them, by his Spirit, *through the word of truth*—They were born again *by means* of an incorruptible seed, even *by the word of God* implanted in their hearts by the Holy Ghost. This being immutable and eternal truth in itself, lived and would abide for ever, in the effects produced by it upon their hearts; according to the promises of God,

In opposition to the leading idea of the preceding paragraphs, it has been said, 'They who conclude that it is by means of the word, that the heart is renewed, do suppose, or must grant, that the word is introduced into the mind, in order to its having this effect, by the Spirit of God; and that this is done by some operation on the understanding, in order so to change, or open it, as that it may receive the word, or that the light may shine into it. And they must grant that this operation, or work of the Spirit of God on the mind, whatever it be, is antecedent to light, or before it comes into the mind, as it is in order to it. Therefore, this effect, or work wrought, by which the mind is prepared to receive the light, is not wrought by the word; but is an effect, or work of the Spirit of God—So that, so far as the operation of the Spirit of God is con-

cerned in the matter, by which men are *born of the Spirit*, this is immediate and antecedent to any influence by the word.(*) Hopkins (New School)

According to this view of the subject; the word of truth, having no influence, is of no use, in the

being THE SEED of a divine life, and powerfully operating a *total* change in the judgment, dispositions, and affections of the soul.'

Dr. Gill, who thinks that the instrumentality of the word, in regeneration, does not well accord with the notion of a principle of grace being implanted in the heart in regeneration, speaks thus: 'Though, after all, *it seems plain, that the ministry of the* WORD is the vehicle in which the Spirit of God conveys himself and his grace into the hearts of men; which is done when the word comes, *not in word only, but in power, and in the Holy Ghost;* and works effectually, and is the power of God unto salvation.' *Body of Divinity*, vol. ii. p. 844.—See Dr. Owen, On the Hundred and Thirtieth Psalm, p. 160, 161, 339, 340. Dr. Guise, on James i. 18. Abp. Leighton, on 1 Pet. i. 23.

(*) Dr. Hopkins's Two Discourses, p. 112, 113.

work of regeneration; the salutary and important change being produced entirely without it. Either, therefore, by those expressions, *born of the Spirit*, the objector must intend something very different from what is meant by them in Scripture; or he is not far from contradicting the express determination of inspired writers: as appears by the various passages already adduced.

To imagine that a preparation of the *mind*, merely to receive the truth, is a change so great as to answer those emphatical expressions, *born again, born of the Spirit, and born of God*, is, I think, very unwarrantable. Because, on that supposition, the change denoted by being *born of the Spirit*, takes place merely in the intellect, or thinking faculty; not at all in the will, or the heart. But, whatever light any person may have in his mind, the Scriptures never teach us to consider him as *born of the Spirit*, except his heart be renewed, so as to love God and approve of his ways. Nay, the author himself confirms my assertion, by elsewhere saying, 'This regeneration of which I am speaking consists in a change of the will, or heart—I have good grounds to assert, that in regeneration the will or heart is the immediate subject of the divine operation, and so of the moral change that is effected thereby.' * *Though I understand all mysteries, and all knowledge—and have not love, I am nothing.* The glorious God, however, is not loved by apostate creatures, unless as revealed in Jesus Christ, and by the gospel.

If, as this gentleman contends, men are '*born of the Spirit*,' antecedently to the word having any in-

fluence on their minds, they must be considered as the sons of God, not only before they believe in Jesus Christ, but while they continue in all their native darkness. For no one, I presume, will deny, that he who is *born of the Spirit* is a child of God. Nor is it less clear from the Scriptures, that all regenerate persons; whether, in the language of John, they be *infants, young men, or fathers*, are *the children of light*:* and, as such, emphatically distinguished from *the world that lies in wickedness*—from all that are in *darkness*, and that are *dead in sin*.†—Besides, to maintain that sinners are *born of the Spirit*, antecedently to the word having any influence on their minds, is manifestly inconsistent with what he elsewhere asserts. For thus he speaks, 'In [John i. 12.] we are told, in what way persons BECOME *the sons of God, viz.* by *receiving* Christ, or *believing* on his name. It is by virtue of their union of heart to Christ, the eternal Son of God, which consists in cleaving to him and trusting in him, in the character of Mediator between God and man, that they are *received into the relation of sons*, and made heirs of God, and joint heirs with Jesus Christ.'‡ Now, *believing* in Christ, *trusting* in him, and *cleaving* to him, are included, I presume, in what he calls *active conversion*; in the effecting of which, he acknowledges the word to be a mean.§

It is too hastily assumed, that the mind is *prepared* to receive the light of spiritual knowledge, before the truth have any influence upon it. For may not the Holy Spirit, without any antecedent operation, apply divine truth, or the sense and meaning of the word, so as to enlighten the understanding, impress the conscience, and affect the heart? May not that omnipotent Agent, without any previous preparation, attend his own word with such energy, as to irradiate the mind, subdue the will, and give a new turn to the whole soul? Nay, do not the scriptural passages already produced, naturally lead us to conclude, that this, with regard to regeneration, is fact? If there be not an aptitude in the word of truth, as an instrument in the hand of God, to produce this great moral change, why is that word compared to *light*, called a *two-edged sword*, and represented as giving *life?*

When the apostle says, *I had not known sin, but* BY *the law; and, the law worketh wrath;** does he not intend to inform us, that the divine precepts, and the awful sanction, are means by which the Holy Spirit convinces of sin, and alarms the conscience? So, when David says, *Thy word hath quickened me;* and when our Lord prays, *Sanctify them through thy truth;*† must we not consider them as teaching, that the word of grace is the mean of producing comfort, and of promoting holiness? When Paul speaks of life and immortality being *brought to light* BY (δια) *the gospel;* and of the Gentiles being made partakers of *the promise in Christ* BY *the gospel;*‡ does he not intend to represent the doctrine of redemption by Jesus Christ, as the great mean by which that light, and this promise, came to be enjoyed by us? So when Peter, speaking of the great and precious promises, and of their utility, says, *That* BY *these ye might be partakers of the divine nature;** does he not direct us to consider the gracious promises as means of our sanctification? Why, then, should we affix a different sense to similar language, respecting the work of regeneration, in the texts before adduced, from the writings of Paul, of James, and of Peter? Why, when the word of truth, or the gospel of divine grace, is represented as that by which sinners are *born again*—as the very *seed* of regeneration—should the words receive a qualified interpretation, so as to mean something, which the author to whom I advert does not consider as regeneration, properly so called?—To be OF *the truth;* to be OF *faith;* and to be OF *God;*† are various forms of expression, to exhibit the same spiritual character in different points of light. Is any one represented as OF *God?* he is to be viewed as born of the Spirit. Is he said to be OF *faith?* we must regard him as believing in Jesus. Is he described as OF *the truth?* we must consider him as having received the gospel, and as living under its influence. But, according to the objection under our notice, a person may be OF *God,* yet neither be OF *faith,* nor OF *the truth.*

In Jesus Christ I have begotten you through the gospel—Of his own will begat he us with the word of truth—Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever——say the apostles, Paul, James, and Peter. 'This change [regeneration] is wrought by the Spirit of God *immediately.*' That is, it is

not effected by any medium or means whatsoever—The word of God *is not, in* ANY DEGREE, *a mean* by which this change is effected'—says Dr. Hopkins.* Sufficiently bold, it must be acknowledged!—But, supposing the truth of these confident assertions, what can be the meaning of those apostolic declarations? Why, it is replied, 'These texts speak of some consequent change, which follows that which is wrought in the mind or understanding by the Spirit of God, in order to prepare the mind to receive the light—These Scriptures, and those of the like kind, have a direct and special reference to what is sensible in this change, which is active conversion. This change, taken in the whole of it, and so as including conversion, is not wrought without the word:' and so on.†

These texts speak of some change which follows regeneration. This may be safely denied. For, whatever they mean, they certainly *speak*, merely of being *begotten*, and *born again*—*These passages of Scripture have a direct and special reference to what is* SENSIBLE *in this change, which is* ACTIVE *conversion.* But, then, according to his own account of regeneration, the scriptural passages now before us cannot, either directly or indirectly, refer to it. For he describes the sinner, in that great spiritual change, as *wholly passive;* as not *acting*, but as *acted upon*. He represents the change itself, as *instantaneous;* as wrought *at once*, and not gradually, and the operation of the divine Spirit, by which men are regenerated, as *altogether imperceptible*. Besides, it is the regenerate man whom he represents as *repenting, returning to God*, and *believing in Jesus Christ.** Consequently, according to his views of regeneration, these texts cannot have any reference to it.

This change, taken in the whole of it, and so including conversion. But this, according to his own doctrine, is to confound two changes that are specifically different. For he teaches, as we have just seen, that regeneration is a change which is produced by the Holy Spirit *immediately*: without the word, and without means—A change, in which the subject is *entirely passive*—A change, which is *instantaneous*—A change, in the production of which the divine efficiency is, by the subject of it, *unperceived* and *unperceivable*.

Whereas, on the contrary, he considers conversion as a change, in which *the agency of man* is much concerned†—As effected *by the word*—As respecting the *views and exercises of the heart;* which, therefore, must be *sensible* and *perceived*—As including *repentance, turning to God,* and *believing* on Jesus Christ: and to all this he adds an *et cætera:*‡ in which I know not how many other particulars are comprehended—As a change, finally, that is the *effect* and *fruit* of regeneration.§ Thus, in order to evade the force of express, apostolic testimonies, he falls into absurdity.

This change, taken in the whole of it, and so as including conversion. As well might Bellarmine, in order to elude the obvious import of scriptural declarations produced by Protestants, in proof of our justification before God merely by the obedience of Christ imputed, have said, *Justification, taken in the whole of it, and so as including sanctification, involves the necessity of our inherent righteousness.* Or, with equal reason might Socinus, when contending for his perverse notion of faith, as it regards justification, have said, *Faith, taken in the whole of it, and so as including submission to divine authority, is obedience to the commands of God.** For though I consider our author's opposition to what is here maintained, as incomparably less dangerous than that of Bellarmine, against the doctrine of imputed righteousness: and that of Socinus, against the atonement of Christ; yet, the declarations of Scripture, with reference to the instrumentality of divine truth in regeneration, are so various and so express; and kindred passages, which bear very closely upon the subject, are so numerous; that the natural import of inspired language must be violated, nearly as much in the first, as in the two following cases.

It is further pleaded, 'That God must give an heart to perceive, and eyes to see, and ears to hear; that he must take away the stony heart, and give an heart of flesh; before the word of truth can be received, or make any salutary impression upon the mind.' Nothing, indeed, is more certain, than that visual and auditory organs are necessary to sight and hearing; and that mental powers are equally necessary to rational perception. But as, prior to regeneration, our natural faculties, and their proper spiritual objects, all exist; as it is not pretended, that regeneration superadds any new faculty to our intellectual powers, or makes any alteration in our bodily organs; as the evils to be removed, and the benefits immediately to be conferred, by regeneration, are moral qualities; why should the instru-

mentality of divine truth be considered as totally inapplicable, by the Holy Spirit, in effecting that great moral change?

That a heart to perceive, eyes to see, and ears to hear, are the gift of sovereign grace, is cheerfully granted. But what can be thence inferred to prove, that the work of regeneration is performed by a merely physical influence, and entirely without the word? For what are we to understand by *a heart to perceive*, but a perceiving heart; by *eyes to see*, but seeing eyes; and by *ears to hear*, but hearing ears? Are we obliged to conclude, that regeneration, as it respects the *mind*, is merely a *preparative* to the reception of light, without imparting a single ray, by which dimly to discern any spiritual object? Who can conceive of a sinner having the state of his understanding meliorated by the Holy Spirit, without the least degree of spiritual knowledge being communicated? Can a person be justly considered, at any moment, as having his mind *renewed*; even though, in that very moment, his understanding be, as deeply as ever, enveloped with his native darkness?—If, then, the supposition of a meliorating change having passed upon the mind, while it is absolutely destitute of spiritual knowledge, involve an absurdity; some degree of communicated light must be admitted, as essential to such a change. But if so, the mode of imparting that light must be, either by immediate inspiration, or by the medium of divine truth. If by immediate inspiration, we are landed on the shores of enthusiasm; and the pretender to that extraordinary information, is in the high road to become a prophet. If by the medium of divine truth, it is that for which we contend.—As well might we conceive of the *heart* being renewed, while full of enmity to God, as of the *mind* having passed under a similar change, while totally ignorant of spiritual things.

I will take away the stony heart out of your flesh, and I will give you a heart of flesh. This is a great and gracious promise; but that it is fulfilled by the immediate energy of the Spirit, without the word, I see no reason to grant.—The term *heart*, in this passage, denotes the general principle of moral action, including the mind, the conscience, and the will. What, then, is a *stony heart*, but a mind enveloped with spiritual ignorance; a conscience insensible to the awful malignity of sin; and a will that is obstinately averse from the true character of God, his government, and his grace? The reverse of this is *a heart of flesh*, or a new heart: which must be considered as comprehending an understanding that is enlightened: a conscience that possesses right feelings; and a will that is habitually under a holy bias.

Now, the question is, Do the Scriptures lead us to conclude, that the mind, the conscience, and the will, are brought into the new state, by an immediate divine energy, without the medium of either the law or the gospel? I think not. For thus it is written, *By the law is the knowledge of sin—The law worketh wrath—I had not known sin but by the law—Without the law, sin was dead—When the commandment came, sin revived, and I died—That sin, by the commandment, might become exceeding sinful.** Thus, expressly, and thus plentifully, does Paul testify the instrumentality of Jehovah's law, in giving the mind of man right views, and his conscience new feelings, respecting the dreadful evil of sin; in awakening apprehensions of deserved wrath; in producing a salutary despair of obtaining justification by his own obedience; and in laying, not only the hardened profligate, but also the selfrighteous devotee, prostrate at the feet of Him who says, *I will have mercy on whom I will have mercy.*

Again: *I through the law, am dead to the law—Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee—Is not my word as a fire? saith the Lord; and like a hammer, that breaketh the rock in pieces?—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.** It must, I think, be admitted, that by the terms *law, word, arrows,* and military *weapons,* means of divine operation are denoted; and that revealed truth, as comprehending the precepts of supreme authority, and the doctrines of sovereign mercy, is principally intended: which truth is here compared to *fire,* and to a *hammer.* Under these different notions, and as in the hand of God, it is presented to view, as having a force like fire; to enlighten, to melt, and to purify—as breaking, like a hammer, the rocky heart in pieces—as putting to death self-righteous expectations—as penetrating the hearts of Messiah's enemies, and laying them at his feet, either as true penitents, or as the victims of divine justice—as a military engine,

demolishing the fortress of reigning depravity; which depravity operates in violent prejudices, false reasonings, and proud imaginations, that exalt themselves against the true knowledge of God—and, finally, as leading the whole soul into a state of willing subjection to Jesus Christ. Yes, divine truth is here exhibited as the mighty mean of commencing, promoting and perfecting the work of regenerating and sanctifying the souls of men. Whereas the hypothesis which I oppose, represents that important work as begun; the stony heart as removed; and the strong holds of native corruption as demolished, without the use of any means whatever! Nay, Dr. Hopkins insists, that the heart must be renewed, before the truth can be of any service, either as to enlightening the mind, or sanctifying the affections.

Still further to support the doctrine here defended, I may add, For an awakened sinner to be persuaded, that regeneration is, in order of time, prior to faith in Jesus, and that it is effected without the instrumentality of divine truth; is adapted to give an injurious direction to his prayers and his expectations respecting that affair. *His prayers:* because, if he address the Lord agreeably to that idea, it will be for something under the notion of regeneration, in which the knowledge of Christ, and a regard to his atonement, have no concern. Consequently, for something which leaves him at a distance from wisdom and from happiness—*His expectations:* because, neglecting the testimony of God concerning Jesus, he will be ready to look for some enthusiastical impulse, to produce the important change. Two evils, these, of no small consequence, in whomsoever they are found.

Further: This author himself, I think, must admit, that Satan laid the foundation of his kingdom among men, by the use of language replete with infernal falsehood. But, if so, it cannot be absurd to maintain, that the spiritual dominion of Christ, in the hearts of sinners, commences under the salutary operation of divine truth. If the father of lies, by words of deceit, without any previous physical influence on the mental powers, polluted the imagination, obscured the understanding, and corrupted the heart of Eve, when in her primitive state, and under a strong bias to obedience; which, I presume, this writer will acknowledge: why should he deny, that the Holy Spirit, by the word of truth, without any preparatory agency on the soul, enlightens the mind, impresses the conscience, and gives a new turn to the heart of one that is dead in sin?

That our first parents, in their innocent state, were under a powerful predilection for whatever was morally right, must be allowed; except we deny their being created in a state of complete rectitude: and that no divine agency upon their minds, or their wills, was employed to produce a compliance with Satan's temptation, must be granted; unless the Most Holy be impiously considered as the author of sin. The propensities of their nature, therefore, in favour of communion with God, and of obedience to him, we may justly conclude, were not less powerful than those in the hearts of their degenerate offspring are, to objects quite the reverse. Consequently, as the first inclination to evil in the human heart, when perfectly pure, was produced, without any previous physical influence, by the lie of Satan; we are led, by analogy, equally as by the language of Scripture, to consider the first holy tendency, in a heart that is totally corrupt, as produced by the truth of God, without any preparatory agency.

This argument from analogy is the more observable, as it arises from the only fact of the kind, that ever did, or ever will take place among men. It may be rendered more conclusive, however, by remarking, that though the Scriptures teach us to consider depravity as first produced in the holy hearts of our paradisaical progenitors, *merely* by the operation of Satan's falsehood, yet the same infallible writings lead us to conclude, that evangelical truth is only the *mean* of renewing depraved hearts, or of turning them to God.—Were it demonstrated, therefore, that the vigour of holy tendencies, in the pure nature of our original parents, was much less than that of depravity, in the hearts of their posterity; we might, nevertheless, adopt a mode of reasoning, repeatedly employed in the writings of Paul, and say, If the language of deceit, from the lying lips of Satan, without any previous influence, was capable of corrupting an holy heart, and of producing actual disobedience; *much more** is divine truth, in the hand of the Sacred Spirit, able to renew depraved hearts, and to produce a course of obedience.

To the preceding argument several things have been objected. For instance: 'If this reasoning be conclusive, the origin of evil, among men, is to be found in discrediting the word of God; and the origin of holiness, in believing it.' But this consequence is not just: for it is inconsistent with the

principle on which my argument proceeds. No: those opposite origins, according to my reasoning, are to be found in the destructive *influence* of Satan's idle lie, on the holy hearts of our first parents; and in the salutary *efficacy* of divine truth, on the depraved hearts of their degenerate offspring. Does Paul, when predicting the operation of pernicious falsehood, in the grand Romish apostasy, call it the ENERGY *of error*, or of *deceit?** So, when describing the excellence of the gospel, he denominates it *the* POWER OF GOD *to salvation.*†—Besides, whether the word of God be discredited by a creature that is perfectly pure, or believed by one that is totally corrupt, it is manifestly the effect of some cause: which cause must be considered as the origin of the good, or the evil, that proceeds from it.

Again: 'Were the reasoning valid, it would prove too much. For it would follow, that as the hearts of our progenitors were corrupted by moral suasion, without any supernatural influence attending it, so we, when regenerated, are to be considered as wrought upon merely in the same way:' which is, confessedly, a dangerous error. But, if this objection be pertinent, it will apply, in all its force, to a similar mode of reasoning which is used by Paul himself; when comparing and contrasting our criminal apostacy in Adam, with our merciful recovery by Jesus Christ. For thus he argues, *As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of One, the free gift came upon all men unto justification of life.—For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.** Here the objector, with equal plausibility, might thus reason and infer: As all the natural posterity of Adam were, by his first offence, independently of their knowing or believing any thing respecting the awful fact, involved in guilt, and fitted for eternal ruin; even so, through the perfect righteousness of Jesus Christ, all the elect, before they believe in him, or have the least acquaintance with his gospel, are completely justified, and prepared for everlasting life—And as, by the imputation of Adam's first offence, all his natural descendants, without the interference, more or less, of supernatural influence on their hearts, were constituted sinners, and became accursed; so, by the obedience of Jesus Christ imputed, shall all the redeemed, without faith, without the gospel, and without divine influence, be constituted righteous, and holy, and blessed for ever.—Thus, equally as in the case before us, might the objector proceed to convict the apostle's reasoning of a gross mistake, respecting the necessity of divine influence.

It is further objected, 'That nothing can become a motive to the human mind, unless the mind be susceptible of it. The most powerful motives, furnished by the gospel, are therefore no motives to an unregenerate mind. We can conceive of the influence of motives upon the mind, that is, of the word itself; but not of any additional energy being given to those motives, which they do not in themselves possess.' To which it may be replied, Motives, properly speaking, do not regard the *mind*, but the *will*. The province of divine truth, respecting the understanding, is to enlighten it; and respecting the will, to influence by motives.—It is readily granted, that the most powerful motives which are furnished by the gospel, have no salutary influence on the unregenerate heart, except in proportion as the truth is attended with a divine energy: and then it is *mighty through God*, to subdue the rebellious will—it is *the power of God*, to renew the carnal heart.

We cannot conceive of any additional energy being given to those motives that are contained in the word. But then we must lie under an equal incapacity of conceiving what is meant by that remarkable saying, *Our gospel came not unto you in word only, but also in power, and in the Holy Ghost.* For, had the gospel come to the very same persons, by the same preacher, and at the same time, *in word only*; though furnished with all its intrinsic motives to faith, and hope, and obedience, it would have produced, as is plain from the passage, neither faith, nor love; neither hope, nor holiness. What, then, could Paul intend by the gospel coming *in power, and in the Holy Ghost*; except, that its truth and its motives were brought home to the heart, by the energy of the Holy Spirit?

But the objection says, *We* CANNOT CONCEIVE *of any additianal energy being given to motives.* Of the peculiar *modus* of divine operation, by the truth, we are not able to form a clear conception; any more than we are, how, by speaking a word, our Lord raised Lazarus from the dead: the philosophical *modus* of divine agency, being a profound secret. But, respecting the *fact*, it is equally easy to conceive of the Holy Spirit giving energy to those

motives which are essential to the gospel, in renewing the heart; as it is to conceive of that divine Agent performing the same work, entirely without the use of means.

I said, *motives essential to the gospel.* For, motives to believe in Jesus, to love God, to obey his commands, and so on; constitute the very life and soul of the gospel. Nay, absolutely destitute of their respective motives, neither the precepts of divine authority, nor the promises of heavenly mercy, neither the denunciations of eternal justice, nor the proclamations of saving grace, can have any influence on the human heart. Because without motives, there is nothing in them, either to excite inclination, or provoke aversion; to produce hope, or awaken fear. In other words, there is nothing *to move the will.* But none of these motives are sufficient, independent of divine energy enforcing them, to give a holy turn to the depraved heart.

We cannot conceive of any ADDITIONAL ENERGY *being given to motives.* How, then, must we conceive of such effects being produced by the motives included in the declaration of Nathan to David, *Thou art the man?*—In the language of Jesus to Matthew, *Follow me?*—Or in his address to Zaccheus, *Come down; for to-day I must abide at thy house?* As, in these instances, which may serve as a specimen, the solemn declaration of the prophet, and the peremptory commands of Christ, could have no influence, detached from their motives, on the hearts of the persons addressed; so we must either suppose, that those motives were effectual, by their own *intrinsic force,* to the several ends designed; or, that they were attended with an *additional divine energy,* which rendered them successful. To maintain the former, would be, not only contrary to the Scripture, but also to the sentiments of the objector: and, to admit the latter, is giving up the argument.

Besides, were there any force in the objection, it would prove too much. For if 'we cannot conceive of any additional energy being given to motives,' in the *regeneration* of sinners; and thence conclude, that divine truth is not concerned in effecting the salutary change; we must be equally at a loss to conceive of the same truth being any way concerned in the *edification* of believers, and equally renounce the thought. Whereas, the objector, I presume, will nevertheless admit, that the motives contained in evangelical truth are the *grand mean* of a Christian's growth in grace: even while, with myself, he absolutely disclaim the thought of those motives being effectual to that end, without an additional energy attending them.

Once more, and I dismiss the point under consideration. To maintain that God performs the work of regeneration by a merely physical energy, or entirely without the use of means, is not analogous to the general course of divine operation, in either the natural, or the moral world. For, are we not led, by the sacred Scripture, by the history of Providence, and by our own observation, to conclude, That, in both the material and the intellectual system, God works *by means*, and that, according to a settled order of divine administration?—To consider him, therefore, as renewing the depraved heart of a moral agent, absolutely without the use of moral means, would be to represent the Great Unchangeable as departing from the established course of Providence, and as performing a miracle, whenever a sinner is born again. Must we class regeneration, then, among the *miraculous* works of God? By no means: because it is essential to a miracle, that it be an *uncommon* event; and that it be contrary to the *established mode* of divine operation in the course of Providence.—But these ideas will not apply to the case before us. For, whether the eternal Sovereign, in the work of regeneration, operate by, or without the use of means; it must be admitted, that the work itself is *frequently* performed—performed, we trust, on many of our fellow-creatures, in one part of the world or another, every day. Nor will it be either denied or doubted, by those with whom I am here concerned, that regeneration *always was*, and always *will be*, to the end of time, effected without the use of means.—On the hypothesis opposed, therefore, though the agency of God in renewing the hearts of men, be specifically different from that in the material system, in the moral world, and, with regard to all other cases, in the œconomy of Grace itself; yet, the mode of divine operation in regenerating sinners, is uniformly the same, from the beginning to the end of time: and, consequently, the work of regeneration is not miraculous.

Now, a theological tenet, respecting the agency of God in a single instance pertaining to the œconomy of grace, which stands opposed, not only to the express language of Scripture, understood in its natural and obvious import; but also, to the

established mode of divine operation, in all other instances of that œconomy—in the moral world—and in the material system, necessarily requires very powerful support, in order to obtain deserved credit. From what source, however, that support can be derived, I am entirely ignorant.—To combat the sentiment for which I argue, by starting a few difficulties arising from speculations of a metaphysical kind, is not sufficient. Nor does it avail to plead scriptural expressions, incidentally used by inspired writers, when the subject of which they speak is not regeneration. Because, in those divine sayings, to which we chiefly appeal, the apostles not only use language expressly to our purpose: but they evidently had the work of regeneration in view: and, consequently, those very passages are to be considered as the *proper seat* of the doctrine, respecting the particular point in dispute.

Yes; as none can deny that, in various passages of Scripture, the work of regeneration is expressly ascribed to the instrumentality of the word; and as the exceptions to our argument founded on that ascription, either beg the question, or put a new sense on the terms *begotten*, and *born again:* so those passages themselves, detached from every other consideration, involve a complete answer to every objection that has come under our notice.—For what apostolic assertions, equally concise, could have been more directly, or more expressly in our favour, than the following? *I have begotten you* THROUGH THE GOSPEL—*Of his own will begat he us* WITH THE WORD OF TRUTH—*Born again*—BY THE WORD OF GOD.—It is worthy to be remarked, that our argument here is founded—not on a single and solitary text; not on expressions incidently used, by the sacred writers, when the work of regeneration was far from their thoughts; nor yet on passages of the parabolical kind;—but, on various texts—in different connections—respectively recorded by three apostles—in an argumentative manner—and when they had the work of regeneration directly in view; as the reader may soon perceive, by consulting the several contexts.*—Whence, then,—I appeal to candour and to common sense—whence, then, if not from apostolic testimony so circumstanced, can we hope to learn, with certainty, what was the doctrine of the apostles, either on this, or any other subject?

Owen Vol. 1, pp 263?

Owen, Gospel

2. The great work of the Holy Ghost in the dispensation and *ministration of the gospel*, unto all the ends of it, is another evidence unto the same purpose.[1] Hence, the gospel itself is called "The ministration of the Spirit," 2 Cor. iii. 8, in opposition to that of the law, which is called the ministration of the letter and of condemnation. Διακονία τοῦ Πνεύματος, the "ministry of the Spirit," is either that ministry which the Spirit makes effectual, or that ministry whereby the Spirit in his gifts and graces is communicated unto men. And this is that which gives unto the ministry of the gospel both its glory and its efficacy. Take away the Spirit from the gospel and you render it a dead letter, and leave the New Testament of no more use unto Christians than the Old Testament is of unto the Jews. It is therefore a mischievous imagination, proceeding from ignorance, blindness, and unbelief, that there is no more in the gospel but what is contained under any other doctrine or declaration of truth,—that it is nothing but a book for men to exercise their reason in and upon, and to improve the things of it by the same faculty: for this is to separate the Spirit, or the dispensation of the Spirit, from it, which is in truth to destroy it; and therewith is the covenant of God rejected, which is, that his word and Spirit shall go together, Isa. lix. 21. We shall, therefore, God assisting, manifest in our progress that the whole ministry of the gospel, the whole use and efficacy of it, do depend on that ministration of the Spirit wherewith, according to the promise of God, it is accompanied. If, therefore, we have any concernment in, or have ever received any benefit by, the gospel, or the ministration of it, we have a signal duty lying before us in the matter in hand.

Calvin 1 Cor. IV

For in Christ.—Here we have the reason why he alone ought to be esteemed as the *father* of the Corinthian Church – because he had *begotten* it. And truly it is in most appropriate terms that he here describes spiritual generation, when he says that he has *begotten them in Christ*, who alone is the life of the soul, and makes the gospel the formal cause. Let us observe, then, that we are *then* in the sight of God truly *begotten*, when we are ingrafted into Christ, out of whom there will be found nothing but death, and that this is effected by means of *the gospel*, because, while we are by nature flesh and hay, the word of God, as Peter (1 Peter i. 24, 25) teaches from Isaiah, (xl. 6,7, 8,) is *the incorruptible seed* by which we are renewed to eternal life. Take away the gospel, and we will all remain accursed and dead in the sight of God. That same word by which we are *begotten* is afterwards *milk* to us for nourishing us, and it is also *solid food* to sustain us for ever.

Should any one bring forward this objection, "As new sons are *begotten* to God in the Church every day, why does Paul say that those who succeeded him were not *fathers?*" the answer is easy – that he is here speaking of the *commencement* of the Church. For although many had been *begotten* by the ministry of others, this honour remained to Paul untouched – that he had founded the Corinthian Church. Should any one, again, ask, "Ought not all pastors to be reckoned *fathers*, and if so, why does Paul deprive all others of this title, so as to claim it for himself exclusively?" I answer – "He speaks here comparatively." Hence, however the title of *fathers* might be applicable to them in other respects, yet in respect of Paul, they were merely *instructors*. We must also keep in mind what I touched upon a little ago, that he is not speaking of all, (for as to those who were like himself, as, for example, Apollos, Silvanus, and Timotheus, who aimed at nothing but the advancement of Christ's kingdom, he would have had no objection to their being so named, and having the highest honour assigned to them,) but is reproving those who, by a misdirected ambition, transferred to themselves the glory that belonged to another. Of this sort were those who robbed Paul of the honour that was due to him, that they might set themselves off in his spoils.

And, truly, the condition of the Church universal at this day is the same as that of the Corinthian Church was at that time. For how few are there that love the Churches with a *fatherly*, that is to say, a disinterested affection, and lay themselves out to promote their welfare! Meanwhile, there are very many *pedagogues*, who give out their services as hirelings, in such a manner as to discharge as it were a mere temporary office, and in the meantime hold the people in subjection and admiration. At the same time, even in that case it is well when there are many *pedagogues*, who do good, at least, to some extent by teaching, and do not destroy the Church by the corruption of false doctrine. For my part, when I complain of the multitude of *pedagogues*, I do not refer to Popish priests, (for I would not do them the honour of reckoning them in that number,) but those who, while agreeing with us in doctrine, employ themselves in taking care of their own affairs, rather than those of Christ. We all, it is true, wish to be reckoned *fathers*, and require from others the obedience of sons, but where is the man to be found who acts in such a manner as to show that he is a *father?*

There remains another question of greater difficulty: As Christ forbids us to *call any one father upon earth, because we have one Father in heaven*, (Matt. xxiii. 9,) how does Paul dare to take to himself the name of *father?* I answer, that, properly speaking, God alone is the Father, not merely of our soul, but also of our flesh. As, however, in so far as concerns the body, he communicates the honour of his paternal name to those to whom he gives offspring, while, as to souls, he reserves to himself exclusively the right and title of Father, I confess that, on this account, he is called in a peculiar sense *the Father of spirits*, and is distinguished from earthly *fathers*, as the Apostle speaks in Hebrews xii. 9. As, however, notwithstanding that it is he alone who, by his own influence, begets souls, and regenerates and quickens them, he makes use of the ministry of his servants for this purpose, there is no harm in their being called *fathers*, in respect of this ministry, as this does not in any degree detract from the honour of God. The word, as I have said, is the spiritual seed. God alone by means of it regenerates our souls by his influence, but, at the same time, he does not exclude the efforts of ministers. If, therefore, you attentively consider, what God accomplishes by himself, and what he designs to be accomplished by ministers, you will easily understand in what sense he alone is worthy of the name of *father*, and how far this name is applicable to his ministers, without any infringement upon his rights.

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FIRST, in reference unto the work of regeneration itself, *positively* considered, we may observe, that ordinarily there are certain *previous* and preparatory works, or workings in and upon the souls of men, that are antecedent and *dispositive* unto it. But yet regeneration doth not consist in them, nor can it be educed out of them. This is, for the substance of it, the position of the divines of the church of England at the synod of Dort, two whereof died bishops, and others of them were dignified in the hierarchy. I mention it, that those by whom these things are despised may a little consider whose ashes they trample on and scorn. Lawful, doubtless, it is for any man, on just grounds, to dissent from their judgments and determinations;[1] but to do it with an imputation of folly, with derision, contempt, scorn, and scoffing, at what they believed and taught, becometh only a generation of new divines amongst us. But to return; I speak in this position only of them that are adult, and not converted until they have made use of the means of grace in and by their own reasons and understandings; and the dispositions I intend are only *materially* so, not such as contain grace of the same nature as is regeneration itself. A *material disposition* is that which disposeth and some way maketh a subject fit for the reception of that which shall be communicated, added, or infused into it as its form. So wood by dryness and a due composure is made fit and ready to admit of firing, or continual fire. A *formal disposition* is where one degree of the same kind disposeth the subject unto farther degrees of it; as the morning light, which is of the same kind, disposeth the air to the reception of the full light of the sun. The former we allow here, not the latter. Thus, in natural generation there are sundry dispositions of the matter before the form is introduced. So the body of Adam was formed before the rational soul was breathed into it; and Ezekiel's bones came together with a noise and shaking before the breath of life entered into them.

I shall in this place give only a summary account of this *preparatory work*, because in the close of these discourses I shall handle it practically and more at large. Wherefore what I have here to offer concerning it shall be reduced unto the ensuing observations:—

First, There are some things required of us in a way of duty in order unto our regeneration, which are so in the *power of our own natural abilities* as that nothing but corrupt prejudices and stubor wrought in them, they do actually, by virtue thereof, "fear the LORD and walk in his ways;" for so it is affirmed in the testimonies produced: and no more is required thereunto, as nothing less will effect it. There must, therefore, be in this new heart thus given us a principle of all holy obedience unto God: the creating of which principle in us is our conversion to him; for God doth convert us, and we are converted. And how is this new heart communicated unto us? "I will," saith God, "give them a new heart." "That is, it may be, he will do what is to be done on his part that they may have it; but we may refuse his assistance, and go without it." No; saith he, "I will put a new spirit within them;" which expression is capable of no such limitation or condition. And to make it more plain yet, he affirms that he "will write his law in our hearts." It is confessed that this is spoken with respect unto his writing of the law of old in the tables of stone. As, then, he wrote the letter of the law in the tables of stone, so that thereon and thereby they were actually engraven therein; so by writing the law, that is, the matter and substance of it, in our hearts, it is as really fixed therein as the letter of it was of old in the tables of stone. And this can be no otherwise but in *a principle of obedience* and love unto it, which is actually wrought of God in us. And the aids or assistances which some men grant that are left unto the power of our own wills to use or not to use, have no analogy with the writing of the law in tables of

stone. And the end of the work of God described is not a power to obey, which may be exerted or not; but it is actual obedience in conversion, and all the fruits of it. And if God do not in these promises declare a real efficiency of internal grace, taking away all repugnancy of nature unto conversion, curing its depravation actually and effectually, and communicating infallibly a principle of scriptural obedience, I know not in what words such a work may be expressed. And whatever is excepted as to the suspending of the efficacy of this work upon conditions in ourselves, it falls immediately into gross and sensible contradictions. An especial instance of this work we have, Acts xvi. 14.

A third argument is taken from the state and condition of men by nature, before described; for it is such as that no man can be delivered from it, but by that powerful, internal, effectual grace which we plead for, such as wherein the mind and will of man can act nothing in or towards conversion to God but as they are acted by grace. The reason why some despise, some oppose, some deride the work of the Spirit of God in our regeneration or conversion, or fancy it to be only an outward ceremony, or a moral change of life and conversation, is, their ignorance of the corrupted and depraved estate of the souls of men, in their minds, wills, and affections, by nature; for if it be such as we have described,—that is, such as in the Scripture it is represented to be,—they cannot be so brutish as once to imagine that it may be cured, or that men may be delivered from it, without any other aid but that of those rational considerations which some would have to be the only means of our conversion to God. We shall therefore, inquire what that grace is, and what it must be, whereby we are delivered from it:—

1. It is called a *vivification* or quickening. We are by nature "dead in trespasses and sins," as hath been proved, and the nature of that death at large explained. In our deliverance from thence, we are said to be "quickened," Eph. ii. 5. Though dead, we "hear the voice of the Son of God, and live," John v. 25; being made "alive unto God through Jesus Christ," Rom. vi. 11. Now, no such work can be wrought in us but by an effectual communication of a principle of spiritual life; and nothing else will deliver us. Some think to evade the power of this argument by saying that "all these expressions are metaphorical, and arguings from them are but fulsome metaphors:" and it is well if the whole gospel be not a metaphor unto them. But if there be not an impotency in us by nature unto all acts of spiritual life, like that which is in a dead man unto the acts of life natural; if there be not an alike power of God required unto our deliverance from that condition, and the working in us a principle of spiritual obedience, as is required unto the raising of him that is dead,—they may as well say that the Scripture speaks not truly as that it speaks metaphorically. And that it is almighty power, the "exceeding greatness of God's power," that is put forth and exercised herein, we have proved from Eph. i. 19, 20; Col. ii. 12, 13; 2 Thess. i. 11; 2 Pet. i. 3. And what do these men intend by this quickening, this raising us from the dead by the power of God? A persuasion of our minds by rational motives taken from the word, and the things contained in it! But was there ever heard such a monstrous expression, if there be nothing else in it? What could the holy writers intend by calling such a work as this by a "quickening of them who were dead in trespasses and sins through the mighty power of God," unless it were, by a noise of insignificant words, to draw us off from a right understanding of what is intended? And it is well if some are not of that mind.

[1.] He is said to give us an understanding: 1 John v. 20, "The Son of God is come, and hath given us an understanding, that we may know him that is true;" which he doth by his Spirit. Man by sin is become like the "beasts that perish, which have no understanding," Ps. xlix. 12, 20. Men have not lost their natural intellective faculty or reason absolutely. It is continued unto them, with the free though impaired use of it, in things natural and civil. And it hath an advance in sin; men are "wise to do evil:"[1] but it is lost as to the especial use of it in the saving knowledge of God and his will, "To do good they have no knowledge," Jer. iv. 22; for naturally, "there is none that understandeth, there is none that seeketh after God," Rom. iii. 11. It is corrupted not so much in the root and principle of its actings, as with respect unto their proper object, term, and end. Wherefore, although this giving of an understanding be not the creating in us anew of that natural faculty, yet it is that gracious work in it without which that faculty in us, as depraved, will no more enable us to know God savingly than if we had none at all. The grace, therefore, here asserted in the giving of an understanding is the causing of our natural understandings to understand savingly. This David prays for: Ps. cxix. 34, "Give me understanding, and I shall keep thy law." The whole work is expressed by the apostle, Eph. i. 17, 18, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being opened; that ye may know what is the hope of his calling," etc. That "the Spirit of wisdom and revelation" is the Spirit of God working those effects in us, we have before evinced. And it is plain that the "revelation" here intended is *subjective*, in enabling us to apprehend what is revealed, and not *objective*, in new revelations, which the apostle prayed not that they might receive. And this is farther evidenced by the ensuing description of it: "The eyes of your understanding being opened." There is an eye in the understanding of man,—that is, the natural power and ability that is in it to discern spiritual things. But this eye is sometimes said to be "blind," sometimes to be "darkness," sometimes to be "shut" or closed; and nothing but the impotency of our minds to know God savingly, or discern things spiritually when proposed unto us, can be intended thereby. It is the work of the Spirit of grace to open this eye,[1] Luke iv. 18; Acts xxvi. 18; and this is by the powerful, effectual removal of that depravation of our minds, with all its effects, which we before described. And how are we made partakers thereof? It is of the gift of God, freely and effectually working it: for, first, he "giveth us the Spirit of wisdom and revelation" to that end; and, secondly, works the thing itself in us. He "giveth us a heart to know him," Jer. xxiv. 7, without which we cannot so do, or he would not himself undertake to work it in us for that end. There is, therefore, an effectual, powerful, creating act of the Holy Spirit put forth in the minds of men in their conversion unto God, enabling them spiritually to discern spiritual things; wherein the seed and substance of divine faith is contained.

[2.] This is called the *renovation of our minds:* "Renewed in the spirit of your mind," Eph. iv. 23; which is the same with being "renewed in knowledge," Col. iii. 10. And this renovation of our minds hath in it a transforming power to change the whole soul into an obediential frame towards God, Rom. xii. 2. And the work of renewing our minds is peculiarly ascribed unto the Holy Spirit: Tit. iii. 5, "The renewing of the Holy Ghost." Some men seem to fancy, yea, do declare, that there is no such depravation in or of the mind of man, but that he is able, by the use of his reason, to apprehend, receive, and discern those truths of the gospel which are objectively proposed unto it. But of the use of reason in these matters, and its ability to discern and judge of the sense of propositions and force of inferences in things of religion, we shall treat afterward. At present, I only inquire whether men unregenerate be of themselves able spiritually to discern spiritual things when they are proposed unto them in the dispensation of the gospel, so as their knowledge may be saving in and unto themselves, and acceptable unto God in Christ, and that without any especial, internal, effectual work of the Holy Spirit of grace in them and upon them? If they say they are, as they

plainly plead them to be, and will not content themselves with an ascription unto them of that notional, doctrinal knowledge which none deny them to be capable of, I desire to know to what purpose are they said to be "renewed by the Holy Ghost?" to what purpose are all those gracious actings of God in them before recounted? He that shall consider what, on the one hand, the Scripture teacheth us concerning the blindness, darkness, impotency of our minds, with respect unto spiritual things, when proposed unto us, as in the state of nature; and, on the other, what it affirms concerning the work of the Holy Ghost in their renovation and change, in giving them new power, new ability, a new, active understanding,—will not be much moved with the groundless, confident, unproved dictates of some concerning the power of reason in itself to apprehend and discern religious things, so far as we are required in a way of duty. This is all one as if they should say, that if the sun shine clear and bright, every blind man is able to see.

God herein is said to communicate a *light* unto our minds, and that so as that we shall see by it, or perceive by it, the things proposed unto us in the gospel usefully and savingly: 2 Cor. iv. 6, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Did God no otherwise work on the minds of men but by an *external, objective proposal* of truth unto them, to what purpose doth the apostle mention the almighty act of creating power which he put forth and exercised in the first production of natural light out of darkness? What allusion is there between that work and the doctrinal proposal of truth to the minds of men? It is, therefore, a confidence not to be contended with, if any will deny that the act of God in *the spiritual illumination of our minds* be of the same nature, as to efficacy and efficiency, with that whereby he created light at the beginning of all things. And because the effect produced in us is called "light," the act itself is described by "shining:" "God hath shined in our hearts,"—that is, our minds. So he conveys light unto them by an act of omnipotent efficiency. And as that which is so wrought in our minds is called "light," so the apostle, leaving his metaphor, plainly declares what he intends thereby,—namely, the actual "knowledge of the glory of God in the face of Jesus Christ;" that is, as God is revealed in Christ by the gospel, as he declares, verse 4. Having, therefore, first, compared the mind of man by nature, with respect unto a power of discerning spiritual things, to the state of all things under darkness before the creation of light; and, secondly, the powerful working of God in illumination unto the act of his omnipotency in the production or creation of light natural,—he ascribes our ability to know, and our actual knowledge of God in Christ, unto his real efficiency and operation. And these things in part direct us towards an apprehension of that work of the Holy Spirit upon the minds of men in their conversion unto God whereby their depravation is cured, and without which it will not so be. By this means, and no otherwise, do we who were "darkness" become "light in the Lord," or come to know God in Christ savingly, looking into and discerning spiritual things with a proper intuitive sight, whereby all the other faculties of our souls are guided and influenced unto the obedience of faith.

2. The work itself wrought is our *regeneration*. I have proved before that this consists in a new, spiritual, supernatural, vital principle or habit of grace, infused into the soul, the mind, will, and affections, by the power of the Holy Spirit, disposing and enabling them in whom it is unto spiritual, supernatural, vital acts of faith and obedience. Some men seem to be inclined to deny all habits of grace. And on such a supposition, a man is no longer a believer than he is in the actual exercise of faith; for there is nothing in him from whence he should be so denominated. But this would plainly overthrow the covenant of God, and all the grace of it. Others expressly deny all gracious, supernatural, infused habits, though they may grant such as are or may be acquired by the frequent acts of those graces or virtues whereof they are the habits. But the Scripture giveth us another description of this work of regeneration, for it consists in the renovation of the image of God in us: Eph. iv. 23, 24, "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness." That Adam in innocency had a supernatural ability of living unto God habitually residing in him is generally acknowledged; and although it were easy for us to prove that whereas he was made for a supernatural end,—namely, to live to God, and to come to the enjoyment of him,—it was utterly impossible that he should answer it or comply with it by the mere strength of his natural faculties, had they not been endued with a supernatural ability, which, with respect unto that end, was created with them and in them, yet we will not contend about terms. Let it be granted that he was created in the image of God, and that he had an ability to fulfil all God's commands, and that in himself, and no more shall be desired. This was lost by the fall. When this is by any denied, it shall be proved. In our regeneration, there is a renovation of this image of God in us: "Renewed in the spirit of your mind." And it is renewed in us by a creating act of almighty power: "Which after God," or according to his likeness, "is created in righteousness and true holiness." There is, therefore, in it an implantation of a new principle of spiritual life, of a life unto God in repentance, faith, and obedience, or universal holiness, according to gospel truth, or the truth which came by Jesus Christ, John i. 17. And the effect of this work is called "spirit:" John iii. 6, "That which is born of the Spirit is spirit." It is the Spirit of God of whom we are born; that is, our new life is wrought in us by his efficiency. And that which in us is so born of him is spirit; not the natural faculties of our souls,—they are once created, once born, and no more,—but a new principle of spiritual obedience, whereby we live unto God. And this is the product of the internal immediate efficiency of grace.

This will the better appear if we consider the faculties of the soul distinctly, and what is the especial work of the Holy Spirit upon them in our regeneration or conversion to God:—

(1.) The leading, conducting faculty of the soul is the *mind* or understanding. Now, this is corrupted and vitiated by the fall; and how it continues depraved in the state of nature hath been declared before. The sum is, that it is not able to discern spiritual things in a spiritual manner; for it is possessed with spiritual blindness or darkness, and is filled with enmity against God and his law, esteeming the things of the gospel to be foolishness; because it is alienated from the life of God through the ignorance that is in it. We must, therefore, inquire what is the work of the Holy Spirit on our minds in turning of us to God, whereby this depravation is removed and this vicious state cured, whereby we come to see and discern spiritual things in a spiritual manner, that we may savingly know God and his mind as revealed in and by Jesus Christ. And this is several ways declared in the Scripture:—

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(2.) It is principally with respect unto the *will* and its *depravation* by nature that we are said to be *dead in sin*. And herein is seated that peculiar obstinacy, whence it is that no unregenerate person doth or can answer his own convictions, or walk up unto his light in obedience. For the will may be considered two ways:—first, As a rational, vital faculty of our souls; secondly, As a free principle,[1] freedom being of its essence or nature. This, therefore, in our conversion to God, is renewed by the Holy Ghost, and that by an effectual implantation in it of a principle of spiritual life and holiness in the room of that original righteousness which it lost by the fall. That he doth so is proved by all the testimonies before insisted on:—First, This is its renovation as it is a rational, vital faculty; and of this vivification see before. Secondly, As it is a free principle, it is determined unto its acts in this case by the powerful operation of the Holy Ghost, without the least impeachment of its liberty or freedom; as hath been declared. And that this is so might be fully evinced, as by others so by the ensuing arguments; for if the Holy Ghost do not work immediately and effectually upon the will, producing and creating in it a principle of faith and obedience, infallibly determining it in its free acts, then is all the glory of our conversion to be ascribed unto ourselves, and we make ourselves therein, by the obediential actings of our own free will, to differ from others who do not so comply with the grace of God; which is denied by the apostle, 1 Cor. iv. 7. Neither can any purpose of God concerning the conversion of any one soul be certain and determinate, seeing after he hath done all that is to be done, or can be done towards it, the will, remaining undetermined, may not be converted, contrary to those testimonies of our Saviour, Matt. xi. 25, 26; John vi. 37; Rom. viii. 29. Neither can there be an original infallibility in the promises of God made to Jesus Christ concerning the multitudes that should believe in him, seeing it is possible no one may so do, if it depend on the undetermined liberty of their wills whether they will or no. And then, also, must salvation of necessity

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be "of him that willeth, and of him that runneth," and not "of God, that showeth mercy on whom he will have mercy," contrary to the apostle, Rom. ix. 15, 16. And the whole efficacy of the grace of God is made thereby to depend on the wills of men; which is not consistent with our being the "workmanship of God, created in Christ Jesus unto good works," Eph. ii. 10. Nor, on this supposition, do men know what they pray for, when they pray for their own or other men's conversion to God; as hath been before declared. There is, therefore, necessary such a work of the Holy Spirit upon our wills as may cure and take away the depravation of them before described, freeing us from the state of spiritual death, causing us to live unto God, and determining them in and unto the acts of faith and obedience. And this he doth whilst and as he makes us new creatures, quickens us who are dead in trespasses and sins, gives us a new heart and puts a new spirit within us, writes his law in our hearts, that we may do the mind of God and walk in his ways, worketh in us to will and to do, making them who were unwilling and obstinate to become willing and obedient, and that freely and of choice.

(3.) In like manner a prevailing *love* is implanted upon the affections by the Spirit of grace, causing the soul with delight and complacency to cleave to God and his ways. This removes and takes away the enmity before described, with the effects of it: Deut. xxx. 6, "The LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." This circumcision of the heart consists in the "putting off the body of the sins of the flesh," as the apostle speaks, Col. ii. 11. He "crucifies the flesh, with the affections and lusts" thereof. Some men are inclined to think that all the depravation of our nature consists in that of the sensitive part of the soul, or our affections; the vanity and folly of which opinion hath been before discovered. Yet it is not denied but that *the affections are signally depraved*, so that by them principally the mind and will do act those lusts that are peculiarly seated in them, or by them do act according to their perverse and corrupt inclinations, Gal. v. 24; James i. 14, 15. Wherefore, in the circumcision of our hearts, wherein the flesh, with the lusts, affections, and deeds thereof, is crucified by the Spirit, he takes from them their enmity, carnal prejudices, and depraved inclinations, really though not absolutely and perfectly; and instead of them he fills us with *holy spiritual love, joy, fear, and delight*, not changing the being of our affections, but sanctifying and guiding them by the principle of saving light and knowledge before described, and uniting them unto their proper object in a due manner.

From what hath been spoken in this third argument, it is evident that the Holy Spirit, designing the regeneration or conversion of the souls of men, worketh therein effectually, powerfully, and irresistibly; which was proposed unto confirmation.

From the whole it appears that our *regeneration* is a work of the Spirit of God, and that not any *act of our own*, which is only so, is intended thereby.[1] I say it is not *so our own* as by outward helps and assistance to be educed out of the principles of our natures. And herein is the Scripture express; for, mentioning this work directly with respect unto its cause, and the manner of its operation in the effecting of it, it assigns it positively unto God or his Spirit: 1 Pet. i. 3, "God, according to his abundant mercy, hath begotten us again." James i. 18, "Of his own will begat he us with the word of truth." John iii. 5, 6, 8, "Born of the Spirit." 1 John iii. 9, "Born of God." And, on the other hand, it excludes the will of man from any *active interest* herein; I mean, as to the first beginning of it: 1 Pet. i. 23, "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." John i. 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." See Matt. xvi. 17; Tit. iii. 5; Eph. ii. 9, 10. It is, therefore, incumbent on them who plead for the active interest of the will of man in regeneration to produce some testimonies of Scripture where it is assigned unto it, as the effect unto its proper cause. Where is it said that a man is born again or begotten anew by himself? And if it be granted,—as it must be so, unless violence be offered not only to the Scripture but to reason and common sense,—that whatever be our duty and power herein, yet these expressions must denote an act of God, and not ours, the substance of what we contend for is granted, as we shall be ready at any time to demonstrate. It is true, God doth command us to circumcise our hearts and to make them new: but he doth therein declare our *duty*, not our *power*; for himself promiseth to work in us what he requireth of us. And that power which we have and do exercise in the progress of this work, in sanctification and holiness, proceeds from the *infused principle* which we receive in our regeneration; for all which ends we ought to pray for Him, according to the example of holy men of old.[1]

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Secondly, Regeneration by the Holy Spirit is the *same work*, for the *kind* of it, and wrought by the same power of the Spirit in all that are regenerate, or ever were, or shall be so, from the beginning of the world unto the end thereof. Great variety there is in the application of the outward means which the Holy Spirit is pleased to use and make effectual towards the accomplishment of this great work; nor can the ways and manner hereof be reduced unto any certain order, for the Spirit worketh how and when he pleaseth, following the sole rule of his own will and wisdom. Mostly, God makes use of the preaching of the word; thence called "the ingrafted word, which is able to save our souls," James i. 21; and the "incorruptible seed," by which we are "born again," 1 Pet. i. 23. Sometimes it is wrought without it; as in all those who are regenerate before they come to the use of reason, or in their infancy. Sometimes men are called, and so regenerate, in an extraordinary manner; as was Paul. But mostly they are so in and by the use of ordinary means, instituted, blessed, and sanctified of God to that end and purpose.

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1. As to the nature of this *moral suasion*, two things may be considered:—(1.) The *means*, instrument, and matter of it, and this is the word of God; the word of God, or the Scripture, in the doctrinal instructions, precepts, promises, and threatenings of it. This is that, and this is that alone, whereby we are commanded, pressed, persuaded, to turn ourselves and live to God. And herein we comprise the whole, both the law and the gospel, with all the divine truths contained in them, as severally respecting the especial ends whereunto they are designed; for although they are distinctly and peculiarly suited to produce distinct effects on the minds of men, yet they all jointly tend unto the general end of guiding men how to live unto God, and to obtain the enjoyment of him. As for those documents and instructions which men have concerning the will of God, and the obedience which he requires of them from the light of nature, with the works of creation and providence, I shall not here take them into consideration: for either they are solitary, or without any superaddition of instructive light by revelation, and then I utterly deny them to be a sufficient outward means of the conversion of any one soul; or they may be considered as improved by the written word as dispensed unto men, and so they are comprised under it, and need not to be considered apart. We will, therefore, suppose that those unto whom the word is declared have antecedaneously thereunto all the help which the light of nature will afford.

(2.) The *principal way* of the *application* of this means to produce its effect on the souls of men is the *ministry of the church*. God hath appointed the ministry for the application of the word unto the minds and consciences of men for their instruction and conversion. And concerning this we may observe two things:—[1.] That the word of God, thus dispensed by the ministry of the church, is the only ordinary outward means which the Holy Ghost maketh use of in the regeneration of the adult unto whom it is preached. [2.] That it is every way sufficient in its own kind,—that is, as an outward means; for the revelation which is made of God and his mind thereby is sufficient to teach men all that is needful for them to believe and do that they may be converted unto God, and yield him the obedience that he requires. Hence two things do ensue:—

1*st*. That the *use of those means* unto men in the state of sin, if they are not complied withal, is sufficient, on the grounds before laid down, to leave them by whom they are rejected inexcusable: so Isa. v. 3–5; Prov. xxix. 1; 2 Chron. xxxvi. 14–16.

2*d*. That the effect of regeneration or conversion unto God is assigned unto the *preaching of the word*, because of its efficacy thereunto in its own kind and way, as the outward means thereof, 1 Cor. iv. 15; James i. 18; 1 Pet. i. 23.

Fourthly, That the work of the Spirit of God in regenerating the souls of men is diligently to be inquired into by the *preachers of the gospel*, and all to whom the word is dispensed. For the former sort, there is a peculiar reason for their attendance unto this duty; for they are used and employed in the work itself by the Spirit of God, and are by him made instrumental for the effecting of this new birth and life. So the apostle Paul styles himself the father of them who were converted to God or regenerated through the word of his ministry: 1 Cor. iv. 15, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He was used in the ministry of the word for their regeneration, and therefore was their spiritual father, and he only, though the work was afterward carried on by others. And if men are fathers in the gospel to no more than are converted unto God by their personal ministry, it will be no advantage unto any one day to have assumed that title, when it hath had no foundation in that work as to its effectual success. So, speaking of Onesimus, who was converted by him in prison, he calls him "his son, whom he had begotten in his bonds," Philem. 10. And this he declared to have been prescribed unto him as the principal end of his ministry, in the commission he had for preaching the gospel, Acts xxvi. 17, 18. Christ said unto him, "I send thee unto the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God;" which is a description of the work under consideration. And this is the principal end of our ministry also. Now, certainly it is the duty of ministers to understand the work about which they are employed, as far as they are able, that they may not work in the dark and fight uncertainly, as men beating the air. What the Scripture hath revealed concerning it, as to its nature and the manner of its operation, as to its causes, effects, fruits, evidences, they ought diligently to inquire into. To be spiritually skilled therein is one of the principal furnishments of any for the work of the ministry, without which they will never be able to divide the word aright, nor show themselves workmen that need not be ashamed. Yet it is scarcely imaginable with what rage and perversity of spirit, with what scornful expressions, this whole work is traduced and exposed to contempt. Those who have laboured herein are said "to prescribe long and tedious trains of conversion, to set down nice and subtile processes of regeneration, to fill people's heads with innumerable swarms of superstitious fears and scruples about the due degrees of godly sorrow, and the certain symptoms of a thorough humiliation,"[1] pp. 306, 307. Could any mistake be charged on particular persons in these things, or the prescribing of rules about conversion to God and regeneration that are not warranted by the word of truth, it were not amiss to reflect upon them and refute them; but the intention of these expressions is evident, and the reproach in them is cast upon the work of God itself: and I must profess that I believe the degeneracy from the truth and power of Christian religion, the ignorance of the principal doctrines of the gospel, and that scorn which is cast, in these and the like expressions, on the grace of our Lord Jesus Christ, by such as not only profess themselves to be ministers, but of a higher degree than ordinary, will be sadly ominous unto the whole state of the reformed church amongst us, if not timely repressed and corrected. But what at present I affirm in this matter is,—1. That it is a duty indispensably incumbent on all ministers of the gospel to acquaint themselves thoroughly with the nature of this work, that they may be able to comply with the will of God and grace of the Spirit in the effecting and accomplishment of it upon the souls of them unto whom they dispense the word. Neither, without some competent knowledge hereof, can they discharge *any one part* of their duty and office in a right manner. If all that hear them are born dead in trespasses and sins, if they are appointed of God to be the instruments of their regeneration, it is a madness, which must one day be accounted for, to neglect a sedulous inquiry into the nature of this work, and the means whereby it is wrought.

Zanchy, Absolute Predestination – Toplady's works, p. 704 (preaching)

But to come closer still. That absolute predestination does not set aside nor render superfluous the use of preaching, exhortation, &c., we prove from the examples of Christ himself and his apostles, who all taught and insisted upon the article of predestination, and yet took every opportunity of preaching to sinners, and enforced their ministry with proper rebukes, invitations, and exhortations, as occasion required.—Though they shewed unanswerably that salvation is the free gift of God, and lies entirely at his sovereign disposal; that men can, of themselves, do nothing spiritually good; and that it is God who, of his own pleasure, works in them both to will and to do; yet they did not neglect to address their auditors as beings possessed of reason and conscience, nor omitted to remind them of their duties as such, but shewed them their sin and danger by nature, and laid before them the appointed way and method of salvation, as exhibited in the gospel. Our Saviour himself expressly and *in terminis* assures us, that no man can come to him except the Father draw him; and yet he says, Come unto me all ye that labour, &c. St. Peter, in the 2d of Acts, told the Jews that they had fulfilled the determinate counsel and foreknowledge of God in putting the Messiah to death, and yet sharply rebukes them for it. St. Paul declares, It is not of him that willeth, nor of him that runneth; and yet exhorts the Corinthians so to run as to obtain the prize. He assures us, Rom viii., that we know not what to pray for as we ought; and yet, 1 Thess. v., directs us to pray without ceasing. He avers, 1 Tim. ii., that the foundation or decree of the Lord standeth sure; and yet cautions him, who thinks he stands, to take heed lest he fall. St. James, in like manner, says, that every good and perfect gift cometh down from above; and yet exhorts those who want wisdom to ask it of God. So, then, all these being means whereby the elect are

frequently enlightened into the knowledge of Christ, and by which they are, after they have believed through grace, built up in him, and are means of their perseverance in grace to the end; these are so far from being vain and insignificant that they are highly useful and necessary, and answer many valuable and important ends, without in the least shaking the doctrine of predestination in particular, or the analogy of faith in general. Thus St. Austin: (i) "We must preach, we must reprove, we must pray, because they to whom grace is given will hear and act accordingly; though they to whom grace is not given will do neither."

2. All the means of the church's edification (as the word, ministry, and all gospel ordinances) all which are the goods and chattels, the household-stuff of the church universal ('Paul and Apollos are theirs'), these are all of him, and blessed by him. He wrote the Scriptures, 2 Peter i. 21, gave the prophecies, 1 Peter i. 11, revealed the gospel, Eph. iii. 5, in such a manner and measure, and with such an enlargement as never before, to the sons of men.

The care of all that great affair of the ministry, and the work thereof, is incumbent on him, lies on his hands to manage. In the New Testament we find him once immediately speaking in his own person, and taking on him as a person (as the Father had done afore when he said, 'This is my well-beloved Son'); and the occasion was particular about the execution of this work of the ministry, it is in Acts xiii. 2, 'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.' In which effort of his, he speaks as one entered upon an office or work committed to him, and betrusted with him. And it is as if he had said, this is my work proper to me, I am the immediate governor and administrator herein; for all that any way concerns the edification of the church is committed to my management and care. And he says he had designed Paul and Barnabas to one part, as Peter and John to another, Gal. ii., yea, all their gifts are his, in him, and he as a person that is the sovereign thereof, 'distributes them as he will,' 1 Cor. xii. 4, 7. He makes ministers, John xx. 22. And that power to declare that sins are forgiven, and so set free men's consciences, is from their having received the Holy Ghost first, 'Christ breathed on them, and said, Receive ye the Holy Ghost;' and then adds, 'Whose sins ye remit, are remitted.' And as he makes ministers, so he sends out ministers, Acts xiii. 4; and in vain it is for them to go until he comes upon them. The apostles are therefore commanded to stay going forth into the world till they should have received the Holy Ghost, Acts i. 8. He appoints the place and people any of them should go unto, and forbids and hinders where they should not be usefully employed. He gives them orders: he bids Philip go to the eunuch, Acts viii. 29; and Acts xi. 12, he sends Peter to Cornelius; and on the other side, he forbids to preach to such or such. Paul and Timothy were forbidden of the Holy Ghost to preach in Asia, Acts xvi. 6; and they again 'essayed to go into Bithynia: but the Spirit suffered them not,' ver. 7. And when they preach, it is he prompts them with their sermons, Mark xiii. 11. The apostles 'spake as the Spirit gave them utterance,' and when they spake, they spake apophthegms, as the word is, weighty sayings: 1 Cor. ii. 13, 'Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual;' that is, suiting expressions to the gravity and weight of the things delivered. He fires their tongues and hearts, that they should not speak mere empty and powerless words, nor shoot powder, but fiery bullets, such as have warmth and life in them. And when they preach, he makes their sermons to be the ministration of the Spirit, to convey himself unto their hearts, and to make the gospel 'the power of God unto salvation.' All the power of sermons is from the Holy Ghost: 1 Thes. i. 5, 'Our gospel was not in word only, but in power, and in the Holy Ghost;' 1 Peter i. 11, 12, the gospel is said to have been preached 'with the Holy Ghost sent down from heaven,' who waiteth and watcheth when ye come to sermons, and at the speaking such a word as will do your hearts good, he falls upon you: Acts x. 44, 'Whilst they were speaking these words, the Holy Ghost fell on them.'

FIRST, in reference unto the work of regeneration itself, *positively* considered, we may observe that ordinarily there are certain *previous* and preparatory works, or workings in and upon the souls of men, that are antecedent and *dispositive* unto it. But yet regeneration doth not consist in them, nor can it be educed out of them. This is, for the substance of it, the position of the divines of the church of England at the synod of Dort, two whereof died bishops, and others of them were dignified in the hierarchy. I mention it, that those by whom these things are despised may a little consider whose ashes they trample on and scorn. Lawful, doubtless, it is for any man, on just grounds, to dissent from their judgments and determinations;[1] but to do it with an imputation of folly, with derision, contempt, scorn, and scoffing, at what they believed and taught, becometh only a generation of new divines amongst us. But to return; I speak in this position only of them that are adult, and not converted until they have made use of the means of grace in and by their own reasons and understandings; and the dispositions I intend are only *materially* so, not such as contain grace of the same nature as is regeneration itself. A *material disposition* is that which disposeth and some way maketh a subject fit for the reception of that which shall be communicated, added, or infused into it as its form. So wood by dryness and a due composure is made fit and ready to admit of firing, or continual fire. A *formal disposition* is where one degree of the same kind disposeth the subject unto farther degrees of it; as the morning light, which is of the same kind, disposeth the air to the reception of the full light of the sun. The former we allow here, not the latter. Thus, in natural generation there are sundry dispositions of the matter before the form is introduced. So the body of Adam was formed before the rational soul was breathed into it; and Ezekiel's bones came together with a noise and shaking before the breath of life entered into them.

I shall in this place give only a summary account of this *preparatory work*, because in the close of these discourses I shall handle it practically and more at large. Wherefore what I have here to offer concerning it shall be reduced unto the ensuing observations:—

First, There are some things required of us in a way of duty in order unto our regeneration, which are so in the *power of our own natural abilities* as that nothing but corrupt prejudices and stubor wrought in them, they do actually, by virtue thereof, "fear the LORD and walk in his ways;" for so it is affirmed in the testimonies produced: and no more is required thereunto, as nothing less will effect it. There must, therefore, be in this new heart thus given us a principle of all holy obedience unto God: the creating of which principle in us is our conversion to him; for God doth convert us, and we are converted. And how is this new heart communicated unto us? "I will," saith God, "give them a new heart." "That is, it may be, he will do what is to be done on his part that they may have it; but we may refuse his assistance, and go without it." No; saith he, "I will put a new spirit within them;" which expression is capable of no such limitation or condition. And to make it more plain yet, he affirms that he "will write his law in our hearts." It is confessed that this is spoken with respect unto his writing of the law of old in the tables of stone. As, then, he wrote the letter of the law in the tables of stone, so that thereon and thereby they were actually engraven therein; so by writing the law, that is, the matter and substance of it, in our hearts, it is as really fixed therein as the letter of it was of old in the tables of stone. And this can be no otherwise but in *a principle of obedience* and love unto it, which is actually wrought of God in us. And the aids or assistances which some men grant that are left unto the power of our own wills to use or not to use, have no analogy with the writing of the law in tables of

stone. And the end of the work of God described is not a power to obey, which may be exerted or not; but it is actual obedience in conversion, and all the fruits of it. And if God do not in these promises declare a real efficiency of internal grace, taking away all repugnancy of nature unto conversion, curing its depravation actually and effectually, and communicating infallibly a principle of scriptural obedience, I know not in what words such a work may be expressed. And whatever is excepted as to the suspending of the efficacy of this work upon conditions in ourselves, it falls immediately into gross and sensible contradictions. An especial instance of this work we have, Acts xvi. 14.

A third argument is taken from the state and condition of men by nature, before described; for it is such as that no man can be delivered from it, but by that powerful, internal, effectual grace which we plead for, such as wherein the mind and will of man can act nothing in or towards conversion to God but as they are acted by grace. The reason why some despise, some oppose, some deride the work of the Spirit of God in our regeneration or conversion, or fancy it to be only an outward ceremony, or a moral change of life and conversation, is, their ignorance of the corrupted and depraved estate of the souls of men, in their minds, wills, and affections, by nature; for if it be such as we have described,—that is, such as in the Scripture it is represented to be,—they cannot be so brutish as once to imagine that it may be cured, or that men may be delivered from it, without any other did but that of those rational considerations which some would have to be the only means of our conversion to God. We shall, therefore, inquire what that grace is, and what it must be, whereby we are delivered from it:—

1. It is called a *vivification* or quickening. We are by nature "dead in trespasses and sins," as hath been proved, and the nature of that death at large explained. In our deliverance from thence, we are said to be "quickened," Eph. ii. 5. Though dead, we "hear the voice of the Son of God, and live," John v. 25; being made "alive unto God through Jesus Christ," Rom. vi. 11. Now, no such work can be wrought in us but by an effectual communication of a principle of spiritual life; and nothing else will deliver us. Some think to evade the power of this argument by saying that "all these expressions are metaphorical, and arguings from them are but fulsome metaphors:" and it is well if the whole gospel be not a metaphor unto them. But if there be not an impotency in us by nature unto all acts of spiritual life, like that which is in a dead man unto the acts of life natural; if there be not an alike power of God required unto our deliverance from that condition, and the working in us a principle of spiritual obedience, as is required unto the raising of him that is dead,—they may as well say that the Scripture speaks not truly as that it speaks metaphorically. And that it is almighty power, the "exceeding greatness of God's power," that is put forth and exercised herein; we have proved from Eph. i. 19, 20; Col. ii. 12, 13; 2 Thess. i. 11; 2 Pet. i. 3. And what do these men intend by this quickening, this raising us from the dead by the power of God? A persuasion of our minds by rational motives taken from the word, and the things contained in it! But was there ever heard such a monstrous expression, if there be nothing else in it? What could the holy writers intend by calling such a work as this by a "quickening of them who were dead in trespasses and sins through the mighty power of God," unless it were, by a noise of insignificant words, to draw us off from a right understanding of what is intended? And it is well if some are not of that mind.

2. The work itself wrought is our *regeneration*. I have proved before that this consists in a new, spiritual, supernatural, vital principle or habit of grace, infused into the soul, the mind, will, and affections, by the power of the Holy Spirit, disposing and enabling them in whom it is unto spiritual, supernatural, vital acts of faith and obedience. Some men seem to be inclined to deny all habits of grace. And on such a supposition, a man is no longer a believer than he is in the actual exercise of faith; for there is nothing in him from whence he should be so denominated. But this would plainly overthrow the covenant of God, and all the grace of it. Others expressly deny all gracious, supernatural, infused habits, though they may grant such as are or may be acquired by the frequent acts of those graces or virtues whereof they are the habits. But the Scripture giveth us another description of this work of regeneration, for it consists in the renovation of the image of God in us: Eph. iv. 23, 24, "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness." That Adam in innocency had a supernatural ability of living unto God habitually residing in him is generally acknowledged; and although it were easy for us to prove that whereas he was made for a supernatural end,—namely, to live to God, and to come to the enjoyment of him,—it was utterly impossible that he should answer it or comply with it by the mere strength of his natural faculties, had they not been endued with a supernatural ability, which, with respect unto that end, was created with them and in them, yet we will not contend about terms. Let it be granted that he was created in the image of God, and that he had an ability to fulfil all God's commands, and that in himself, and no more shall be desired. This was lost by the fall. When this is by any denied, it shall be proved. In our regeneration, there is a renovation of this image of God in us: "Renewed in the spirit of your mind." And it is renewed in us by a creating act of almighty power: "Which after God," or according to his likeness, "is created in righteousness and true holiness." There is, therefore, in it an implantation of a new principle of spiritual life, of a life unto God in repentance, faith, and obedience, or universal holiness, according to gospel truth, or the truth which came by Jesus Christ, John i. 17. And the effect of this work is called "spirit:" John iii. 6, "That which is born of the Spirit is spirit." It is the Spirit of God of whom we are born; that is, our new life is wrought in us by his efficiency. And that which in us is so born of him is spirit; not the natural faculties of our souls,—they are once created, once born, and no more,—but a new principle of spiritual obedience, whereby we live unto God. And this is the product of the internal immediate efficiency of grace.

This will the better appear if we consider the faculties of the soul distinctly, and what is the especial work of the Holy Spirit upon them in our regeneration or conversion to God:—

(1.) The leading, conducting faculty of the soul is the *mind* or understanding. Now, this is corrupted and vitiated by the fall; and how it continues depraved in the state of nature hath been declared before. The sum is, that it is not able to discern spiritual things in a spiritual manner; for it is possessed with spiritual blindness or darkness, and is filled with enmity against God and his law, esteeming the things of the gospel to be foolishness; because it is alienated from the life of God through the ignorance that is in it. We must, therefore, inquire what is the work of the Holy Spirit on our minds in turning of us to God, whereby this depravation is removed and this vicious state cured, whereby we come to see and discern spiritual things in a spiritual manner, that we may savingly know God and his mind as revealed in and by Jesus Christ. And this is several ways declared in the Scripture:—

[1.] He is said to give us an understanding: 1 John v. 20, "The Son of God is come, and hath given us an understanding, that we may know him that is true;" which he doth by his Spirit. Man by sin is become like the "beasts that perish, which have no understanding," Ps. xlix. 12, 20. Men have not lost their natural intellective faculty or reason absolutely. It is continued unto them, with the free though impaired use of it, in things natural and civil. And it hath an advance in sin; men are "wise to do evil:"[1] but it is lost as to the especial use of it in the saving knowledge of God and his will, "To do good they have no knowledge," Jer. iv. 22; for naturally, "there is none that understandeth, there is none that seeketh after God," Rom. iii. 11. It is corrupted not so much in the root and principle of its actings, as with respect unto their proper object, term, and end. Wherefore, although this giving of an understanding be not the creating in us anew of that natural faculty, yet it is that gracious work in it without which that faculty in us, as depraved, will no more enable us to know God savingly than if we had none at all. The grace, therefore, here asserted in the giving of an understanding is the causing of our natural understandings to understand savingly. This David prays for: Ps. cxix. 34, "Give me understanding, and I shall keep thy law." The whole work is expressed by the apostle, Eph. i. 17, 18, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being opened; that ye may know what is the hope of his calling," etc. That "the Spirit of wisdom and revelation" is the Spirit of God working those effects in us, we have before evinced. And it is plain that the "revelation" here intended is *subjective*, in enabling us to apprehend what is revealed, and not *objective*, in new revelations, which the apostle prayed not that they might receive. And this is farther evidenced by the ensuing description of it: "The eyes of your understanding being opened." There is an eye in the understanding of man,—that is, the natural power and ability that is in it to discern spiritual things. But this eye is sometimes said to be "blind," sometimes to be "darkness," sometimes to be "shut" or closed; and nothing but the impotency of our minds to know God savingly, or discern things spiritually when proposed unto us, can be intended thereby. It is the work of the Spirit of grace to open this eye,[1] Luke iv. 18; Acts xxvi. 18; and this is by the powerful, effectual removal of that depravation of our minds, with all its effects, which we before described. And how are we made partakers thereof? It is of the gift of God, freely and effectually working it: for, first, he "giveth us the Spirit of wisdom and revelation" to that end; and, secondly, works the thing itself in us. He "giveth us a heart to know him," Jer. xxiv. 7, without which we cannot so do, or he would not himself undertake to work it in us for that end. There is, therefore, an effectual, powerful, creating act of the Holy Spirit put forth in the minds of men in their conversion unto God, enabling them spiritually to discern spiritual things; wherein the seed and substance of divine faith is contained.

[2.] This is called the *renovation of our minds:* "Renewed in the spirit of your mind," Eph. iv. 23; which is the same with being "renewed in knowledge," Col. iii. 10. And this renovation of our minds hath in it a transforming power to change the whole soul into an obediential frame towards God, Rom. xii. 2. And the work of renewing our minds is peculiarly ascribed unto the Holy Spirit: Tit. iii. 5, "The renewing of the Holy Ghost." Some men seem to fancy, yea, do declare, that there is no such depravation in or of the mind of man, but that he is able, by the use of his reason, to apprehend, receive, and discern those truths of the gospel which are objectively proposed unto it. But of the use of reason in these matters, and its ability to discern and judge of the sense of propositions and force of inferences in things of religion, we shall treat afterward. At present, I only inquire whether men unregenerate be of themselves able spiritually to discern spiritual things when they are proposed unto them in the dispensation of the gospel, so as their knowledge may be saving in and unto themselves, and acceptable unto God in Christ, and that without any especial, internal, effectual work of the Holy Spirit of grace in them and upon them? If they say they are, as they

plainly plead them to be, and will not content themselves with an ascription unto them of that notional, doctrinal knowledge which none deny them to be capable of, I desire to know to what purpose are they said to be "renewed by the Holy Ghost?" to what purpose are all those gracious actings of God in them before recounted? He that shall consider what, on the one hand, the Scripture teacheth us concerning the blindness, darkness, impotency of our minds, with respect unto spiritual things, when proposed unto us, as in the state of nature; and, on the other, what it affirms concerning the work of the Holy Ghost in their renovation and change, in giving them new power, new ability, a new, active understanding,—will not be much moved with the groundless, confident, unproved dictates of some concerning the power of reason in itself to apprehend and discern religious things, so far as we are required in a way of duty. This is all one as if they should say, that if the sun shine clear and bright, every blind man is able to see.

God herein is said to communicate a *light* unto our minds, and that so as that we shall see by it, or perceive by it, the things proposed unto us in the gospel usefully and savingly: 2 Cor. iv. 6, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Did God no otherwise work on the minds of men but by an *external, objective proposal* of truth unto them, to what purpose doth the apostle mention the almighty act of creating power which he put forth and exercised in the first production of natural light out of darkness? What allusion is there between that work and the doctrinal proposal of truth to the minds of men? It is, therefore, a confidence not to be contended with, if any will deny that the act of God in *the spiritual illumination of our minds* be of the same nature, as to efficacy and efficiency, with that whereby he created light at the beginning of all things. And because the effect produced in us is called "light," the act itself is described by "shining:" "God hath shined in our hearts,"—that is, our minds. So he conveys light unto them by an act of omnipotent efficiency. And as that which is so wrought in our minds is called "light," so the apostle, leaving his metaphor, plainly declares what he intends thereby,—namely, the actual "knowledge of the glory of God in the face of Jesus Christ;" that is, as God is revealed in Christ by the gospel, as he declares, verse 4. Having, therefore, first, compared the mind of man by nature, with respect unto a power of discerning spiritual things, to the state of all things under darkness before the creation of light; and, secondly, the powerful working of God in illumination unto the act of his omnipotency in the production or creation of light natural,—he ascribes our ability to know, and our actual knowledge of God in Christ, unto his real efficiency and operation. And these things in part direct us towards an apprehension of that work of the Holy Spirit upon the minds of men in their conversion unto God whereby their depravation is cured, and without which it will not so be. By this means, and no otherwise, do we who were "darkness" become "light in the Lord," or come to know God in Christ savingly, looking into and discerning spiritual things with a proper intuitive sight, whereby all the other faculties of our souls are guided and influenced unto the obedience of faith.

Owen, Preaching

(1.) The *institution of God*. He hath appointed the preaching of the word to be the means, the only outward ordinary means, for the conversion of the souls of men, 1 Cor. i. 17–20; Mark xvi. 15, 16; Rom. i. 16. And the power or efficacy of any thing that is used unto an end in spiritual matters depends solely on its divine appointment unto that end.

(2.) The *especial gifts* that the Spirit of God doth furnish the preachers of the gospel withal, to enable them unto an effectual discharge of their work, Eph. iv. 11–13, whereof we shall treat afterward. All the power, therefore, that these things are accompanied withal is resolved into the sovereignty of God; for he hath chosen this way of preaching for this end, and he bestows these gifts on whom he pleaseth. From these things it is that the persuasive motives which the word abounds withal unto conversion, or turning to God from sin, have that peculiar efficacy on the minds of men which is proper unto them.

(4.) We do not therefore, in this case, suppose that the *motives of the word* are left unto a mere *natural operation*, with respect unto the ability of them by whom it is dispensed, but, moreover, that it is blessed of God, and *accompanied with the power of the Holy Spirit*, for the producing of its effect and end upon the souls of men. Only, the operation of the Holy Ghost on the minds and wills of men in and by these means is supposed to extend no farther but unto motives, arguments, reasons, and considerations, proposed unto the mind, so to influence the will and the affections. Hence his operation is herein moral, and so metaphorical, not real, proper, and physical.

Now, concerning this whole work I affirm these two things:—

1. That the Holy Spirit doth make use of it in the *regeneration* or conversion of all that are *adult*, and that either immediately in and by the preaching of it, or by some other application of light and truth unto the mind derived from the word; for by the reasons, motives, and persuasive arguments which the word affords are our minds affected, and our souls wrought upon in our conversion unto God, whence it becomes our *reasonable* obedience. And there are none ordinarily converted, but they are able to give some account by what considerations they were prevailed on thereunto. But,—

2. We say that the whole work, or the *whole of the work* of the Holy Ghost in our *conversion*, doth not consist herein; but there is a real physical work, whereby he infuseth a gracious principle of *spiritual life* into all that are effectually converted and really regenerated, and without which there is no deliverance from the state of sin and death which we have described; which, among others, may be proved by the ensuing arguments.

ART. V. Moreover the promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel.

ART. VI. And, whereas many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief; this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

ART. VII. But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God given them in Christ from everlasting, and not to any merit of their own.

ART. VI. What, therefore, neither the light of nature nor the law could do, that God performs by the operation of his Holy Spirit through the word or ministry of reconciliation: which is the glad tidings concerning the Messiah, by means whereof it hath pleased God to save such as believe, as well under the Old as under the New Testament.

ART. XI. But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God, but by the efficacy of the same regenerating Spirit he pervades the inmost recesses of the man; he opens the closed and softens the hardened heart, and circumcises that which was uncircumcised; infuses new qualities into the will, which, though heretofore dead, he quickens; from being evil, disobedient, and refractory, he renders it good, obedient, and pliable; actuates and strengthens it, that, like a good tree, it may bring forth the fruits of good actions.

ART. XII. And this is the regeneration so highly celebrated in Scripture and denominated a new creation: a resurrection from the dead; a making alive, which God works in us without our aid. But this is nowise effected merely by the external preaching of the gospel, by moral suasion, or such a mode of operation that, after God has performed his part, it still remains in the power of man to be regenerated or not, to be converted or to continue unconverted; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious, and ineffable; not inferior in efficacy to creation or the resurrection from the dead, as the Scripture inspired by the author of this work declares; so that all in whose hearts God works in this marvelous manner are certainly, infallibly, and effectually regenerated, and do actually believe. Whereupon the will thus renewed is not only actuated and influenced by God, but, in consequence of this influence, becomes itself active. Wherefore, also, man is himself rightly said to believe and repent, by virtue of that grace received.

ART. XIII. The manner of this operation can not be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing that by this grace of God they are enabled to believe with the heart and to love their Saviour.

ART. XIV. Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred, breathed, and infused into him; nor even because God bestows the power or ability to believe, and then expects that man should, by the exercise of his own free will, consent to the terms of salvation, and actually believe in Christ; but because he who works in man both to will and to do, and indeed all things in all, produces both the will to believe and the act of believing also.

ART. XVII. As the almighty operation of God, whereby he prolongs and supports this our natural life, does not exclude, but requires the use of means, by which God of his infinite mercy and goodness hath chosen to exert his influence; so also the before-mentioned supernatural operation of God, by which we are regenerated, in nowise excludes or subverts the use of the gospel, which the most wise God has ordained to be the seed of regeneration and food of the soul. Wherefore as the Apostles, and the teachers who succeeded them, piously instructed the people concerning this grace of God, to his glory and the abasement of all pride, and in the mean time, however, neglected not to keep them by the sacred precepts of the gospel, in the exercise of the Word, the sacraments and discipline; so, even to this day, be it far from either instructors or instructed to presume to tempt God in the Church by separating what he of his good pleasure hath most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminent usually is this blessing of God working in us, and the more directly is his work advanced; to whom alone all the glory, both of means and their saving fruit and efficacy, is forever due. Amen.

ART. VII. For in the first place, in these falls he preserves in them the incorruptible seed of regeneration from perishing or being totally lost; and again, by his Word and Spirit, he certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favor of a reconciled God, through faith adore his mercies, and henceforward more diligently work out their own salvation with fear and trembling.

ART. XIV. And as it hath pleased God, by the preaching of the gospel, to begin this work of grace in us, so he preserves, continues, and perfects it by the hearing and reading of his Word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, as well as by the use of the Sacraments.

Conclusion.

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic Churches; and the rejection of the errors, with which they have for some time been troubled. This doctrine the Synod judges to be drawn from the Word of God, and to be agreeable to the confession of the Reformed Churches. Whence it clearly appears that some, whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the public:

'That the doctrine of the Reformed Churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is an opiate administered by the flesh and the devil; and the stronghold of Satan, where he lies in wait for all, and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than an interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please; and, therefore, that they may safely perpetrate every species of the most atrocious crimes; and that, if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches that God, by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose; that in the same manner in which the election is the fountain and cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell: so that neither baptism nor the prayers of the Church at their baptism can at all profit them;' and many other things of the same kind which the Reformed Churches not only do not acknowledge, but even detest with their whole soul.

Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Saviour Jesus Christ to judge of the faith of the Reformed Churches, not from the calumnies which on every side are heaped upon it, nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted and wrested to a meaning quite foreign to their intention; but from the public confessions of the Churches themselves, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves to consider the terrible judgment of God which awaits them, for bearing false witness against the confessions of so many Churches; for distressing the consciences of the weak; and for laboring to render suspected the society of the truly faithful.

Finally, this Synod exhorts all their brethren in the gospel of Christ to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse as in writing, to the glory of the Divine name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language, and to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the Holy Scriptures, and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying, the doctrine of the Reformed Churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth; bring to the truth those who err; shut the mouths of the calumniators of sound doctrine, and endue the faithful ministers of his Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. Amen.

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Calvin, Acts 26

18. *That thou mayest open their eyes.* Paul, in taking to himself that which is proper to God, doth seem to exalt himself too high. For we know that it is the Holy Ghost alone which doth lighten the eyes. We know that Christ is the only Redeemer which doth deliver us from the tyranny of Satan. We know that it is God alone who, having put away our sins, doth adopt us into the inheritance of the saints. But this is a common thing, that God doth translate unto his ministers that honour which is due to himself alone, not that he may take any thing from himself, but that he may commend that mighty working of his Spirit which he doth show forth in them. For he doth not send them to work, that they may be dead instruments, or, as it were, stage-players; but that he may work mightily by their hand. But it dependeth upon the secret power of his Spirit that their preaching is effectual, who worketh all things in all men, and which only giveth the increase.

Therefore, teachers are sent, not to utter their words in vain in the air, or to beat the ears only with a vain sound, but to bring lively light to the blind, to fashion again men's hearts unto the righteousness of God, and to ratify the grace of salvation which is gotten by the death of Christ. But they do none of all these, save only inasmuch as God worketh by them, that their labour may not be in vain, that all the praise may be his, as the effect cometh from him.

And, therefore, we must note, that so often as the Scripture doth extol the external ministry so honourably, we must not separate it from the Spirit, which quickeneth the same even as the soul doth the body. For it teacheth in other places how little man's industry can do of itself. For they must plant and water, but it is God alone which giveth the increase, (1 Cor. xi. 6.) But because many are hindered by their own ignorance and malice, that they cannot reap such fruit of the gospel as they ought, we must note this description, which setteth before our eyes briefly and plentifully that incomparable treasure. Therefore, this is the drift of the gospel, that being delivered from blindness of mind, we may be made partakers of the heavenly light; that being delivered from the thraldom of Satan, we may be turned to God; that having free forgiveness of sins, we may be made partakers of the inheritance among the saints. Those which will rightly profit in the gospel must direct all their senses to this end; for what good shall the continual preaching thereof do us, if we know not the true use thereof? Also, the way and means to attain to salvation is described to us, all men boast that they be desirous of salvation, but few consider how God will save them.

Gill, Jno. 6

Ver. 63. *It is the spirit that quickeneth, &c.*] It is the spirit of man that quickens him; or which being breathed into him, he becomes a living soul; for the body, without the spirit, is dead; it is a lifeless lump: and it is the Spirit of God that quickens dead sinners, by entering into them as the Spirit of life, and causing them to live: and it is spiritual eating, or eating the flesh, and drinking the blood of Christ in a spiritual sense, which quickens, refreshes, and comforts the minds of believers; it is that by and on which they live, and by which their spiritual strength is renewed: unless, by Spirit, is meant the divine nature of Christ, by which he was quickened and raised from the dead, and ascended up into heaven, and was declared to be the Son of God, with power; *the flesh profiteth nothing;* the human nature of Christ, though profitable, as in union with the Son of God, to be given for the life of his people, and to be an offering, and a sacrifice for their sins, yet not as alone, or as abstracted from the divine nature; nor would his flesh and blood, corporeally eaten, could, or should it be done, be of any avail to eternal life; nor is any other flesh, literally understood, profitable of itself for life; for man lives not by bread, or meat, or flesh alone, but by the word and blessing of God upon it, and along with it; nor flesh, in a figurative sense, as creature acts and performances, self-righteousness, obedience to the ceremonial law, carnal descent, and birth-privileges; *the words that I speak unto you,* they *are spirit, and* they *are life;* the doctrines which Christ had then been delivering concerning himself, his flesh and blood, being spiritually understood, are the means of quickening souls. The Gospel, and the truths of it, which are the wholesome words of our Lord Jesus Christ, are the means of conveying the Spirit of God, as a Spirit of illumination and sanctification, into the hearts of men, and of quickening sinners dead in trespasses and sins: the Gospel is the spirit that giveth life, and is the savour of life unto life, when it comes not in word only, or in the bare ministry of it, but with the energy of the Holy Ghost, and the power of divine grace.

Gill, comm. James 1 Peter 1

Ver. 18. *Of his own will begat he us*, &c.] The apostle instances in one of those good and perfect gifts, regeneration; and he pitches upon a very proper and pertinent one, since this is the first gift of grace God bestows upon his people openly, and in their own persons; and is what involves other gifts, and prepares and makes meet for the gift of eternal life; and therefore may well be reckoned a *good* one: and it is also a *perfect* one; it is done at once; there are no degrees in it, as in sanctification; a man is born again, at once, and is born a perfect new man in all his parts; no one is more regenerated than another, or the same person more regenerated at one time than at another; and this comes from above; it is called a being *born from above*, in John iii. 3, as the words there may be rendered; and it comes from God the Father, even the Father of our Lord Jesus, as well as of all lights, 1 Pet. i. 3; and who in it produces light, in darkness, and whose gifts of grace bestowed along with it are without repentance. And since this comes from him, he cannot be the author of evil, or tempt unto it. This is a settled and certain point, that all the good that is in men, and is done by them, comes from God; and all the evil that is in them, and done by them, is of themselves. This act of begetting here ascribed to God, is what is elsewhere called a begetting again, that is, regeneration; it is an implantation of new principles of light and life, grace and holiness, in men; a quickening of them, when dead in trespasses and sins; a forming of Christ in their souls; and a making them partakers of the divine nature; and this is God's act, and not man's. Earthly parents cannot beget in this sense; nor ministers of the word, not causally, but only instrumentally, as they are instruments and means, which God makes use of; neither the ministry of the word, nor the ordinance of baptism, can of themselves regenerate any; nor can a man beget himself, as not in nature, so not in grace: the nature of the thing shows it, and the impotent case of men proves it; this is God's act, and his only; see John i. 13; and the impulsive or moving cause of it is *his own will*. God does not regenerate, or beget men by necessity of nature, but of his own free choice; Christ, the Son of God, is begotten of him by necessity of nature, and not as the effect of his will; he is the brightness of his glory necessarily, as the beams and rays of light are necessarily emitted by the sun; but so it is not in regeneration: nor does God regenerate men through any consideration of their will, works, and merits; nor have these any influence at all upon it; but he begets of his own free grace and favour, and of his rich and abundant mercy, and of his sovereign will and pleasure, according to his counsels and purposes of old. And the means he makes use of, or with which he does it, is *with the word of truth*; not Christ, who is the Word, and truth itself; though regeneration is sometimes ascribed to him; and this act of begetting is done by the Father, through the resurrection of Christ from the dead; but the Gospel, which is the word of truth, and truth itself, and contains nothing but truth; and by this souls are begotten and born again; see Eph. i. 13, 1 Pet. i. 23; and hence ministers of it are accounted spiritual fathers. Faith, and every other grace in regeneration, and even the Spirit himself, the Regenerator, come this way: and the end is, *that we should be a kind of first-fruits of his creatures*.

Did you notice: "The Spirit coming through the word preached"? With these opinions, that God raises up ministers, fits them with gifts, sends them forth proclaiming His inspired word, making disciples through their word, which word is Christ speaking "communicating spiritual things by spiritual means", by the Spirit of truth Himself, testifying of Christ. Beebe states (and his followers) concerning the 'voice of Christ' in regeneration, "No one can utter that voice but Christ himself", thereby denying "means" and "instrumentalities", diametrically against the aforementioned quotes. But notice these texts:

Mt. 10:20 "Not you that speaks, but the Spirit of your Father."

Acts 2:4,11 "Other tongues, as the Spirit gave them utterance. Proclaiming the Wonderful works of God".

John 13:20 "He that receives you, receives me"

Luke 1015 "He that heareth you, heareth me"

John 15:26 "He (the Spirit) shall testify of me."

John 16:13 "When He, the Spirit of truth is come, He will guide you unto all Truth.

John 14:26 "He shall teach you all things"

1John 5:6 "It is the Spirit that bears witness, because the Spirit is truth."

1Cor. 2:14 "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

1Cor.2:9-16 "But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God, for what man knows the things of a man, save the spirit of man which is in him? Even so the things of God knowth no man, but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; "communicating spiritual things by Spiritual means" (words) (Berry), But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Bagsters, 1st Cor. 2

Bagster's Comm. wholly Biblical

peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 7.—Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore. *Ps.* 16. 11.—Then shall the King 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. *Mat.* 25. 34.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Mat.* 13. 11.—Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. *Mat.* 16. 16, 17.—No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. *Mat.* 11. 27.—The Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things. *Jno.* 14. 26.—When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. *Jno.* 16. 13.—To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1 *Co.* 12. 8–11.—Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God. *Ac.* 5. 3, 4.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? *Ro.* 11. 33, 34.—The counsel of his own will. *Eph.* 1. 11.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 *Co.* 1. 12.

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1 *Pe.* 1. 10–12.—For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. 2 *Pe.* 1. 21.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is.* 55. 1.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 *Co.* 2. 10, 12.

The Holy Ghost shall teach you in the same hour what ye ought to say. *Lu.* 12. 12.

We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. *Ac.* 13. 32–37.—The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 1 *Co.* 1. 18, 19; 2. 8–10.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

1 *Co.* 1. 20–25.

They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. Because the carnal mind *is* enmity against God. *Ro.* 8. 6, 7.—Certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. *Ac.* 17. 18.—Except a man be born again, he cannot see the kingdom of God. *Jno.* 3. 3.—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno.* 6. 44, 45.—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. 2 *Co.* 4. 3, 4, 6.—But ye have an unction from the Holy One, and ye know all things. 1 *Jno.* 2. 20.—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. *Jno.* 14. 17.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 *Co.* 3. 1.

The secret of the Lord *is* with them that fear him; and he will shew them his covenant. *Ps.* 25. 14.—Evil men understand not judgment: but they that seek the Lord understand all *things*. *Pr.* 28. 5.—If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. *Jno.* 7. 17.—When for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. *He.* 5. 12–14.—To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. *Is.* 8. 20.

With me it is a very small thing that I should be judged of you, or of man's judgment. 1 *Co.* 4. 3.

Who hath directed the Spirit of the Lord, or *being* his counseller hath taught him? *Is.* 40. 13; *Ro.* 11. 34.

All things that I have heard of my Father I have made known unto you. *Jno.* 15. 15.—The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. *Ga.* 1. 11, 12.

Thomas and Steel Romans pp 84-85

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NOTE NO. 9 SAVING FAITH

The basic idea conveyed by the word faith is *trust.* As the introduction to *The Amplified New Testament* states, the original Greek rendered "to believe" means " 'To adhere to, cleave to, to trust, to have faith in, to rely on.' " Whether or not one's faith will save him depends upon its object. One can have faith without having "saving faith." Trust or reliance can be wrongly placed—if it is it will not result in justification. The only faith that will put a sinner into a position of acceptance with God is faith in Jesus Christ, His eternal Son. But faith in Him presupposes a knowledge of His Person as the Son of God, the Lord of Heaven, and of His work (His sacrificial death for sinners and resurrection from the dead). Without knowing who He is and what He did, one could not trust Him or rely on Him for salvation (see Note 10, p. 87). Berkhof defines saving faith as "a certain conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance (trust) on the promises of God in Christ."[43]

Saving faith is not something residing in the soul of each individual needing only to be directed toward Christ in order to become effective, but is created in the soul by the Holy Spirit when the sinner is made alive. Saving faith, like repentance, is a fruit of regeneration; it is not man's gift to God but rather is itself a *gift from God.* Packer, speaking of faith as a supernatural divine gift, correctly observes that "Sin and Satan have so blinded fallen men (Eph. 4:18; II Cor. 4:4), that they cannot discern dominical and apostolic witness to be God's word, nor 'see' and comprehend the realities of which it speaks (John 3:3; I Cor. 2:14), nor 'come' in self-renouncing trust to Christ (John 6:44, 65), till the Holy Spirit has enlightened them (cf. II Cor. 4:6). Only the recipients of this divine 'teaching,' 'drawing' and 'anointing' come to Christ and abide in him (John 6:44-45; I John 2:20, 27). God is thus the author of all saving faith (Eph. 2:8; Phil. 1:29) . . ."[44]

The Bible makes it clear that faith is not a meritorious work performed by the sinner. Faith, like all the other facets of salvation, flows from the cross; it is a part of the salvation that Christ earned for His people. Faith is created in the hearts of God's elect when they are made alive by the almighty power of the Holy Spirit, who works when and where He will. Therefore the sinner, in believing in Christ, has no ground to boast, for he was enabled to believe in Him by the grace of God. See Point IV in Part Two of Appendix D on "Efficacious Grace," pp. 176-184.

Missouri #2

"Dearly Beloved Brethren: Pursuant to the order of our association at her last annual meeting, we propose for your consideration—

"*The grounds upon which our missionary operations are founded.*

"Feeling that the subject is an important one, and that we are but poorly qualified to discuss it, we invoke the Divine assistance and crave your indulgence.

"Circulars as a general thing get but a cursory reading and are then forgotten. Shall this be the fate of the present? God forbid! Let every brother and sister into whose hands it may come read it thoroughly, Bible in hand, with the view of ascertaining the truth in regard to the subject on which it treats, and then file it away for future reference.

"1. We found our missionary operations on the belief that the world is to be filled with the knowledge and glory of God. This we gather from prophecy. God's promise to Abraham in Genesis 12; 3, and 18; 18 and 22; 18, is prophetical. His seed through whom all the families of the earth are to be blessed in Christ (Gal. 3; 16.)

"This promise will be fulfilled. The Father's promise to the Son (Psa. 2;7, 8) is also prophetical. 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession.' Of the kingdom of God it is said (Psa. 145;13): 'Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.' Also, 'He shall have dominion from sea to sea, and from the rivers to the ends of the earth.' See also Matt. 8;11 and Rev. 7;9. From these and similar predictions we anticipate the period when the world shall be filled with the knowledge and glory of God.

"2. In accomplishing this glorious result, God will employ human instrumentality. This position we prove by declarations from both the Old and the New Testaments—declarations prophetic and didactic. Isaiah 49;22, 23. Please turn and read the text. This gracious promise was in part fulfilled in the kings of Persia, when they patronized Ezra and Nehemiah in the re-organization of their nation, and the rebuilding of their city and temple. But it is more gloriously fulfilled in the missionary enterprise.

"Daniel 12;4: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' What can this refer to but the active labors of faithful gospel ministers, and missionaries of the present day? How is knowledge increasing through their instrumentality, and also by means of the Bible Society.

"But let us come to the New Testament. At the birth of our Lord a heavenly messenger announced that the glad tidings of great joy should be to all people. To this end 'the gospel of the kingdom shall be preached in *all* the world, as a witness unto all nations.' That God will employ human instrumentality is proven by His representing the churches as the 'salt of the earth,' 'the light of the world,' and His subsequent command, 'let your light so shine before men that they may see your good works and glorify your Father which is in Heaven' (Matt. 5; 14, 16). It is also proven by the fact that the Savior, just before his ascension, said to His disciples, 'Go ye into all the world and preach the gospel to every creature.' It is also proven by those passages of Scripture which represent the truth as the medium of faith and the instrument of sanctification. As a medium of faith, John says (chapter 20; 30), 'many other signs truly did Jesus, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, and that believing ye might have life through His name.' Again in Romans 10; 13-15 (let the passage be read), "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?'

"3. We found our missionary operations on the property which God has in us. We are the Lord's by creation, Acts 17;28, by providence, Isa. 1; 2, and by purchase, 1 Cor. 6; 20. All we have belongs to Him also. It is right that God should have His own, and that He should be served with, and by His own.

"4. We found our missions upon apostolic example. Our Lord's commission, 'Go ye into all the world, and preach,' &c., was certainly understood by the apostles, and their acts are a standing commentary upon it. How did they obey it? Let us see. At the first, the 'mystery,' 'that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the gospel' (Eph 3; 4, 6), was hidden from the apostles, hence for some time they 'preached the gospel to Jews only' (Acts 11; 19). Peter finally arrives at Joppa, where in the vision, he is taught to call no man 'common,' but to regard all men as interested in the 'common salvation.' He was here taught that 'God is no respecter of persons' (Acts 10; 34, 35).

"The church at Jerusalem calls Peter to account for going unto the Gentiles. He makes his defense—light beams into the minds of the brotherhood, and the truth is discovered that to the Gentiles also God is 'granting repentance unto life' (Acts 11; 18). In the meantime 'men of Cyprus and Cyrene' come to Antioch, and, to the Grecians, 'preach the Lord Jesus.' The hand of the Lord is with them, and 'a great number believe and turn to the Lord.' 'Tidings of these things' reach the 'ears of the church at Jerusalem,' and behold Barnabas is sent forth to go as far as Antioch (Acts 11; 22). This is the beginning of missionaryism in the church.

"Not long after Barnabas came to Antioch, the call for missionary labor became so great, that he deemed it prudent to have an 'assistant' and consequently sent for Saul. For 'a whole year they assembled themselves with the church and taught much people.' (Verse 26).

"After the church had increased, and other teachers had risen up amongst them (Acts 13; 1) so that Barnabas and Paul could be spared, the Holy Ghost demanded their separation to the work to which he had called them. The church obeyed, and after laying hands on them, sent them away (Ver. 3). For a moment note God's economy. Jesus commissions and the church co-operates. We are workers together with Him (2 Cor. 6; 1). May we not infer that what was God's economy then, is God's economy now?

"5. Missions are founded upon the fact that the missionary spirit is essential to the co-operation of the church with God in the great work of evangelizing the world.

"6. In the sixth place we found our missionary operations on what might be called a maxim in the gospel, viz.: 'Whatsoever ye would that men should do to you, do ye even so to them' (Matt. 7; 12). We have the means of coming to a just conclusion, both as it respects the destitute at home and the heathen abroad, and we can by an effort of the imagination change conditions with them and then ask ourselves how we would have them act toward us. Would we have them make no effort to supply us with the Bible, the living ministry of the word, and the immunities of the church of Christ? We would want no anti-mission nor omission Baptists amongst them. Then of course there should be none amongst us."

Stanley Phillips, a modern Hardshell, says, (but by no means believes) that "Traditional, or classical, Calvinists believe that the Holy Spirit uses the preached or written word as instruments in the quickening process." (Hyper-Calvinism...The Truth? P.60) But Phillips follows this statement with two very untrue statements: "Some believe the gospel regenerates. A very small group believe that baptism regenerates." This is outrageous - no traditional, classical Calvinist ever believed such, or he wouldn't be a traditional, classical Calvinist. This is Campbellism - was Campbell a Calvinist?

Another quote from Phillips: "Here we need to clarify something that many Calvinists discover, the Black Rock address of 1832 does not deal with any doctrinal dispute. It deals exclusively with these innovations in practices"(ibid,p.346). "The SIGNS became a rallying point for those Particular and Regular Baptists believing in the original Baptist faith as expressed in the London Baptist Confession of 1689.(ibid p.452).

They no more believed the Second London Confession than they believed the Bible. The Two Seed doctrine and the Eternal Vital Union doctrine began with Daniel Parker. His views on the two seeds appeared in 1826 (how many years before this he preached it is not known) . In 1833 Trott had an article in the "Signs" on "Eternal Vital Union", and though Beebe in his Select Editorials didn't teach his Direct Voice Regeneration doctrine or Eternal Vital Union doctrine until some years after the commencement of the "Signs", Beebe himself says he has always held these doctrines from the beginning of the "Signs" (preface, vii,vol.1; vol.4,181). Beebe further states : "neither Old School Baptists nor New School Baptists, will deny either of the following prepositions, namely' first, that we were once all included in one religious denomination, and now very widely apart, that we do not all hold the same faith and order, and therefore one party or the other, or both, have departed from the faith, which we all once professed to hold." (Vol. 3,p.383). So although the Black Rock address didn't deal with any "doctrinal dispute", (according to Phillips), the Hardshells claimed then and now to hold the Second London Confession - they lie, both now and then.

Notice within the Black Rock Address itself (in the middle of the par.' On Protracted Meetings') "Regeneration, we believe, is exclusively the work of the Holy Ghost..." which means to them "No means", "no instrumentalities", not the "word and the Spirit" of the Confession and not the "producing in them a new Spiritual life" (confession), but "Infusing Life" (the pre-created Christ life),at their regeneration. This is a difference and the main doctrinal difference between Hardshells and the second London Confession .

In Vol. 1 of Beebe's Editorials, p. 344, Beebe states: "The Old School believes, that God has chosen, appointed and ordained all the means which are necessary for the accomplishment of his purpose in the salvation of his people, and that he will assuredly bring them all into requisition in his own way" (Editorials, Vol. 1,p.347). This is the scriptural position, but seven pages later he says: "But what preacher except the Lord himself can make the dead hear his voice, and live." (ibid, p.354). This is Direct Voice Regeneration. Is that in the Confession Mr. Phillips? A challenge for the Hardshell: Prove the Eternal Vital Union doctrine was taught before Parker; prove Direct Voice Regeneration before Beebe; Prove the infusing of the life of Christ (or Christ Himself) in regeneration was taught by any Particular Baptist any where in any age .In Duncan's History of Missouri Baptists this is stated:

Missouri Baptists Quote)

Missouri #1

The following extract is from the doings of the old Welsh Association, the first of modern times:

"In the association held at Swansea in 1654, the church at Llantrisaint proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister, which also they did. From the messenger of Llantrisaint, also, the proposal to revive the ancient order of things came the preceding year; that is, to encourage and support the missionary cause." (*His. Welsh Bap.*, by Davis, p. 85.)

The anti-missionary Baptists claim that the missionary enterprise is a "modern invention." They, no doubt, think that it is; but the very opposite is true. Missions are as old as Christianity—no new thing, not even among the Baptists. By the foregoing extract we learn that over 200 years ago the Welsh Baptists promoted missions, and considered the "missionary cause" a part of the "ancient order of things." We hope the reader will not pass on without carefully reading the quotation again. The oldest Baptists this side of the bloody age—the times of persecution, when God's true witnesses lived in seclusion to escape the cruelties of the Romish Church—were missionary Baptists. Tell it to all around you, and wherever you go. The real old school, or primitive Baptists, in every age of ecclesiastical history, have been the most zealous supporters of missions, home and foreign. This is written advisedly; we know whereof we affirm.

The Welsh Baptists may be considered the fathers of the English Baptists, who were also missionary. Abundant proof of this might be adduced, but our space forbids more than the following: The General Assembly of Particular Baptists of England and Wales met in the city of London in 1689. The following action was taken on the third day of the meeting: "After solemnly seeking the Lord, considered and concluded that a public fund or stock was necessary toward maintaining and supporting a regular ministry, and came to a resolution how to raise it, and unanimously concluded that it should be raised by a free will offering; that every person should communicate according to his ability, and as the Lord shall make him willing and enlarge his heart, and that the churches severally among themselves do order the collection of it with all convenient speed, that the ends proposed may be put into present practice."

The uses to which this public fund or stock were to be applied were as follows:

"1st. To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel. 2d. To send ministers that are ordained, or at least solemnly called, to preach both in city and country where the gospel hath or hath not yet been preached, and to visit the churches, and these to be chosen out of the churches in London or the country, which ministers are to be approved of and sent forth by two churches at the least, but more if it may be." (*Crosby's Hist. Eng. Bap.*, vol. III, pp. 251–'2.)

The foregoing is submitted without note or comment.

The great American Baptist brotherhood almost boast of their descent from the English Particular Baptists. The first and oldest Baptist churches and associations of America were missionary Baptists. The old Philadelphia, the Warren, the Charleston and the Kehukee associations, all had missionary plans for promoting the spread of the gospel. We submit the following testimony on this subject:

The Philadelphia Association was the first formed in America, having been constituted in 1707. In the minutes of 1750 the following action is recorded: "The association, taking into consideration the advantages and benefits that will arise to the interests of religion and the cause we profess, from a public fund or stock in bank, * * * we have concluded to acquaint the several congregations we belong to with the proposal, that if it seem meet to them to further so good a purpose by sending in yearly such sums as the Lord shall bless them with, and incline their hearts to contribute, that a beginning be made against next year."

Again at the session of 1771, "A motion being made relative to the appointment of an evangelist, * * * five ministers were put in nomination for the office, viz.: Rev. Messrs. John Gano, Benjamin Miller, Samuel Jones, David Jones, Morgan Edwards. The choice fell on the last, which he accepted on the conditions then specified."

There were not twenty thousand Baptists in the United States (colonies) when these efforts at evangelization were made. We now turn to the Charleston Association, formed in 1751. This also was a missionary body, shown from the following:

"In 1755 the association, taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring states (then provinces), recommend to the churches to make contributions for the support of a missionary to itinerate in those parts." (*Benedict's His. Bap.*, first edition, Vol. II, p. 135.)

The old Kehukee Association of North Carolina originated in 1765. In 1832 it became anti-missionary. It was a missionary body in its former days, as will appear from the following action of said body in 1786:

"From the frequent requests in the church letters to the association, we think it necessary that four ministers be appointed to visit the churches in our connection, each one to go through the churches twice in one year.

"For the support of these ministers, we think necessary for the association to advise the congregations thus visited to contribute as they may think it to be their duty; and favor the next association with an account of what they shall do for that purpose." (*Burkitt and Read's Hist. Kehukee Asso.*, p. 91.)

The foregoing facts will give the reader some idea of the spirit and disposition of the Baptists of the oldest associations on the continent of America relative to the mission work of the denomination in that early day. We have given them that all who peruse these pages may have a proper conception of the controversies on missions, with which, in these sketches, we shall frequently meet.

Fidelity to the truth compels us to say that the anti-missionary party were the aggressors in this controversy. There can be, we think, no doubt on this subject, and in confirmation of the truth of what we say, we refer the reader to the propositions of Uriel Sebree at the meeting in 1835, submitted in behalf of the friends of missions, as follows:

"1st. We are willing to be at peace upon the principles of the United Baptists of the United States; 2d. We are willing to be at peace, if the association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions."

Both these propositions were rejected by the opposers of missions; hence we say they were the aggressors, for both these propositions were reasonable and in perfect harmony with the original principles of the association and of the Baptist denomination generally.

For the reason that we propose giving a history of the Baptists of Missouri, not only of what we consider the Regular or Primitive Baptist denomination, but of the entire Baptist name, we have given the foregoing facts. And further, it is but justice to say that the Baptists, commonly called Missionary Baptists as a people, have never yet declared non-fellowship for the anti-missionaries (this might have been done in some cases); and this is just what the last named party has done toward the former.

"Election is asserted to the overthrow of redemption", so easily handled by Owen, but, how much more is the doctrine of Christ overthrown by the blasphemous "Eternal vital union doctrine"? :

"Created when He was created" (Trott , p. 104 , Select Writings) (Dudley, p. 39, Writings).

"To see the Son is to see the Father, to see the son is to see the church also" (Beebe, Vol.4,p.318).

"Eternal seed substance"(Smoot, P. 103., Contest. Phillips P.21, Hyper -Calvinism)

"One life unit - Christ and his people" (Beebe, Vol. 4,p 318)

"Incarnation of Christ - Incarnation of the children of God"(Beebe, Vol.3,p.373).

"Not as being elected into, but created in him, same love, participants of his inherent and eternal perfection which needed no law righteousness, of obedience or sacrifice, nor any act whatever, for justification" (Beebe, Vol.1 p.453).

Agsinst such notice: "...but the reception of faith itself in regeneration is not dependent on any condition, but only on the operation of the grace of God in Christ." (Berchof, Theology, p.280). "Regeneration is not a change in the substance of human nature, as was taught by the Manichaeans...no new physical seed or germ is implanted in man; neither is there any addition to, or subtraction from, the faculties of the soul" (ibid. p.468).

"...insurperable work of the Holy Spirit upon the whole soul, for the producing in them a new Spiritual life..."(conf. Ch. xx,4)

"Calvin said that the internal testimony is the echo of the Spirit speaking through scripture. Therefore, it was not subjective (arising from self) but objective (arising from scripture). The same Spirit that inspired scripture used scripture to give the gift of faith to the elect. There is neither regeneration or faith without scripture" (Daniel, History and theology of Calvinism, p. 70).

"The moral image of God in man was his spiritual life" (Union with Christ, Douty, p. 8)

"In the day thou eatest thereof thou shalt surely die," (Gen.ii,17) which includes death corporeal, spiritual, or moral, and eternal... A spiritual, or rather moral death seized upon him; which lies in a separation of the soul from God, and communion with Him; in an alienation from the life of God; in a deformation of the image of God..." (Gill, Body of Divinity, p. 315)

Phillip's quote (Hyper Calvinism)

P. 21

First, before the creation of the earth, or the formation of the first man, the Eternal Godhead. in counsel with itself, scanned their own eternal Mind, or Decree, and selected one person from the whole race of man to be formed, and joined that single man, the seed of Abraham, of the family of David, and the son of Mary, and united him in a hypostatical union with themselves as the God-Man, the Person of the Christ in the Godhead, and simultaneously elected all His seed, in seed-substance to be His body and bride, that He might be the Head of His body, the church. By this vital union, the Father in the Godhead became the "Father of our Lord Jesus Christ," and the Son in the Godhead became the "only begotten of God," while at the same time, they are Co-Eternal and Co-Equal; that is: One.

The above is not only unintelligible but is incomprehensible. It's not given as a riddle, or a dream - but claims the scriptures "clearly" teach it. Before creation, before the forming of man - a man who is the seed of Abraham, family of David, son of Mary", yea, who didn't and couldn't even exist as yet, was actually united to the Godhead, hypostatically, in essence; that he might be the head of his body, etc; and further: "By this vital union, the Father became the Father, the son became the only begotten of God - and not only becoming such they always were such - co-eternal, co- equal; -one. One what? An absolute numerical one.

Notice the phrases: "that he might be". He already was if they were "simultaneously" "chosen" in him" and "was in Him before their creation in Adam". This is trying to explain an eternal God and an eternal act through a progression, which isn't eternal. Note: this isn't "in purpose' or "decree", but eternal vital union doctrine; they use the words: "scanned their (pl.) own eternal mind (sing.) , or decree.." which terms are meaningless since vital union is eternal. The Lord "..calls those things which be not as though they were"; the eternal vital union doctrine calls things that were in eternity as if they were not by their use of "decree and purpose". So which is it? Trott knew the doctrine-he just didn't believe it . "united him in a hypostatical union with themselves" - this makes all the Godhead Christs, His seed in him makes them gods. Trott didn't go this far, Trott creates the nature of Christ, with his seed in him, and superadds this nature to the son in the Godhead. But with Trott Christ wasn;t "Immanuel, God with us" Mt.: 2:23; nor was He "Jesus", Jehovah shall save, Mt. 2:21; nor "God manifest in the flesh" ,1Tim.3:16 ; but a created being and the elect created with him at his creation before the creation of the world.

Here is the eternal vital union argument: Ist. To be chosen in Christ before the foundation of the world we had to actually be there in eternity; second, For the elect to have the life of Christ, Christ had to be created to be communicable to the elect, as the essence of God cannot be communicated. third. That one created life, which is common to the elect and Christ is neither God nor man, except as the word takes it

unto union with himself; fourth, That the eternal, unchangeable Godhead was changed before the foundation of the world in order to the foundation of the world, for all things were "created by him and for him." That change was the "Hypostatical union" of the created Christ and created "Seed substance" (elect) with themselves (Godhead), and fifth, Now there are four: Father, Word, Holy Spirit, and Christ, (and Christ has three natures, God, Man, and Mediator).
Let them believe it who can!

John the Baptist

Luke 1:45 " For he shall be great in the sight of the Lord and shall drink neither wine not strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb"

This scripture "proves" John the Baptist was regenerated before he was born; that the gospel wasn't used as an instrument in his regeneration: that the Holy Spirit regenerates without any means; and like John so are all the elect regenerated. This is the Hardshell position.

Objections: 1. John could hardly be said to have been regenerated before he was generated: or to have been born again before he was born – his physical birth then would have been his new birth and his re-generation would, then have been his physical generation having been born and generated by the Spirit before, this is against Paul's order in 1Cor.15:45-49.

2. This idea proves too much: in verse 41 Elizabeth was filled with the Holy Spirit, and Zacharias also in verse 67 – not meaning

regeneration because back in verse 6 the scriptures say. "They were both righteous before God, walking in all commandments and ordinances of the Lord blameless." They had been regenerated long before they were "filled" with the Spirit in verses 41 and 67. If verse 15 proves John was regenerated, verses 41 and 67 prove the same of Elisabeth and Zacharias – same language.

3. Christ was the only man born of a woman who wasn't born dead in trespasses and sin. Adam was not His representative. And His active and passive substitutionary obedience was for His elect born dead in trespasses and sin. Gal. 4:4,6: Heb. 2:14. How would Christ's work even apply to John supposedly regenerated before generation or born again before his birth?

Exposition: "And he shall be filled with the Holy Ghost even from his mother's womb; or whilst in his mothers womb," like Jeremy, he was sanctified, set apart, and ordained to be the prophet of the highest before he came out of his mother's womb, and was then under such an influence of the Spirit of God as to leap in it for joy, at the salutation of the mother of Christ to his, ver. 41, 44, and very early appeared to have the extraordinary gifts and graces of the Holy Spirit, qualifying him for his work" (Gill, comm.)

Ver.41: And Elizabeth was filled with the Holy Ghost; not with the ordinary graces of the spirit, for these she had been filled with before, but with extraordinary gifts with a spirit of prophecy; by which she knew that the Messiah was conceived, and that Mary was the mother of her Lord; that many things had been told her; that she had believed them; and there would be a performance of them; and perhaps it was at this time that John the Baptist was filled with the Holy Ghost also; see ver. 15" (Gill).

Ver. 67 And his father Zacharias was filled with the Holy Ghost, etc.

"With a spirit of prophecy, as his wife Elizabeth had been before, ver. 41,

and prophesied saying the following things, relating to the Messiah, his incarnation and redemption by him; to the accomplishing of the covenant, oath, promise, and mercy of God to his people; and to his son, the forerunner of Christ; and to his work and office, in the various parts and branches of it, which he should perform, whence it appears, that the following song is of divine inspiration; and that Zacharias spake it as he was moved by the Holy Ghost, as the prophets of old did." (Gill).

Another view (of the latter part) given by Bliss: (Ver. 15) The Holy Spirit is mentioned in the O.T. sense, as that divine force which imparted to men high and special qualification for the service of God, in works of the land, the understanding, the heart. Its power should influence John from his birth; this is what is meant by, even from his mother's womb. We see no need of going, as do even Meyer and Godet, beyond the statement of the sacred writer and make him mean "in" his mother's womb, when he says "from." The latter is a strongly hyperbolical expression of the truth that, whereas most men become the agents of the Holy Spirit at a more advanced stage of life, John should be and organ of his operations from his earliest rational consciousness. The other view supposes either and immaculate conception of the forerunner, in which case there might, doubtless, have been hypostatic union between the embryo human spirit and the divine, but surely not even then involving intelligence, in any sense apprehensible to us, or, a purely local presence of the Divine Spirit, in effect disunited from the human, and not apparently of any rational use. If the scripture told us plainly of such a fact, we might accept it without question; but to put it into the narrative of scripture on so shadowy a ground as that of the particle even (etc) is another thing. The support for it drawn from ver. 41.44, we will consider at that place. We add only that "from the mother's womb" is so frequently and so exclusively used in the old and new testaments to signify "from the time of birth," that one wishing to express a different idea, as for example, that of being filled with the Spirit before birth, would naturally avoid that phase, or so modify it as to prevent misunderstanding." (Footnote: Kypke in loc. has accumulated passages from classic authors, several of which fairly sustain the view here adopted,) (An American comm., Hovey).

Ver. 41 the babe leaped in her womb. "The emotion which possess ed her is communicated to the child, whose life is as yet one with her own; and at the sudden leaping of this being, who she knows is compasses about by special blessing, the veil is rent" (Godet). Meager support can rationally be got from this occurrence for the opinion of those who find, in ver. 15, that John was filled with the Holy Spirit before he was born. Just as little does it warrant the old figment of desperate advocates of infant baptism, that unconscious babes can exercise gospel faith." (Ibid).

Hardshell disproving himself: "John the Baptist was quickened by or born of the Holy Spirit before his first or natural birth of his mother Elisabeth. To say otherwise, one would have to take the position that an unregenerate person was filled with God's Spirit" (Remnant, vol. 12,6). He (the Holy Spirit) came on reprobates" (Balaam, Saul) Remnant, vol.9, 5).

Comparison of Trott with the Confession

Trott (Select works) "...That the Sonship of Christ consists in the same with that which constitutes the sonship of his people in him, namely: in that eternal life which was given them in him, p.249

Confession Ch. 2; 3 "...The son is eternally begotton of the father..." "Infinite without beginning"

Trott: "Christ as the head and his church as his body must ever have existed together; for neither can the head exist without the body, nor the body without the head." P.230

Conf., Ch. 26,1: "...whole number of the elect, that have been, are, or shall be gathered into one..."

Trott: "That there is an everlasting covenant ordered in all things and made sure established with the elect in Christ as their head..." p.367

Conf. Ch. 7,3: "...between the father and the son about the redemption of the elect."

Trott: "His people are sons of God in consequence of their union with him." p.226 (eternal vital union)

"The people of God...are the children of Christ (not mediately, but directly..." p231

This is false-they are sons in consequence of their redemption in him. "To them gave he power to become the son's of God". Jno.1:12 ("To become what they were not before)" Robertson. "to redeem them that were under the law, that we might receive the adoption of sons, Gal: 4:5. Double purpose clause, Robertson

> In Ch. 10 The Confession begins: "Those whom God hath predestined unto life, he is pleased, in his appointed time effectually to call...Then Ch. 11: Those whom God effectually calls, he also freely justifieth..." Then in Ch. 12: (quote) and Ch. 13: "They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection..."

Seed

1. How could Christ be the seed of Eve, Abraham, David, and Mary if He pre-existed Eve, Abraham, David, and Mary?
2. If Eve, Abraham, David and Mary were pre-created "in" and "with" Christ, and "are Christ," in His pre-creation, then Eve, Abraham, David and Mary are seed of their own seed and Christ, the "Head," is the "seed" of His own "body."
3. Christ remembered His pre-existent state, why don't any of the saints

remember theirs? Are they dumber now than then? Why? "The fall of Adam didn't affect the elect: "their life, hidden in Christ and in God, never fell in Adam." They should have some memory as Christ, "being Christ."

4. Knowing Christ is salvation, (John 17) Hardshells who are "Christ" themselves do not claim to know they are saved.

Beebe, Vol. 4, p 318 "Created when He was Created" Trott 104, Dudley 39
"To see the son is to see the Father, to see the son is to see the church also"

"Eternal seed substance" Phillips-Smoot

Beebe Vol. 4 p 318 "One life unit -Christ and his people" A prominent and fundamental doctrine of the apostolic Baptists of all ages and in all parts of the world
Beebe, vol. 4
P.189

Beebe Vol. 3, 373 "Incarnation of Christ-Incarnation of the children of God."

Beebe Vol. 3 p 377: We have for many years trying to exhibit our views -three part Christ already righteous being the body

Beebe Vol. 3 p. 246: No adoption -"you can't adopt a home born child."

Trott 249: Sonship of Christ- sonship of His people in Him=eternal life given them in Him

Beebe Vol. 3 p 377, 234: Christ, third nature, distinct from his Godhead and humanity=young gods.

Beebe Vol. 3, p 231 Sons not mediately but directly

Beebe Vol. 3, p 226 Sons in consequence of their union with him(eternal union)

Beebe Vol. 3, p 428 Two births, two existencies, two men

Beebe Vol. 3, p 123 Elect-needed no justification-needed no redemption-Dudley, p. 200
Denying regeneration of the soul-Dudley 31, Trott, p36.
Denying regeneration of the sinner-31 Dudley, Smoot 83.

(Man) Pre-mediator-Dudley 166-Thompson, 80,46,154,Beebe,vol.4,p.41

Main pillar in the Christian system (EternalVital union) Dudley-140 foundation- Beebe 57
Oneness or union gave validity to Christ's offering - Dudley 140(also Parker, Trott,Beebe, Smoot

Beebe Vol. 3, p 346 Where is justice - what the propriety of the innocent for the guilty? Dudley. 137 if Christ existed, the children also existed - Dudley. p 156
No spiritual death for Adam, p 61 -Dudley
Quickening precedes birth 171 Dudley
Adam man not born of the spirit - Dudley. 203

Thompson 103: No justice of God in laying our sins on Christ (Head and Body)
"origin, Beginning, first born" Beebe, vol. 2, 362

A light out of darkness:

Watson: "If the Children of God are born of him as a consequence of a previous existence in and union to him before they are born again, as in the case of Adam, then they must need be born gods, and not merely saints or new creatures."(quote from Dudley,Writings, p. 58)

Scriptures denying the above:

Acts 15:9 - purifying their hearts by faith
16:14 - whose heart to Lord opened,

Rom. 5:15 love of God is shed abroad in our hearts by the Holy Spirit
10:8 the word is nigh there... and in thy heart
10:9 believe in thine heart
10:10 with the heart man believeth unto righteousness
2 Cor. 1:24 earnest of the spirit in our hearts For God, who commanded the light to shine out of darkness
4:6 in the face of Jesus Christ, hath shined in our hearts, to give the light of the knowledge of the glory of God

Eph 3:17 Christ may dwell in your hearts by faith

Rom 12:2 Transformed by the viewing of your mind

1 Co 2:16 But we have the mind of Christ

Eph. 4:23 be renewed in the spirit of your mind

Rom 8:6 But to be spiritually minded is life

Eph 1:3 who hath blessed us with all spiritual blessings in Christ

Col. 1:9 in all wisdom and spiritual understanding

Col. 1:27, which is Christ in you, the hope of Glory

Rom 1:17 for therein is the righteousness of God revealed

3:21, 25 Even the righteousness of God through faith in Jesus Christ...whom God has set forth to be a propitiation through faith in his blood.

5. 9, 10 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of His and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.

10.4 Christ is the end of the law for righteousness

1 Con. 1.30 Christ made unto as wisdom and righteousness

Phil. 3.9 Not having mine own righteousness. But the righteousness which is of God by faith

Rom. 1.17; Gal. 3:11; Heb. 10:38 The Just shall live by faith

Rom. 5:1 Justified by faith; 5.9 Justified by his blood: Gal. 2.17 Justified by Christ: Titas 3:7 Justified by his grace

<u>The letter Killeth</u>

"Antinominism, on the other hand, does not regard the external word as necessary at all, and displays a mysticism which expects everything from the inner word or the inner light, or from the immediate operation of the Holy Spirit. Its slogan is, "The letter Killeth, but the spirit giveth life." The external word belongs to the natural world, is unworthy of the really spiritual man, and can produce no spiritual results. While antinomians of all descriptions reveal a tendency to slight, if not to ignore altogether, the means of grace, this tendency received its clearest expression of the hands of some of the Anabaptists" (Berchof, Theology, p.611)

This is Hardshell doctrine. Frequently this expression is heard, "the letter Killeth" when the Hardshell is "proving" direct or immediate regeneration. The scriptures speak differently:

"The sword of the spirit, which is the word of God" Eph. 6.

"For the word of God is quick (living and operative) and powerful, and sharper than any two-edged sword..." Heb. 4:12

"...the word of God, which liveth and abideth forever" I Pet. 3.23.

"lively oracles" Act 7.

"man does not live by bread alone but by every word that proceedeth out of the mouth of Got" Mt. 4.4.

"The words that I speak unto you, they are spirit and they are life."

(quote Gill IICor. 3) and Calvin

The Gospel is *the Spirit*; see John vi. 63. it contains spiritual things, and not things merely natural, moral, and civil, as does the law, but spiritual blessings and promises; it penetrates into the spirit and soul of man, and comes from, and is attended with the Spirit of God. The law is *the letter* that *killeth*, by irritating and provoking to sin, the cause of death, which though not the design and natural tendency of the law, and therefore not to be blamed, yet so it is, through the corruption of human nature; and by convincing of sin when the sinner is killed, and is dead in his own apprehension; and by not only threatening with death, but by cursing, condemning, and punishing with it: *but* the Gospel is *the spirit*, which *giveth life*; it is a means in the hand of the Spirit of God, of quickening dead sinners, of healing the deadly wounds of sin, of showing the way of life by Christ, and of working faith in the soul, to look to him, and live upon him; it affords food for the support of the spiritual life, and revives souls under the most drooping circumstances.

Ver. 8. *How shall not the ministration of the spirit*, &c.] By *the ministration of the spirit*, is meant the Gospel; so called not only because it ministers spiritual things, as peace, pardon, righteousness, and salvation, spiritual joy and comfort, and even spiritual life; but because it ministers the Spirit of God himself, by whom it is not only dictated, and by him at first confirmed, and who qualifies persons for the preaching of it; but by it he conveys himself into the hearts of men, and makes it powerful for illumination, consolation, edification, and an increase of every grace; and therefore must *be rather glorious*, or much more glorious than the law, the ministration of death.

The Gospel is *the ministration of righteousness*; not of a legal one, or a man's own, but of the righteousness of Christ, by which the law is honoured, justice is satisfied, and God's elect justified from all sin and condemnation; this being perfect, pure, and spotless, and for ever: the Gospel is *the ministration* of it, as it is a means of stripping a man of his own righteousness, of revealing Christ's to him, and of working faith in him, and encouraging him to lay hold upon it for himself; and thus it is not to righteous persons, but sinners, to all believers, to all the second Adam's posterity; now as *much more* as righteousness exceeds condemnation, and a justified state a condemned one, so *much more* does the Gospel *exceed* the law *in glory*,

Calvin 11 Cor. 4

I answer *secondly*, that these things are not affirmed absolutely in reference either to the law or to the gospel, but in respect of the contrast between the one and the other; for even the gospel is not always *spirit*. When, however, we come to compare the two, it is truly and properly affirmed, that the nature of the law is to teach men *literally*, in such a way that it does not reach farther than the ear; and that, on the other hand, the nature of the gospel is to teach *spiritually*, because it is the instrument of Christ's grace. This depends on the appointment of God, who has seen it meet to manifest the efficacy of his Spirit more clearly in the gospel than in the law, for it is his work exclusively to teach effectually the minds of men.

When Paul, however, calls himself a *Minister of the Spirit*, he does not mean by this, that the grace of the Holy Spirit and his influence, were tied to his preaching, so that he could, whenever he pleased, breathe forth the Spirit along with the utterance of the voice. He simply means, that Christ blessed his ministry, and thus accomplished what was predicted respecting the gospel. It is one thing for Christ to connect his influence with a man's doctrine, and quite another for the man's doctrine to have such efficacy of itself. We are, then, *Ministers of the Spirit*, not as if we held him enclosed within us, or as it were captive – not as if we could at our pleasure confer his grace upon all, or upon whom we pleased – but because Christ, through our instrumentality, illuminates the minds of men, renews their hearts, and in short, regenerates them wholly. It is in consequence of there being such a connection and bond of union between Christ's grace and man's effort, that in many cases *that* is ascribed to the minister which belongs exclusively to the Lord. For in that case it is not the mere individual that is looked to, but the entire dispensation of the gospel, which consists, on the one hand, in the secret influence of Christ, and, on the other, in man's outward efforts.

Acts 26

18. *That thou mayest open their eyes.* Paul, in taking to himself that which is proper to God, doth seem to exalt himself too high. For we know that it is the Holy Ghost alone which doth lighten the eyes. We know that Christ is the only Redeemer which doth deliver us from the tyranny of Satan. We know that it is God alone who, having put away our sins, doth adopt us into the inheritance of the saints. But this is a common thing, that God doth translate unto his ministers that honour which is due to himself alone, not that he may take any thing from himself, but that he may commend that mighty working of his Spirit which he doth show forth in them. For he doth not send them to work, that they may be dead instruments, or, as it were, stage-players; but that he may work mightily by their hand. But it dependeth upon the secret power of his Spirit that their preaching is effectual, who worketh all things in all men, and which only giveth the increase.

Therefore, teachers are sent, not to utter their words in vain in the air, or to beat the ears only with a vain sound, but to bring lively light to the blind, to fashion again men's hearts unto the righteousness of God, and to ratify the grace of salvation which is gotten by the death of Christ. But they do none of all these, save only inasmuch as God worketh by them, that their labour may not be in vain, that all the praise may be his, as the effect cometh from him.

And, therefore, we must note, that so often as the Scripture doth extol the external ministry so honourably, we must not separate it from the Spirit, which quickeneth the same even as the soul doth the body. For it teacheth in other places how little man's industry can do of itself. For they must plant and water, but it is God alone which giveth the increase, (1 Cor. xi. 6.) But because many are hindered by their own ignorance and malice, that they cannot reap such fruit of the gospel as they ought, we must note this description, which setteth before our eyes briefly and plentifully that incomparable treasure. Therefore, this is the drift of the gospel, that being delivered from blindness of mind, we may be made partakers of the heavenly light; that being delivered from the thraldom of Satan, we may be turned to God; that having free forgiveness of sins, we may be made partakers of the inheritance among the saints. Those which will rightly profit in the gospel must direct all their senses to this end; for what good shall the continual preaching thereof do us, if we know not the true use thereof? Also, the way and means to attain to salvation is described to us, all men boast that they be desirous of salvation, but few consider how God will save them.

Our election was in Christ (Eph.1), our regeneration is in connection with Christ (Eph 2.10). To live is Christ, (Gal. 2.20; Phil. 1.21); Christ is our life (Col. 3.4). How so?

"By Grace through faith" (Eph.2); we live by faith (Gal. 2.20); "He that believeth on the Son hath life (John 3); "he that hath the Son hath life" (1Jno.5); and "Faith comes by hearing, and hearing by the Word of God (Rom.10); "The gospel is God's power unto salvation (Rom 1); 1 Cor. 1.15). But the Hardshell says "There has to be life before he believes, a dead man can't believe." In this they betray their ignorance of the Greek Grammar: "Simultaneous action (between the man verb in the sentence and the participle) is ordinarily expressed by the present (participle)". (all Grammars). And what life are they talking about, Christ is our life – not some mystical, spiritual life apart from Christ. We don't believe in order to be born again (arminian); we aren't born again before we believe (Hardshell); this is simulatanious action according to the scriptures. Logically the new birth comes first but not chronologically (Strong, theology). Besides the present participles in the before mentioned scripture, note also: John 5.24: 1 Thess. 2:13. Paul had told these Thessalonians "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit... (1 Thess. 1.5) It <u>did</u> come in word, but not in word only – don't cut up the scriptures for our theology.

It is very difficult, if not impossible, to get a Hardshell's real meaning because they aren't consistent with definitions, word meanings, or word usage. For example, notice Phillips confusion about words and doctrine:

So it becomes clear that the first thing in order to the experience of salvation is "Ye must be born again;.... It is a begotten from above....no man can beget himself." (Phillips, Hyper-Calvinism, etc.,p.57). Again, "The life they receive in regeneration" (ibid, p.22). Notice the inconsistence: "In that preparatory internal work, the Holy Spirit <u>calls</u> to life and salvation in a <u>quickening,</u> or <u>begetting</u> work. This life and immortality begins the warfare.... This quickening work will culminate eventually in

regeneration, or new birth" (ibid, p. 114). But then he says: "Regeneration is a sovereign exclusive quickening power to life by the Holy Spirit" (ibid, p. 352). He identifies quickening and regeneration – why didn't he also identify begetting with regeneration? "Notice what is preparatory here: "The exclusive work of the Holy Spirit in regeneration preparatory to and benefits of the gospel." (ibid, p. 1) Phillips plainly here is describing a double life - quickening and begetting, and regenerating or new birth, The Spiritual life the first, the Christ life the second. But, it gets more weird:

" Except a man be born again, he cannot see the Kingdom of God (Jno.3.3) He was not giving Nicodemas instruction as to how to "be saved", but what spiritual condition was necessary for one to "see" or "enter the Kingdom of God". If one is "born again" he can both see and enter the Kingdom of God. If he is not, he can neither see it, nor enter into it. That spiritual state comes about because it is the Spirit that quickens..."

That "spiritual state" is the "spiritual condition" mentioned, which is identified as "new birth" which is identical with "quickening" later - is it not, Mr. Phillips" Then why does he have a "preparatory work" culminating in the same work? Quickening, begetting, and then Regeneration or new birth - all which he tries to differentiate but calls the same thing, which the scriptures do-against them.

Faith. According to Phillips "There are more than one kind of faith taught in the Scripture: "One kind, fruit of the Spirit," "measure of faith," "gift of God" - "God is the author, originator, sustainer, and disposer of this faith;" (but remember, this kind of faith is given to an unregenerate, dead man - nothing is regenerated until the resurrection, according to Phillips). And another kind: "The faith of God and the faith of Christ" This (latter) is not our faith, but His". (meaning, the personal faith of God and Christ, D.G) "It is this "faith" which is a "means" of salvation. It is that faith which is born of God and which overcomes the world. It is that faith that hears and embraces the Word of God and find peace and comfort in believing." "The indwelling of "Christ in you the hope of glory" in vital union with a believer,

gives to that believer all things that are In Christ. This includes the faith of Christ."

(This is good scriptural doctrine, but Phillips doesen't belive it. Phillips is speaking of an unregenerate believer, nothing in the man is regenerated until the resurrection (Remnant,Vol.18,no.1,p.11), it is not the regenerated sinner believing,according to Phillips, it is the infused Christ that is doing the believing, and it is a solemn truth that "All believers are by Christ united to God" first London xxvii; and, "united to Christ by his spirit and faith" second London,xxvii, "but not thereby made one person with him" (ibid), which is the eternal vital union of the Hardshells; and, "whatsoever the saints possess or enjoy of God spiritually, is by faith",ch. xxxii, and "Christ dwells in our hearts by faith" Eph.3;17. This is not Hardshell doctrine.)

"The believer is justified by the imputed righteousness of Christ ; and the faith of Jesus Christ in that believer is "accounted unto him for righteousness"... "this faith, implanted in the new creature in regeneration is the grace given whereby there is produced in a quickened sinner a "coming to Christ." One cannot "come to Christ" unless he first believe that he is, and this faith is a revelation to the soul of Christ, and upon the hearing of the gospel this faith embraces Christ"(ibid, pp 137-140). " The giving of eternal life", says Phillips, "is quickening, a being born again" and "calls to life in a quickening and begetting work" "This life and immortality begins the warfare within the child of God, even though at first he is still in darkness as to what Christ has done for his poor soul "p. 114

Then he has regeneration or new birth coming later. But he told us back in p. 22 about the "eternal life they receive in regeneration. To cut through his jargon - the implanting of Christ is called a begetting, a quickening, regeneration, a new birth; - according to Phillips; and Christ's faith could never be in "darkness" or "ignorance." What a doctrine! Christ implanted first without His faith! This faith of Christ, then, is Christ believing in Christ, Christ coming to Christ, this faith is born of God - insinuating Christ isn't God, and the other faith is a fruit of the Spirit, of which God is the author, as if the Spirit weren't God. And what does this abstract

statement mean: " It is that faith that hears and embraces the word of God and find peace and comfort in believing." Faith believes? Faith is believing. I confess I haven't run across this doctrine, (faith of Christ) in Parker, Trott, Beebe, Dudley or Smoot - only in Morris and Phillips.

Faith of Christ, translated so in several places in the King James, of which Phillips and Morris has made quite a doctrine – against their Hardshell Fathers and christianity in general.

Two examples:

Gal.2:20 I am crucified with Christ, nevertheless I live, yet not I but Christ lives in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. Rom.3:22 , Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe...

.Faith of the Son of God. (Genitive, subjective or objective?).

Gill "that of which he is the author and object

Moffatt

Goodspeed

RSV

Amer. Bib.Union

Amplified

NIV

Revised ver.

Good News for Modern Man

American Stan. Ver.

New Eng. Bib.

Phillips

Weymouth

20th Century N.T.

Wuest

Beck
Williams
Lenski
Moule
Vincents
Robertson
Winer
Bloomfield
Haldane
Alford
Bengel
Expositers Gr. Test
H.H.W. Meyer
American Comm.
Brown
Thomas and Stelle
Hodge
Godet
Shedd
Marray
Luther
Liddon
Robertson
Hendricksen
Olshausen
Hurst (Langes Comm.)
Henry
Barnes
Sanday
F.F. Bruce
Lloyd Jones

New Bible Comm.
Students Comm.
Jammison, Fauset, Brown
Sanday and Headlam
Davidson
Hovey
Poole
1st and 2nd London

These versions, and commentary's ALL translate "the faith of Christ" as an objective genitive, "faith in Christ" not subjective as the King James version and give good, solid, scriptural reasons for doing so What a doctrine Morris and Phillips has built on an arbitrary preposition!

Some in this list mention two other ways to be scriptural in interpreting "faith of Christ": (1) 'A system of doctrine, gospel, as opposed to the works system under the law; and (2), Translate "faithfulness" instead of 'faith'. Lange only in this list held this - his commentator (Hurst) didn't. See appendix B in Murray, Romans, against this view. The list shows the common view - no one even mentions Morris' and Phillip's view, except to condemn it, vis., "Christ having all knowledge didn't walk by faith, but by sight." Omniscience precludes faith in God. Gill states: "And though there are some things which are excellencies in creatures, as the reasoning faculty in men, and faith in the Christian, which properly speaking, cannot be said to be in God; yet those are such as would be imperfection in him; since the former supposes some want of knowledge, which the reasoning power is employed to find out, and the latter is but an obscure knowledge, and proceeds upon the authority of another; neither of which can be supposed in God.." (Gill, Divinity, p.122).

Stanley C. Phillips edited 'The Predestination' for several years and writes and is quoted many times in the 'Remnant' publication edited by Morris and are known as

'Absoluters'. Phillips book 'Hyper-Calvinism....The Truth? Shows he is "Hyper" but not Calvinistic. He claims Gill, Booth, Philpot, the second London Confession, etc., etc., as hyper also and in agreement with him but they weren't and aren't! But he does confess that "He doesn't agree with all that any of these men taught." He would better be classed as 'Hyper-Parkerism, or 'Hyper-two seed,' or Hyper-Manichaian.

Notice things beyond (Hyper) Parker: No regeneration of the soul. (Trott, Phillips, Morris). Parker:..."Nothing short of the divine Spirit can affect the work, make the dead soul alive.." "Grace that applied Christ to the poor dead soul", " renovating change in their heart"-" God has converted the heart - convince, convict, convert the sinner (views on the Two Seeds (first dose).

Trott, Beebe and Co: No gospel means

Parker: Not withstanding the election of grace, God has appointed His own means to bring the elect home... it is the duty of Christians to exert themselves to show sinners their need of Christ, as though it was in their power to do it - while they should engage at a throne of grace that God may bless their labors, for God works through and by his people (p. 29). "We should all do well to remember that to preach the gospel doctrinally, experimentally and practically, is the duty of the preachers: but to effect the work of the heart is the supreme work of the divine Spirit of God. And to preach the necessity of repentance, faith in Christ, and obedience to the gospel belongs to the gospel field. And when the enemies of truth venture to challenge the doctrines of grace, with the inquiry, if this doctrine were true, what is the use of preaching? We may consistently answer, that God has not only appointed the end, but has also ordained the means which, under his sovereign control, never fails to lead to, and to accomplish the end designed in His council. And therefore we love and preach the truth, while relying on and praying to the God of grace to affect the work. The same may be said when we are charged with preaching one way and exhorting another" (Ibid, p. 35).

Phillips, Morris: faith of Christ doctrine - Antinomian error

Parker: "Antinomian error, who hope for salvation without repentance toward God and faith in Jesus Christ" (P.1)."Thus all that the Lord brings to the knowledge of saving grace, we are authorized to say is God's elect."... "All unbelievers are the non-elect to us, although they may not be to, or with God. As such, the preacher need not fear that he is doing wrong, when he urges the necessity of repentance toward God, and faith towards our Lord Jesus Christ - for he should command men everywhere to repent " (Ibid, p.31).

Some points on which Beebe and Co. agree with Parker and use the same exact phrasing of Parker. "Impossible for a Head to exist without a body; or a body to exist without a head" p. 2, Second Dose "No shadow exists without the substance which produced it," "Without eternal union, no propriety in the death of Christ, not just for the innocent to suffer for the guilty" P,3 "Eternal union...actual...not only in purpose and council of God....to be such that he constitutes them one. P 4 Husband charged with the debt of his wife" p.6 Incarnation of Christ illustrates how we are made gods - (but this is even too rank with Trott, so Christ wasn't really God, except as he "hypostatically" took his flesh into his godhead). "Christ and the church - one, (if not), can't see the propriety of death of Christ. Christ beginning of the creation of God, pre-generation, spiritual existence of the elect in God, eternally manifested when they are born of the Spirit, part of Christ; Christ, their spiritual life, realism."

All which things are foreign to Baptist orthodoxy. Parker confuses creation with the creator: "...God will not punish any part of Himself"; "will there be any part of (by and for whom are all things) lost, neglected, rejected, or ever appear imperfect, or a surplus?" This is one seed of the "Two Seed" theory taken up by Trott in his revision of Parker's Two Seed theory - "Seed of Christ", "life of Christ", "Christ Himself," whereas Parkers' Two seed was Adam's seed = elect; Satan's seed through Adam, then through Eve. Beebe taught two units of life were created - The Christ life (with the elect in him in seed substance (which they call eternal vital union) and the Adamic life (with his posterity in him - strict traducianism.) They stress <u>IN HIM</u> - Chosen IN HIM. Which as they admit isn't really an election but a

creation, a pre-creation before the creation. Also " When Adam fell, his whole posterity fell (being really in him); in the Lord's regeneration, new birth, new creation, the adamic sinner is completely left alone - the Christ life is implanted in him, Christ Himself: then the Adamic sinner is two complete men, two existences, no part of the sinner is changed until the resurrection." Further, "This 'oneness with Christ' is absolutely necessary for the death of Christ to be beneficial to His seed (an innocent can't die for the guilty, no justice in it), the elect brought Christ under the law (sin) even as Eve brought Adam under the law (sin). This makes Christ actually a sinner, and in His death we actually died with Him, being in Him, a part of Him paying for our own sins."

All these blasphemies and more have been noted over, and over in this book. This is their main pillar, no one else has it but them; but this surely undermines the doctrine of Christ, and is actually anti-Christ.

God's Operation of Grace, but no offers of Grace, Hussey, 1659-1726 published by Primitive Publications, Elon College, N.C.

W.J. Berry, a primitive, used a quote from Beebe, an absoluter, to define the Gospel, as a preface to this reprint of Hussey, in which Beebe agrees with Hussey against "Invitations" and "offers". Also Gill (Sermons and Tracts) reprinted by Primitive Baptist Library: "The Gospel is indeed ordered to be preached to <u>every creature</u> to whom it is sent and comes; but as yet, it has never been brought to all the individuals of human nature; there have been multitudes in all ages that have not heard it. And that there are universal offers of grace and salvation made to all men I utterly deny; nay, I deny they are made to any; no, not to God's elect; grace and salvation are provided for them in the everlasting covenant, procured for them by Christ, published and revealed in the gospel, and applied by the Spirit; much less are they made to others; wherefore this doctrine is not chargeable with insincerity on that account. Let the patrons of universal offers defend themselves from the objection; I have nothing to do with it; till it is proved there are such universal offers..." (Pp. 117-118).

It is good and commendable that these works were republished by the Primitives: that there are no "offers of grace" pointed out; but as the Hardshells rightly_agree with Hussey's negative (no offers of grace) they also wrongly disagree with the positive: "God's operations of grace." Primitives are Anti-means, but neither Hussey nor Gill were. Berry didn't bring another definition of the gospel given by Beebe in his writing to Sperry (found elsewhere in this paper); his "direct voice regeneration" theory; nor his eternal vital union, two seed theory - all which are against the gospel. Hussey's positive is God's operations of grace centered on the preaching of Christ. Notice some differences between Hussey and Hardshells:

1. "The doctrine of the gospel preached, is a home-act to the elect of God. The doctrine may sometimes be received by preaching, before the power of salvation of that doctrine be received according to the election of grace by another act of preaching. Observe these two: doctrine and power may be separated in the elect themselves for some time. And we may perceive this, because the elect, according to the foreknowledge of God the Father, are saved and called with a holy calling, under one Word of truth, as of his own will begot He us, but are not begotten a second time under another word of truth; though, perhaps, as the Spirit wills at other times he severally distributes His gifts (1Cor. 12:11)." P.p. 29-30

    1. The Hardshell has regeneration distinguished from conversion but backwards from Hussey's "doctrine and power" and Gill's "revealed in the gospel, applied by the Spirit"

    2. The Hardshell has Power and doctrine separated - backward, from Hussey.

        3. The Hardshell has the essential Word here - not the preached word of Hussey.

        3. . The Hardshell has "birth" here to distinguish it from

regeneration - not Hussey.

Remember this last point: "The Spirit comes down from heaven in the gospel - fills it, and fills the ministers soul, and so makes it efficacious to an elect sinner in the congregation, and the elect alone, in respect to saving knowledge; and that so feelingly and distinctly, that everyone of such say, surely it is to me! This is preached, this is brought to me!... It is preaching doctrine and salvation united, which the Holy Spirit delights to work by; that is the means pre-ordained of God, and which God takes up, and puts a divine stamp upon, graciously working therewith to the elect... The doctrine and salvation are both to be preached, as the joint means of faith and comfort, to the elect of God. For so long as a minister preaches the Gospel, he uses Christ's means, and these are means to convert souls...." (p.42). Berry has a footnote here to "explain" "It is shown here that the purpose of the evangel or gospel is to call out or convert the quickened elect, and not a means of regeneration, which is the work of the Holy Spirit alone." -W.J.B.

1. The above wasn't "shown" to the Hardshell - his preconceived notions only did the showing! Hussey, Gill, and the 2nd London Confession uses 'Regeneration' 'conversion' and 'quickening' interchangeably and also the Confession in the chapter on "Effectual Calling" takes in regeneration, quickening and conversion - all under one head.

2. Hussey says these things cannot be separated: "Faith, repentance, regeneration, are of a new creation, and parts of a new creature. They are all distinguished in the soul, but they cannot be separated. Regeneration is the new creature stiring; repentance is the new creature sensible of the evil of sin darkness, unbelief, etc., and melted under grace; faith is the new creature opening its eye." (P.139)

3. Quickening. "But let special grace be exalted in preaching Christ, as a gift, to honor God the Spirit in His way of working the gift into the nature of a Sinner, the Spirit then according to His own covenant - obligation with the Father and Son, strikes in with the truth, in which act he both quickens and

supplies the quickened with the benefit of Christ at once. And it so it will not be long ere this new life feeds on Christ, and sweetly shows itself to be the fruit of such preaching" (p. 178).

"Therefore we have distinguished between the outer part of the gospel to maintain profession, and the inner part of the gospel to beget life, and communion with God." (p. 179).

"We ought to tell the people with all becoming confidence, when we speak to them in Christ's name, that our preaching the Gospel to them is God the Spirit in our own hearts, so we graciously hope that He also may bring home the same word upon the hearts of sinners also." (p.141).

"The spirit's operation produces a new creature in the work of faith, which is called the operation of God (Col.2: 12) Then it is the Spirit forms Christ in the soul, lets in the object of faith through the eye of faith, to fall in directly upon the new born soul, that hath this ability created in it to discern Christ: and so Christ is formed in the heart, after the manner any object is formed in the eye. When I say I have such a man or object in my eye, it is not meant that a man or object is in my eye locally; that is impossible; but they are in my eye objectively - I see them. So when it is said Christ is formed in us, or Christ is in us the hope of glory; it is not to be understood that Christ, who at the right hand of God, is locally and substantially formed in us. No, but that Christ, who is at the right hand of God, the substantial object of faith, is by the Spirit let in to the soul born from above; so that the soul sees Him by the eye of faith, just as He is represented in the word. So is Christ formed in us." (Pp. 57-58). (Wonder if Beebe and co. ever read this?)

"Is the Spirit sent in your offer of the Sprit, or is your offer a means of sending Him? Is He not sent in the promise or rather, is He not sent in evangelizing, and preaching the Father's promise, Christ's ascension to God?... Does the Spirit come by means of offers of Christ, or by preaching the mission of Christ, which made way for the mission of the Spirit?...It is preaching the gospel, not

offering, that advances the mysterious cause of the Spirits' falling in with the word.... Is this internal ability of coming and closing with the offer produced by your offers propounded? Or, is He shed down to work the ability to believe in Christ, as the gospel is preached?... The Spirit cannot come, or fall, or be shed on, to do this separately from Christ; He comes in God's gift of Christ to the soul: One cannot be without the other." Pp. 46-47. (Hussey and Gill completely destroy Hardshellism.)

Evolution of Hardshellism

1833, Signs of the times - Beebe editorial on the new birth (vol. 1)

A radical change being wrought (p. 96)

The very laws of our existence, as well as the analogy of the figure of a birth, employed to show the nature of this radical change, forbids the idea of its being wrought by the subject on whom it is wrought. (p. 97)

If the Holy Ghost has (as many pretend to believe and say.) listed or engaged in the quickening conversion, or regeneration of all mankind... then it follows that all mankind will assuredly be saved.... (p. 98)

...Yet not so shocking as the chaotic situation into which the scriptures of truth would be thrown, if it could be proved that the Holy Ghost was otherwise than sovereign in its operation on the heart, in the new birth, or by proving that he had undertaken the regeneration of all mankind. (p. 99)

... The Spirits work on the heart is irresistible. The Spirit having thus quickened the man, the vital principle implanted is manifested...(p. 101)

Hence the soul was, and is delivered, the spirit applied the cleansing Blood of the Lamb; and he is washed and made clean; the Spirit gave him eyes, and he saw Jesus; the Spirit gave him faith, and he embraced him as his savior, his Lord and his God. (p. 102).

The quickening of a soul (p. 103)

How dreadful then would be the reflection that one poor soul for whom Christ died, and in whose heart the Eternal Spirit had wrought a work of Grace had failed to realize those blessings.... (p. 103)

Note Beebe's phrases: radical change being wrought, quickening conversion, or regeneration, operation on the heart, on whom it (the Holy Spirit) operates, The vital principle - implanted, The soul is delivered, The Spirit applied the cleansing blood of the lamb, he is washed and made clean, eyes to see, ears to hear, though faith embraced him (Christ) as his savior, the quickening of a soul, the Holy Spirit had wrought a work of grace.

The New Birth is Beebe's subject. The interchanging of phrases is like Gill and the 2nd London confession; and so, in the main is Beebe's doctrine. The year was 1833, but in 1864 it is a different story.

Beebe Editorial, vol. 6, 1864

1. The new birth brings forth in the children of God a spiritual life that they never had before... It is a new life implanted in them. It is called the new man, the spiritual man, and the inner man. (Pp. 40,41).

2. The dead sinner is quickened, for life is implanted in his heart (P.42.)

3. For the second Adam, who is the Lord from heaven, as the Spiritual progenitor of his people, was made a quickening Spirit, and by that birth we are partakers of the divine nature. (p. 44).

4. The soul of the believer, with this divine life implanted in it.... (P.44).

5. And as Christ is the embodiment of the fullness of the Godhead, so the church of God is the embodiment of Christ. (P.51).

6. If this eternal life were not the life of God, how could its impartation to us make us or manifest us as the sons of God. (p. 52).

7. It is the new man which is renewed in knowledge after the image of him that created him. (P.53)

8. We can conceive of no period when Christ did not exist as the Meditorial Head of his church; nor can we conceive of the existence of the head without the body of Christ. We now speak of his Spiritual or mystical body. If it be admitted that they are one with Christ, even as Christ is one with God the Father, we can no more deny the eternal vital union of Christ and his members then we can deny the eternal identity of the Father and the Son in the Godhead. (p. 53).7
9. As the Second Adam, his church - his bride - was always in him, as Eve was all in Adam from his creation. (p. 53).

Answers:

(1) How could the new birth in the children of God bring forth a spiritual life when the implanting of this spiritual life (according to Beebe) is itself the new birth? Are they children of God before the new birth and implanted life? We can't tell by his wording.

(2) The dead sinner is not quickened, is not changed - he becomes a duel being with Christ implanted in him, according to Beebe.

(3) Pantheism. "Regeneration is said to be a partaking of the divine nature, 2Pet. 1.4, Not of the nature of God essentially considered: a creature cannot partake of the divine essence, or have that communicated to it; this would be to deify men; the divine perfections, many of them, are utterly incommunicable, as eternity, immensity, etc. nor of the divine nature, or of it in such since as Christ is a partaker of it, by the personal, or hypostatical union of the two natures in him; so that the fullness of the Godhead dwells bodily in him. But in regeneration there is that wrought in the soul, which bears a resemblance to the divine nature, in spirituality,

holiness, goodness, kindness, etc. and therefore is so called" (Gill, Divinity, p. 531).

(4) The believer is Christ, according to Morris and Phillips - (faith of Christ doctrine) so the soul must the soul of Christ having the divine life implanted in it - if that could be possible.

(5) "As subsisting in the person of the Son of God and not as subsisting in the person of the Father, or of the Spirit" (Gill) Divinity of Christ. The fullness of the Godhead is what makes deity complete - He is full, we are filled. The first is real, the second is metaphoric.

(6) Human live is a creation of God, not the impartation or implanting of the life of God. Christ bought us back (redemption), His purchased possession; sons of God by adoption; He gave His life that we might have life, and have it more abundantly; as many as received him (faith wrought by the Holy Spirit) to them gave he power to become (what they were not before, Robertson, Gr. N.T.) the sons of God. Which were begotten...of God. Jno.1.

(7) Beebe just told us in number 1 Christ is the new man. Christ Renewed in Knowledge after the image of Christ who created him?!

(8) A man may imagine anything (conceive), but if scripture is his sole rule of faith and practice he would know Christ did not exist as Christ until the incarnation. Before the incarnation He was the Word, or Jehovah ("Jehovah said to my Jehovah"; "In the beginning Elohim.." (Plural Noun) The purpose or council of God must be distinguished from its execution. Identity? We are Trinitarians not Sebellians; and we are creatures and will never be Gods.

This same evolution is seen in Phillips' writings. In Hyper - Calvinism... TheTruth (1999)? Phillips speaks of a "regenerate soul" P. 107,109,115, "Spiritual enlightened souls p.123; "God's work within a sinners soul, the living soul will struggle to be delivered" p289; "revelation to the soul, p.140; "The vital work of grace within the soul, p.215; "Regeneration being the implementation of the life in the soul", p.423; but

in recent writings in the Remnant, vol. 17, no.6: "So apparently, the body, soul and spirit is not born over again." The next vol. 18, no.1: "The natural soul nor spirit is quickened to life until the resurrection. It (the soul, D.G.) is not changed, per se, in quickening, but in the resurrection it, and the body and spirit are all (as one.) regenerated, and become one in essence with that which is spiritual, or immortal."(The world soul of the heathens?!)

Questions and Answers by Phillips, (Remnant, Vol. 18, No.1, p.10)

(Question: What does the "new creature" consist of, if none of "the old man" is regenerated, born again or changed, but simply something added to him?)

That 'something' that was added to him is the infusing of Christ Himself, according to Hardshell doctrine,and as Watson warned "They won't come straight out and tell you what they believe", and the more mystical they can write, the more 'spiritual' they think themselves to be. So within Phillips' answer will be added some explanatory words (bracketed) – that are found elsewhere in their writings: First. Phillips' answer:

"The "new creature" is the spiritual man, that is begotten directly of God by the Holy Spirit in divine quickening. He is referred to in the scriptures as that "which is born of the Spirit is spirit, "the "new man," and the "inner man." He is spiritual, and hence is not marked by the characteristics of natural man; but possesses, and demonstrates characteristics of God in man; i.e., he has a spiritual love for God that moves him in obedience to God's commands; he discerns spiritual things; he loves the brethren with an unique love totally different from that of his nartural affections; he loves the truth of free grace, and hates freewillism; His understanding is enlightened; he knows the truth, when he hears it, before he ever heard it. He is in subjection to the commandments of God; and he has no confidence in the flesh-either his, or others'. He is a follower of God and not of man; he needs no gurus, God says it, he believes it, and that settles it; and therein he is by dictionary definition, "a hardshell."

expanded
Answer: The "new creature" is the spiritual man (the infused Christ or Christ life) that is begotten (new birth, regenerated – all authorities) directly of God by the Holy Spirit in divine quickening. (In the infusing of Christ, the man is considered by the Hardshell, as 'quickened', but the man himself isn't). He (infused Christ) is referred to in the scriptures as that "which is born of the Spirit is Spirit", "the new man" and "the inner man", He (infused Christ) is spiritual, and hence is not marked by the characteristics of natural man; but possess, and demonstrates characteristics of God in man: (Phillips is describing the incarnation of Christ in a fallen man! As Beebe also has written, "The Incarnation of the Children of God"). i.e., He (infused Christ) has a spiritual love for God (Christ has a spiritual love? How about an absolute love? This is after his resurrection, after His glorification, and though the Spirit was given Him without measure in the days of His flesh, Christ is God – the Holy Spirit was sent by both the Father and the Son. Dualism is hurting here) that moves him (infused Christ) in obedience to God's commands; He (infused Christ) discerns spiritual things; he (infused Christ) loves the brethren with an unique love totally different from that of his (old man) natural affections; he (infused Christ) loves the truth of free grace, and hates freewillism; (Christ is the truth, Mr. Phillips, and in Him is no darkness at all) His (infused Christ) understanding is enlightened; (!!! ,by whom, the Hardshell?) he (infused Christ) knows the truth when he(infused Christ) hears it, before he(infused Christ) ever heard it. (Yes, above ref.) He(infused Christ) is in subjection to the commands of God (Made under the law, Gal.); and he (infused Christ) has no confidence in the flesh – either his(old man) or others (yes, He knew what was in man); he (infused Christ) is a follower of God and not of man. (All this Christ did in the flesh two thousand years ago – for His people. Now Christ is doing it all over again, as many times as there is an elect in which to re-enact it! Not so Mr. Phillips: "By one offering He has perfected forever them that are sanctified".) He (infused Christ) needs no gurus (He does need the Hardshell – he would never get such from anyone else). God says it, he (infused Christ) believes it, and that settles it; and therein he (infused Christ) is by dictionary definition, "a Hardshell."

The above is so silly, I hated to write it. The new creation is in the already created man, (man is a creature); Phillips' new creation is a pre-creation of the creation of Christ and his people – an old creation, according to eternal vital union doctrine. Is infusing a creation? If so, the elect have three creations: created with Christ in the pre- creation of the Hardshells: created with Adam in God's creation, created in the Hardshell's infusion of Christ in the elect's beggeting,quickened,regeneration, and new birth. Of the many other absurdities that could be mentioned -only this: Christ called his twelve apostles, inspired them to write the scriptures, and through the same to reign over the twelve tribes of Israel, predestined his elect to be holy, "this is the will of God, even your sanctification", and it is God who worketh in you both to will and to do of His good pleasure, and all of which is to the renewed man, not to the infused Christ, as if He needed any of the above instructions, because in Him dwelleth all wisdom, knowledge, holiness, and the God Head bodily. There was only <u>one</u> Christ, God manifest in the flesh; the Hardshells have as many christs manifested in the flesh as there are elect - with their infused Christ doctrine.

But where does Phillips speak of "the infused Christ" any where in the above? In the preceeding issue of the Remnant: "So apparently, the body, soul and spirit is not born over again. Something else has taken place...that something else, added on to this body of clay, is eternal life, the life of Christ, and this life is not severed from Christ..." This is the infusion, the implantation, the manifestation of the sons of God, who eternally had their pre-created existence in the created Christ, they are <u>ONE</u>. THEY CLAIM THIS IS THE GOSPEL, It is another gospel, condemned by Paul, and God did send them strong delusion,because they received not the love of the truth, (you do not fight Christ and the gospel.)

Both Phillips and Morris claim the second London Confession but on this point and many others noted in this article, they teach differently: "Although the gospel be the only outward means of revealing Christ and saving grace, and is as such abundantly sufficient thereunto, yet that men who are born in trespasses may be born again,

quickened, or regenerated, there is moreover necessary an effectual, insuperable. (Ps.cx. 3; 1 Cor. Iii14; Eph. 1. 19,20) work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect (John vi.4, 6) their conversion unto God." (second London Confession, ch.20, par.4).

Notice "Producing" not Implanting"; and "work of the Spirit upon the whole soul". See also Gill on Regeneration, Divinity.

Trott didn't believe in soul regeneration. Neither did Beebe, but neither one claimed the second London Conf., nor hardly any other scholar was quoted by them. Gill and the confession used the labors of the greatest scholarship the world have ever known. What are we to think of modern Hardshells who hold the same Two - Seedism their forefathers held but say they hold the same views as the Confession and Particular Baptists - when it is so clear they don't? As we've instanced, their views are evolutionary, progressive - much like Mormans today have abandoned its support of "Holy Murder" and virtually every practice - polygamy theocracy, blood atonement, consecration, communalism, Millennialism, unquestioned obedience to the Lord's anointed priest, and many other things; But, they believe in progressive revelation through every new Prophet. I'm amazed at the dishonesty of the Hardshells. Eternal Vital union! Faith of Christ! The nature of regeneration - separating quickening, begetting, regeneration, new birth, and conversion, then ranting and raving at everyone who disagrees. One more Point: Phillips constantly is slandering many great old soldiers of Christ with 'Pelegianism', which is the forerunner of, and is worse than, 'Arminianism'. So did Ivey brand all 'gospel regenerationists' as they slurringly call the Lords ministers, yes, Calvin himself, the London Confessors (both first and second), and in his ignorance, Gill, King, Cox, Holmes, Clark - and on and on. Here is a Pelagian statement: "Christ is the Elect one, and the church merely shares in his election because we are 'in Him' (Eph.1.4), and share his messianic task" (Berkowwer's Doctrine of Election, Balance or Imbalance, Alvin L Baker, p.19). Isn't this one and the same "one seed" of Trott, Beebe and their whelp seed?

Eternal Vital Union Denies:

Election – "Unity is just another name for election" (Smoot, p. 117).

Predestination – If Christ, head and body is the same substance, same life, how could we be predestinated to be conformed to the image of his son? (Romans 8:29) Conformed to the image? We are him. Christ conformed to Christ?

Redemption – An innocent person couldn't suffer for the guilty (that would be grace). The body suffered for its own sins (through the law).

Christ – A pre-created Mediator before creation – Arianism.

Elect – pre-created in the pre-created Christ.

New Birth – Trott didn't believe in soul regeneration (Select Writings, p.36); Beebe did (vol. 1, p. 103); but earlier denied that the Spirit is sent to create sinners anew, in Christ (p.66). Then makes this absurd statement: "We read that God has called, chosen, saved, preserved, and blessed his people in Christ Jesus before the world began." (The Confession states, "in time" ch. 8:1). In actual pre-creation – not in purpose or council, so even in his own view, the elect wouldn't need to be called, chosen, saved, preserved, blessed, being Christ himself, already <u>in</u> Christ.

Justification – God declaring Christ righteous? Righteousness based upon unity. "The righteousness of which we speak does not belong to the saints by virtue of any contract, engagement, law-works, or debt-canceling, either performed by him or his people in eternity or time; it is based upon our unity to and identity with him from everlasting" (vol. 1, p. 507). Goodbye substitution and imputation which we don't need since we are Christ.

Son-ship – Since Christ is the son and we are Christ, we are sons, sons by unity, not redemption. "Brethren what an exalted relation doeth the believer stand in to God, as having from everlasting been one with his only begotten and well beloved son, beloved as he was, begotten in him, hid in him, and living in his life" (Trott, Select Writings, p. 236).

Adoption – "Adoption can add nothing to the interest of a home born child..." (vol. 3, p. 246).

Doctrine of man – "Being the subject of two births, he, of course, has two existences,

he is two men..." (Trott, Select Writings, p. 428). "Two distinct beings," "Two natures;" (Dudley). Created as one-life unit in Adam (Beebe, vol. 4, p. 321). "In his creation all his progeny, all the human family, was created in him, and all the spiritual seed of Christ were also created in that Adam which is the Lord of heaven" (vol. 3, p. 361). "All living, souls were created in and simultaneously with their natural progenitor" (Dudley, Warfare).

The Confession states, concerning the fall, "And we in them" explaining, "they being the root (not the full tree) and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed...;" not as Beebe and co. in actual life unit, but by both federal and traducianist ideas; which again the actual, vital, union in Adam theory undermines and destroys. "Adam's soul was a natural soul, and totally destitute of that principle of immortality which our Redeemer denominates "eternal life," which is born immediately of God, when we are regenerated" (vol. 3, p. 262). "Had this likeness in which Adam was created consisted, as some have supposed, in righteousness and true holiness, he would have been spiritual..." (Vol. 1, p. 603). "In Adam we had no spiritual life to lose" (vol. 2, p. 130).

Since Adam lived physically hundreds of years after he died, what died? The Confession teaches "man was created with reasonable and immortal souls..." and, "in righteousness and true holiness" – exactly what Beebe denies; and further: "All becoming dead in sin and wholly defiled in all the faculties and parts of soul and body...the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free" (Confession).

Christ came to save His people, not to make them demi-gods. Notice Smoot: "For both he that sanctifieth, and they who are sanctified are all of one" Hebrews 2:11. Now is this union based upon Christ partaking of the Adamic nature of his people for the testimony is that he partook of their nature (flesh and blood) because of the eternal life oneness between him and them. Hebrews 2:14. Upon no other assumption could their redemption from the curse of the law be maintained, but from

the fact that because of this relationship Christ stood in their law place fulfilling its demands, not as a volunteer or substitute, but as "the head over all things to the church, which is his body, the fullness of him that filleth all in all." Smoot has "union" on his mind and everything is interpreted to that end, notice Owen on this passage:

(Owen, Pink).

Pink, Hebrews

"For both He that sanctifieth and they who are sanctified are all of one." Many of the commentators have quite missed the meaning of this "all of one." Had sufficient attention been given to the context they should have seen that the apostle is *not* here treating of the oneness of Christians with Christ in acceptance before God and in glory—that, we get in such passages as Eph. 1 and 2; instead, he is bringing out the oneness of Christ with His people in their humiliation. In other words, the apostle is not here speaking of our being lifted up to Christ's level, but of His coming down to ours. That which follows clearly establishes this.

Who are these "children?" First, they are those whom the Mediator brings to God. As we read in 1 Peter 3:18, "For Christ hath also once suffered for sins, the Just for the unjust, that He might *bring us to God*." This is what Christ is seen doing here: formally presenting the children to God. Second, they are here regarded as the "children" of *Christ*. In Isa. 53:10, 11 it was said, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. He shall see *of the travail* of His soul, and shall be satisfied." In John 13:33 and 21:5 He is actually heard *owning* His disciples as "children." Nor was there anything incongruous in that. Let the reader ponder 1 Cor. 4:14,

15: if they who are converted under the preaching of God's servants may be termed *their* "children," how much more so may they be called "children" of Jesus Christ whom *He* has begotten by His Spirit and by His Word!

"Behold I and the children which God hath given Me." Those whom God hath given to Christ were referred to by Him, again and again, during the days of His public ministry. "All that the Father giveth Me shall come to Me" (John 6:37). "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me. . . . . I pray for them: I pray not for the world, but for them which Thou hast given Me" (John 17:6, 9). They were given to Christ before the foundation of the world (Eph. 1:4). These "children" are God's elect, sovereignly singled out by Him, and from the beginning chosen unto salvation (1 Thess. 2:13). God's elect having been given to Christ "before the foundation of the world," and therefore from all eternity, throws light upon a title of the Saviour's found in Isa. 9:6: "The everlasting Father." This has puzzled many. It need not. Christ is the "everlasting Father" because from everlasting He has had "children!"

Why were these "children" given to Christ. The first answer must be, For His own glory. Christ is the Centre of all God's counsels, and His glory the one object ever held in view. Christ will be eternally glorified by having around Him a family, each member of which is predestined to be "conformed to His image" (Rom. 8:29). The second answer is, That He might save them: "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out" (John 6:37).

"Behold I and the children which God hath given Me." We doubt not that the ultimate reference of these words looks forward to the time anticipated by that wonderful doxology found at the close of Jude's Epistle: "Now unto Him that is able to keep you from falling, and to *present* you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." When the Lord Jesus shall, in a soon-coming Day, gather the company of the redeemed unto Himself and "*present* it to Himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27), then shall He triumphantly exclaim, "Behold I and the children which God hath given Me." In the meantime let us seek to take unto our hearts something of the blessedness of these words that, even now, the "joy of the Lord" may be our strength (Neh. 8:10).

OWEN, Hebrews

2. It may be taken in the neuter sense, and denote one thing. And so also it may receive a double interpretation:—

(1.) It may denote the *same mass of human nature.* Ἐξ ἑνὸς φυράματος, of one and the same mass of human nature; or, ἐξ ἑνὸς αἵματος. So it is said of all mankind that God made them ἐξ ἑνὸς αἵματος, "of one blood," Acts xvii. 26, of one common principle; which gives an alliance, cognation, and brotherhood, unto the whole race of mankind. As the making of all mankind by one God gives them all a relation unto him, as saith the apostle, "We are also his offspring;" so their being made of "one blood" gives them a brotherhood among themselves. See Acts xiv. 15. And this interpretation differs not, in the substance of it, from that last preceding, inasmuch as the whole mass of human nature had its existence in the person of Adam; only it refers not the oneness mentioned formally unto his person, but unto the nature itself whereof he was made partaker. And this sense the apostle further explains, verse 14; as he also observes it, Rom. ix. 5.

(2.) By "one," some understand the same spiritual nature, the principle of spiritual life which is in Christ the head, and the children his members. And this, they say, is that which is their peculiar oneness, or being of one, seeing all wicked men, even reprobates, are of the same common mass of human nature as well as the children. But yet this is not satisfactory. It is true, indeed, that after the children are really sanctified, they are of one and the same spiritual nature with their head, 1 Cor. xii. 12, and hereby are they differenced from all others: but the apostle here treats of their being so of one that he might be meet to suffer for them; which is antecedent unto their being sanctified, as the cause is unto the effect. Neither is it of any weight that the reprobates are partakers of the same common nature with the children, seeing the Lord Christ partook of it only on the children's account, as verse 14; and of their nature he could not be partaker without being partaker of that which was common to them all, seeing that of one blood God made all nations under heaven. But the bond of nature itself is, in the covenant, reckoned only unto them that shall be sanctified.

It is, then, one common nature that is here intended. He and they are of the same nature, of one mass, of one blood. And hereby he came to be meet to suffer for them, and they to be in a capacity of enjoying the benefit of his sufferings; which how it answers the whole design of the apostle in this place doth evidently appear.

First, he intends to show that the Lord Christ was meet to suffer

for the children; and this arose from hence, that he was of the same nature with them, as he afterwards at large declares. And he was meet to sanctify them by his sufferings, as in this verse he intimates. For as in an offering made unto the Lord of the first-fruits, of meat or of meal, a parcel of the same nature with the whole was taken and offered, whereby the whole was sanctified, Lev. ii.; so the Lord Jesus Christ being taken as the first-fruits of the nature of the children, and offered unto God, the whole lump, or the whole nature of man in the children,—that is, all the elect,—is separated unto God, and effectually sanctified in their season. And this gives the ground unto all the testimonies which the apostle produceth unto his purpose out of the Old Testament; for being thus of one nature with them, "he is not ashamed to call them brethren," as he proves from Ps. xxii. For although it be true, that, as brethren is a term of spiritual coguation and love, he calls them not so until they are made partakers of his Spirit, and of the same spiritual nature that is in him, yet the first foundation of this appellation lies in his participation of the same nature with them; without which, however he might love them, he could not properly call them brethren. Also, his participation of their nature was that which brought him into such a condition as wherein it was needful for him to put his trust in God, and to look for deliverance from him in a time of danger; which the apostle proves in the second place by a testimony out of Ps. xviii.: which could not in any sense have been said of Christ had he not been partaker of that nature, which is exposed unto all kinds of wants and troubles, with outward straits and oppositions, which the nature of angels is not. And as his being thus of one with us made him our brother, and placed him in that condition with us wherein it was necessary for him to put his trust in God for deliverance; so being the principal head and first-fruits of our nature, and therein the author and finisher of our salvation, he is a father unto us, and we are his children: which the apostle proveth by his last testimony from Isa. viii., "Behold I and the children which the Lord hath given unto me." And further, upon the close of these testimonies, the apostle assumes again his proposition, and asserts it unto the same purpose, verse 14, showing in what sense he and the children were of one, namely, in their mutual participation of "flesh and blood."

Smoot continues: "Adam, is the figure of him that was to come," and that Eve was "bone of his bones, and flesh of his flesh," thus it is evident when he fell under the law there was that much of Adam under the law..."

This unravels a mystery that has always been hidden from the saints. How could Adam fall? Being in the likeness of God and in His image? Why, half of Adam died in Eve, before the rest of Adam died in the transgression! Thanks Smoot. But this isn't all: "Consequently, it follows as effect follows cause, that when these members of the body of Christ partook of flesh and blood there was that much of the body of Christ under the law..." (Smoot, p. 189). Smoot boldly proclaims that such as the above is "the doctrine and order of the gospel (p. 25), and complains of his opposers (Clark, Chick, Durand): "They make him (Adamic man) the elect child, by having him chosen in prospect, and becoming the child by being born again. They seem incapable of comprehending that a system whose keynote starts from Adam can rise no higher, that there must be a higher order of life; and that life in Christ; and that such life can be communicated only by a birth; and this birth can only proceed from him (Christ) who is it's seed's substance; assuredly not the "sinner born again" (Smoot, p. 83).

Beebe, in his later years, 1879, was still progressing in the eternal vital union doctrine, which he calls the true basis of the heir ship of the sons of God, not the redemption of Christ; and in an article, Heir-ship; Eternal Vital Union, 1879, Signs,vol. 48, he states:

> We learn then that the life which was given to the saints as members of the body of Christ, was with and proceeded from God the Father, and was given to them in Christ by the Father, and is, in the unrestricted meaning of the word, absolutely eternal life; not only everlasting, but eternal, without beginning or ending, not created, but begotten of God the Father, and given to all the sons of God in Christ before the foundation of the world..."

This is progression in the doctrine because earlier in Beebe's teaching Christ was

"set up," "brought forth," "firstborn of all creation," "the beginning of the creation of God" – the Arian teaching of the person of Christ; here, Absolute eternal, Christed with Christ, Godded with God, as the old mystics used to say – but never did the Baptists before Beebe and co. However, this life being "begotten" of God the Father would seem to teach the "Orthodox" view of eternal generation, but contradicted by the word "given," unless it also means "eternal giving." Beebe's reply to Potter's Pamphlet, in which Potter writes from the "covenant" standpoint, as also the confession teaches, states: "As to a covenant relationship from all eternity, to our dull apprehension, brother Potter has not made this matter clear; in fact, we are so much in the dark, that we do not know what part of the Bible such a relationship is recorded. Until very recently, we do not remember to have ever heard of it before" (Smoot, 164).

This is an incredible statement. It's in the Confession and all Reformed writings. The article by Beebe just preceding this one (written seven years earlier, in Smoot's book) quotes a song, "In covenant from of old, the sons of God they were; the feeblest lamb in Jesus' fold, was blessed in Jesus there." Quoting, something against himself, having such a mindset on his doctrine, he couldn't see anything else. Just before this song Beebe said: "But can this doctrine of vital union...which we have so sweetly enjoyed so many years, now that we are about to lay off our moral tabernacle, be but a delusive phantom?" And at the end of this article, Beebe claims, "He and the large majority of the old school...who hold the doctrine of eternal, vital, union as the very foundation of our hope..." here again, undermining the redemption of Christ. The old song, "my hope is built on nothing less, than Jesus' blood and righteousness" is surely Biblical; the gift of the Spirit is hope in Christ, not in a doctrine of man.

Hassell quoting Shaff speaks of Sabellianism: "Sabellius is by far the most original, profound and ingenious of the ante-Nicene Unitarians, and his system the most plausible rival of orthodox trinitaranism (it is also the least objectionable form of Unitarianism). It revives from time to time in various modifications. It differs from the orthodox standard mainly in denying the trinity of essence and the permanence of the

trinity of manifestation: making Father, Son, and Holy Ghost only temporary phenomena, which fulfill their mission and return into the abstract monad." Hassell continues: "A very few of our highly esteemed ministers and brethren seem to favor something like this view..." (History, p. 24).

It seems they more than merely favored it: "The Existence, Sovereignty, Immutability, Omnipotence, and Eternal Perfectness of the Great Jehovah – the Revelation which God has given of Himself, as Father, Son, and Holy Ghost. "These three are one" 1 John v.8" (Beebe, vol. 1, p. vi). "Why will not our brethren be satisfied with the revelation which God has made of Himself as Father, son and Holy Ghost, three, distinguished by different names and relations, etc., yet each in his distinct relation being God manifested in all his divine attributes, the same one glorious Being, and divine person..."(Trott, Select Writings, p. 330). Thus far Sabellian, but they go with Arius with their doctrine of Christ, as has been noted, using the words "created," "set up," "brought forth," "originate," "first born of the creation," "beginning of the creation of God;" the reason being, their eternal vital union doctrine. Meyer quotes Luther the pithy remark on John 1:1: "The last proposition, The Word was God, is against Arius; the other, The Word was with God, against Sabellius" (American Comm.). While Trott and Beebe both denied holding the second London conf., modern Hardshells claim they hold it; that Hardshells always have, notwithstanding the contradictions imposed precluding it.

Union

In Waldron's Exposition of the 1689 London Confession "of the communion of the Saints", he makes a very relative point:

Communion presupposes union and designates some sort sharing based on that union. A synonym is fellowship. (note the use of this word in both paragraphs of the Confession)....Its redemptive foundation: Union with Christ (para. I,a) The communion of the saints is not a merely human alliance, nor is it direct. Rather, saints are in communion through their common union with another, Jesus Christ ...What is meant by union with Jesus Christ...1. We are one with Christ in the plan of God (Eph. 1:4; John 17:2,6). In planning to save us, God gave us to Christ as our redeemer. 2. We are one with Christ before the law of God. Hodge asserts: Our legal status is determined by His; and His rights, honors, relations, are all made ours in co-partnership with Him (2 Cor.5: 2, Rom.8:2, 1Cor.6: 17, 11Pet.1:4). A. Its realization. 1. By his Spirit. 2. By faith. There is no union with Christ apart from the indwelling of the Spirit and the exercise of faith (Eph.3:16-17: Gal.2:20; 11Cor.3:17-18). B. Its qualification. The clause, 'although they are not made thereby one person with him; parallels the statement in paragraph 3 of the Westminster Confession: "This communion which the saints have with Christ doth not make them in anywise partakers of the substance of his Godhead; or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous; This was an important qualification in the seventeenth century. Different sects were interpreting union with Christ in a mystical, pantheistic since. It is a necessary distinction in our day of eastern religions and cults like the Mormons and New Age movement, which assert that we may become gods. Furthermore, even evangelicals speak as if we must lose our distinct personal identity and passively allow Christ to live His life through us. The impression is left that we must become a limp nonentity and be integrated and absorbed into the one great person of Christ. Union with Christ does not imply that either essentially or personally we are deified (1Cor. 8:6; Col. 1:18-19; 1Tim. 6:15-16; Isa. 42:8; Ps. 45:7; Heb. 1:8-9).

What about this Mr. Morris, Mr. Phillips? With your 'implanted Christ' and 'infused faith' (I suppose 'infused' to the 'implanted Christ' because the unregenerated, dead man can't receive it) - What communion hath light with darkness? Be not unequally yoked together with unbelievers, said Paul - But you fellows have Christ implanted in a dead Man! Yes, in union with Christ! And even liken it to the incarnation of Christ. And which union, according to you fellows, is not union at all - but identity. Notice Phillips: "Before conversion, the regenerated child is alive, but in darkness and ignorance as to the way of his deliverance" (p.289, Hyper-Calvinism...) How could the infused 'Christ life", or 'God life' (Phillips), or 'Christ himself' (Beebe and Co.) be 'ignorant' and in `darkness'? And can God or Christ, or the Christ life be converted: The sinner himself isn't, according to Phillips, but the Christ life is added to him. This is silly, senseless, and outrageous.

Baptists have never held the "faith of Christ dodctrine" as held by Morris and Phillips. "Repentance and faith are inseparable graces wrought in our hearts by the regenerationg Spirit of God". This is from the New Hampshire confession – a weak confession compared to the first and second London's- but it is correct. Gill says, "they go together as doctrines, and so they do as graces (Divinity,p. 718). Now, according to Phillips "it is the faith of Christ, or of God (not our faith that is a gift of God) that Justifies". Does Christ or God also repent, Mr. Morris? - both graces are inseparable.

Racial theory

The Racial Theory (the theology of Infant salvation, R.A. Webb, ch.viii,p.167. "This hypothesis, as viewed from various angles and developed by different writers, is denominated the Realistic, the Mystical, the Pantheistic, the Evolutionary, the Racial scheme of salvation". (P.166).

"We claim the right", says Elder Beebe, "to attempt the defence of what we have held as the very foundation of the great, grand, and glorious system of salvation" (writings of Dudly, p.59).

"a disposition to sap the foundation of the Christian's faith and hope in God, by ignoring the vitality of our union to and with God in Christ" (Beebe, Signs, Vol.49).

As we will notice, this revised "Two Seed" doctrine of Beebe (revised by Trott from Parker), Beebe being the chief spokesman, Trott the chief theologian - holds this Racial theory in its chief point - identity with Christ. Webb admits the difficulty of 'clear apprehension, and harder still of perspicuous statement' and states: "It seems next to impossible for an opponent of the view, though he do his level best to be fair and accurate, to make such an exposition of it as one of its friends will admit to be even tolerable." (p.166).

Christian, speaking of Parker, complains: "It may be supposed that the repugnance of his system would have destroyed his influence, but this was not the case. So ingeniously did he interweave it with Baptist doctrines, as then understood and preached, which was a kind of anti-nomianism, that it required much discrimination to separate them, and make them appear in contrast, with satisfactory distinctness." (John T. Christian, Baptist History, vol.2, p.415).

Watson: "I have tried to trace out the serpentine doctrine of Parkerism as it has surreptitiously connected itself with the foregoing texts - but snakelike, it has its coils, flexures, gyrations, contortions, and likewise its strong holds, covert places and open showings. Sometimes we get a broken glimpse of it, and then a pretty full view. Its advocates are, however, always afraid of the full showing, they prefer showing, occasionally, some of its less offensive parts; and whenever, through inconsiderate zeal or imprudence, they bring the monster fully into view, they are inclined afterwards to disown it." (The Old Baptist Test, John M. Watson, p.334) And maybe that's why Beebe in 1856 said he was 'many years' explaining it - Paul liked to use words that could be understood 1Cor.14.

I, myself, at one time thought Bebee was orthodox, I knew nothing of eternal vital union until I read Smoot's defense of it. He brought it into view, then I saw it everywhere in Beebe's writings. Same thing with 'Direct Voice Regeneration; I didn't see it until years after I thought he was correct - I think maybe John Clark was the

same way. Mark Jacobson, publisher of many of these 'Old Baptist' works, has told me that Smoot doesn't sell. Maybe he revealed too much, as Watson said, and it became too odious, and obnoxious for even Bebee's followers to stomach.

Hodge
Webb.
Ridgley
Bushwell
Goodwin

Anglo-Israelism - Hurbert W. Armstrong and the Radio Church of God (The Kingdom of the cults, Martin, p.295) or, A Hardshell who probably never heard of Hardshellism.

Martin

Recapitulation of the Objections to the Realistic Theory.

The objections to the realistic doctrine were presented when the nature of man was under consideration. It was then stated, (1.) That realism is a mere hypothesis; one out of many possible assumptions. Possibility is all that can be claimed for it. It cannot be said to be probable, much less certain; and therefore cannot legitimately be made the basis of other doctrines. (2.) That it has no support from the Scriptures. The Bible indeed does say that Adam and his race are one; but it also says that Christ and his people are one; that all the multitudes of believers of all ages and in heaven and earth are one. So in common life we speak of every organized community as one. The visible Church is one. Every separate state or kingdom is one. Everything depends on the nature of this oneness. And that is to be determined by the nature of the thing spoken of, and the *usus loquendi* of the Bible and of ordinary life. As no man infers from the fact that the Scriptures declare Christ and his people to be one, that they are numerically the same substance; or from the unity predicated of believers as distinguished from the rest of mankind, that they are of one substance and the rest of men of a different substance; so we have no right to infer from the fact that the Bible says that

Adam and his posterity are one that they are numerically the same substance. Neither do the Scriptures so describe the nature and effects of the union between us and Adam as to necessitate or justify the realistic doctrine. The nature and effects of our oneness with Adam are declared in all essential points to be analogous to the nature and effects of our oneness with Christ. As the latter is not a oneness of substance, so neither is the other. (3.) It was shown that realism has no support from the consciousness of men, but on the contrary, that it contradicts the teachings of consciousness as interpreted by the vast majority of our race, learned and unlearned. Every man is revealed to himself as an individual substance. (4.) Realism, as argued above, contradicts the doctrine of the Scriptures in so far that it is irreconcilable with the Scriptural doctrine of the separate existence of the soul. (5.) It subverts the doctrine of the Trinity in so far that it makes the Father, Son, and Spirit one God only in the sense in which all men are one man. The persons of the Trinity are one God, because they are one in essence or substance; and all men are one man because they are one in essence. The answers which Trinitarian realists give to this objection are unsatisfactory, because they assume the divisibility, and consequently the materiality of Spirit. (6.) It is difficult, if not impossible, to reconcile the realistic theory with the sinlessness of Christ. If the one numerical essence of humanity became guilty and polluted in Adam, and if we are guilty and polluted because we are partakers of that fallen substance, how can Christ's human nature have been free from sin if He took upon Him the same numerical essence which sinned in Adam. (7.) The above objections are theological or Scriptural; others of a philosophical character have availed to banish the doctrine of realism from all modern schools of philosophy, except so far as it has been merged in the higher forms of pantheistic monism.

Realism no Solution of the Problem of Original Sin.

The objections which bear against this theory as a solution of the problems of original sin are no less decisive. There are two things which realism proposes to explain. First, the fact that we are punished for the sin of Adam; and, secondly, that hereditary depravity is in us truly and properly sin, involving guilt as well as pollution. The former is accounted for on the ground that Adam's sin was our own act; and the latter on the ground that native depravity is the consequence of our own voluntary action. As a man is responsible for his character or permanent state of mind produced by his actual transgressions, so we are responsible for the character with which we come into the world, because it is the result of our voluntary apostasy from God. To this it is an obvious objection, —

1. That admitting realism to be true; admitting that humanity is numerically one and the same substance, of which individual men are the modes of manifestation; and admitting that this generic humanity sinned in Adam, this affords no satisfactory solution of either of the facts above stated. Two things are necessary in order to vindicate the infliction of punishment for actual sin on the ground of personal responsibility. First, that the sin be an act of conscious self-determination. Otherwise it cannot be brought home upon the conscience so as to produce the sense of criminality. And suffering without the sense of criminality or blameworthiness, so far as the sufferer is concerned, is not punishment, but wanton cruelty.

And, secondly, to vindicate punishment in the eye of justice, in the case supposed, there must be personal criminality manifest to all intelligent beings cognizant of the case. If a man should commit an offence in a state of somnambulism or of insanity, when he did not know what he did, and all recognition of which on his restoration to a normal condition is impossible, it is plain that such an offence could not justly be the ground of punishment. Suffering inflicted on such ground would not be punishment in the view of the sufferer, or righteous in the view of others. It is no less plain that if a man should commit a crime in a sound state of mind, and afterwards become insane, he could not justly be punished so long as he continued insane. The execution of a maniac or idiot for any offence committed prior to the insanity or idiocy would be an outrage. If these principles are correct then it is plain that, even admitting all that realists claim, it affords no relief. It gives no satisfactory solution either of our being punished for Adam's sin or for the guilt which attaches to our inherent hereditary depravity. A sin of which it is impossible that we should be conscious as our voluntary act, can no more be the ground of punishment *as our act*, than the sin of an idiot, of a madman, or of a corpse. When the body of Cromwell was exhumed and gibbeted, Cromwell was not punished; and the act was, in the sight of all mankind, merely a manifestation of impotent revenge.

2. But the realistic theory cannot be admitted. The assumption that we acted thousands of years before we were born, so as to be personally responsible for such act, is a monstrous assumption. It is, as Baur says, an unthinkable proposition; that is, one to which no intelligible meaning can be attached. We can understand how it may be said that we died in Christ and rose with Him; that his death was our death and his resurrection our resurrection, in the sense that He acted for us as our substitute, head, and representative. But to say that we actually and really died and rose in Him; that we were the agents of his acts, conveys no idea to the mind. In like manner we can understand how it may be said that we sinned in Adam and fell with him in so far as he was the divinely appointed head and representative of his race. But the proposition that we performed his act of disobedience is to our ears a sound without any meaning. It is just as much an impossibility as that a nonentity should act. We did not then exist. We had no being before our existence in this world; and that we should have acted before we existed is an absolute impossibility. It is to be remembered that an act implies an agent; and the agent of a responsible voluntary act must be a person. Before the existence of the personality of a man that man cannot perform any voluntary action. Actual sin is an act of voluntary self-determination; and therefore before the existence of the self, such determination is an impossibility. The stuff or substance out of which a man is made may have existed before he came into being, but not the man himself. Admitting that the souls of men are formed out of the generic substance of humanity, that substance is no more the man than the dust of the earth out of which the body of Adam was fashioned was his body. Voluntary agency, responsible action, moral character, and guilt can be predicated only of persons, and cannot by possibility be predicable of them, or really belong to them before they exist. The doctrine, therefore, which supposes that we are personally guilty of the sin of Adam on the ground that we were the agents of that act, that our will and reason were so exercised in that action as to make us personally responsible for it and for its consequences, is absolutely inconceivable.

3. It is a further objection to this theory that it assigns no reason why we are responsible for Adam's first sin and not for his subsequent transgressions. If his sin is ours because the whole of humanity, as a generic nature, acted in him, this reason applies as well to all his other sins as to his first act of disobedience, at least prior to the birth of his children. The genus was no more individualized and concentrated in Adam when he was in the garden, than after he was expelled from it. Besides, why is it the sin of Adam rather than, or more than the sin of Eve for which we are responsible? That mankind do bear a relation to the sin of Adam which they do not sustain to the sin of Eve is a plain Scriptural fact. We are said to bear the guilt of his sin, but never to bear the guilt of hers. The reason is that Adam was our representative. The covenant was made with him; just as in after generations the covenant was made with Abraham and not with Sarah. On this ground there is an intelligible reason why the guilt of Adam's sin should be imputed to us, which does not apply to the sin of Eve. But on the realistic theory the reverse is the case. Eve sinned first. Generic humanity as individualized in her, apostatized from God, before Adam had offended; and therefore it was her sin rather than his, or more than his, which ruined our common nature. But such is not the representation of Scripture.

4. The objection urged against the doctrine of mediate imputation, that it is inconsistent with the Apostle's doctrine of justification, and incompatible with his argument in Rom. v. 12–21, bears with equal force against the realistic theory. What the Apostle teaches, what he most strenuously insists upon, and what is the foundation of every believer's hope, is that we are justified for acts which were not our own; of which we were not the agents, and the merit of which does not attach to us personally and does not constitute our moral character. This he tells us is analogous to the case of Adam. We were not the agents of his act. His sin was not our sin. Its guilt does not belong to us personally. It is imputed to us as something not our own, a *peccatum alienum*, and the penalty of it, the forfeiture of the divine favour, the loss of original righteousness, and spiritual death, are its sad consequences. Just as the righteousness of Christ is not our own but is imputed to us, and we have a title in justice on the ground of that righteousness, if we accept and trust it, to all the benefits of redemption. This, which is clearly the doctrine of the Apostle and of the Protestant churches, the realistic doctrine denies. That is, it denies that the sin of Adam as the sin of another is the ground of our condemnation; and in consistency it must also deny (as in fact the great body of Realists do deny) that the righteousness of Christ, as the righteousness of another, is the ground of our justification. What makes this objection the more serious, is that the reasons assigned for denying that Adam's sin, if not our own, can justly be imputed to us, bear with like force against the imputation of a righteousness which is not personally our own. The great principle which is at the foundation of the realistic, as of other false theories concerning original sin, is, that a man can be responsible only for his own acts and for his self-acquired character. If this

be so, then, according to the Apostle, unless we can perfectly fulfil the law, and restore our nature to the image of God, by our own agency, we must perish for ever.

5. Finally, the solution presented by Realists to explain our relation to Adam and to solve the problems of original sin, ought to be rejected, because Realism is a purely philosophical theory. It is indeed often said that the doctrine of our covenant relation to Adam, and of the immediate imputation of his sin to his posterity, is a theory. But this is not correct. It is not a theory, but the simple statement of a plain Scriptural fact. The Bible says, that Adam's sin was the cause of the condemnation of his race. It tells us that it is not the mere occasional cause, but the judicial ground of that condemnation; that it was for, or on account of, his sin, that the sentence of condemnation was pronounced upon all men. This is the whole doctrine of immediate imputation. It is all that that doctrine includes. Nothing is added to the simple Scriptural statement. Realism, however, is a philosophical theory outside of the Scriptures, intended to account for the fact that Adam's sin is the ground of the condemnation of our race. It introduces a doctrine of universals, of the relation of individuals to genera and species, concerning which the Scriptures teach nothing, and it makes that philosophical theory an integral part of Scripture doctrine. This is adding to the word of God. It is making the truth of Scriptural doctrines to depend on the correctness of philosophical speculations. It is important to bear in mind the relation which philosophy properly sustains to theology. (1.) The relation is intimate and necessary. The two sciences embrace nearly the same spheres and are conversant with the same subjects. (2.) There is a philosophy which underlies all Scriptural doctrines; or which the Scriptures assume in all their teachings. (3.) As the doctrines of the Bible are from God, and therefore infallible and absolutely true, no philosophical principle can be admitted as sound, which does not accord with those doctrines. (4.) Therefore the true office and sphere of Christian philosophy, or of philosophy in the hands of a Christian, is to ascertain and teach those facts and principles concerning God, man, and nature, which are in accordance with the divine word. A Christian cannot assume a certain theory of human freedom and by that theory determine what the Bible teaches of foreordination and providence; but on the contrary, he should allow the teachings of the Bible to determine his theory of liberty. And so of all other doctrines; and this may be done in full assurance that the philosophy which we are thus led to adopt, will be found to authenticate itself as true at the bar of enlightened reason. The objection to Realism is, that it inverts this order. It assumes to control Scripture, instead of being controlled by it. The Bible says we are condemned for Adam's sin. Realism denies this, and says no man is or can be condemned except for his own sin.

Webb

8. The superlative desideratum for salvation is, the transferrence of a member of the old (Adamic) race to membership in the new (Christic) race. And how can it be done? By the Spirit's *regeneration* of the Adamic member—a literal regeneration. The sinner literally must be born again, born of the Spirit, who communicates to him the Christic nature, and thereby introduces him into the new race (the Church), as by his *generation* the Adamic nature was communicated to him, and he was thereby made a member of the old race (the world). By faith this regenerated member of the old Adam lays hold upon Christ as his theanthropic life; on account of his new nature he is justified and accepted of God; and in sanctification he grows to the fulness of the statue of Christ Jesus.

III. Nor is the case materially improved, if we change the terms, and figure the union for which divinity and humanity reciprocally long, to be a *vital* instead of a metaphysical union: we still have a conation of two abstract and depersonalized natures, neither of which, as abstract, has any objective being, and neither of which, even did they really exist outside of the mind of man, has any faculties or power of activity of any kind. Such powers have all been thought away in the very act of forming the concepts. And, besides, the effort to unify—to communalize—the *life* of God and the *life* of man is to plunge us headlong into fog-banks, and mystifications through which we could never thread our way to sound and intelligible conclusions. The divine life is a force (*energe* in the Greek, *energy* in the English) immanent, underived and infinite in its nature, and incapable of being imparted to any creature in any realistic sense: and human life is a force which God has created by his power, possessing its own finite and dependent being. Electricity, gravity, heat, light, etc., are real, though second and created causes, distinct from the divine power while dependent upon it; so human life is a true cause, though vital and distinct in its nature, and separated from the life of God. As well attempt to merge all cosmic second causes into the almightiness of God, and deny all efficiency to physical forces, as to seek to merge the life of man, a specific sort of second cause, into the primal and causative life of God. The proposition to unite divinity and humanity into a life-communion, is tantamount to the obliteration of all distinction between the First and second causes, and the reduction of the universe to entire depdndence upon God as regards all causal efficiency.

The life of God is one life; the life of man is another life; and the two will remain separate and distinct as long as the eternity of God and the immortality of man endure. A community of life logically implies an identity of being.

IV. The only sort of union between God and man which is possible, or at all recognized in Scripture, is *personal* and *ethical* in its nature.

The Gospel problem is absolutely simple, level to the comprehension of the veriest dullard: How can two persons, estranged from each other, be reconciled, so that they can live together in mutual good will, sympathy, and fellowship? God, as one person, has become deeply offended at man, another person, on account of his sinning; their natures, tempers, dispositions, ideals, purposes, are diametrically opposite; God is at enmity (righteously) with man, and man is at enmity (unrighteously) with God; the unchanged natures of neither will permit communion with the other; all friendly relations and intercourse have been interrupted; the desideratum is reconciliation, a reconciliation which will not be superficial in its character, but one which will join the two so deeply that they will forever think the same thoughts, have the same feelings, and act in perfect concert. This is the simple gospel question, which any sinful dunderhead can understand.

To answer it, we have but to put our finger on the causes of the estrangement, and then to look at the evangelical provision for removing them out of the way; then, these obstacles and hinderances being out of the way; an indissoluble pact of friendship and congeniality and happiness emerges. When we carry the question below consciousness, and endeavor to find some sort of underpinning out of sight; when we seek to find some underground, mythical union of metaphysical and abstract natures, or some impalpable and intangible racial connection behind the scenes, or some mystical merging of the life of each into the other, so as to present the phenomenon of a colossal heart beating in a common service to

both, we have carried the question out of sight, and lost the simple gospel in a murky fog-bank.

There are but two causes of separation between God and man—*guilt* and *depravity*. Remove these, and the gate of heaven swings wide open, and God will clasp the sinner in arms of love and benediction, and the sinner will kneel at his feet with joy and praise. It is a shame and a crime to swamp that gospel, which alone emits a single ray to cheer the dying sinner's soul, in the befogging speculations of intangible metaphysics.

Over against the *guilt* of sin, stands Christ and his atonement; and over against the *defilement* of sin, stands the Spirit and his regeneration, as it expands into the broad work of sanctification. By the sacrificial death of the one (Christ), God is reconciled to man; by the converting and purifying work of the other (the Spirit), man is reconciled to God. The "blood" of the one (Christ) placates the offended Deity; the "water" of the other (the Spirit) placates an estranged and hostile man. By the cross of the one (Christ) a redemptive "platform" is erected upon which God can stand, and, in honor and self-respect, clasp hands with the guilty sinner—be just and yet be justifier of the ungodly; by the grace of the other (the Spirit), the disposition and appetencies of the sinful heart are so purged and rectified, that his soul and his flesh cry out for the living God. The atonement procures the love of God for man; the Spirit procures the love of man for God. What other result can follow, but communion, fellowship, congeniality, friendship, companionship, intercourse, blessedness? Every interest of truth, of justice, of law, of government, has been amply and honorably satisfied by the death of Christ; and every view, and appetency, and inclination, and desire, and purpose in the heart of man has been revolutionized and sanctified by the Spirit, when he has completed his subjective work of grace: reconciliation is complete, and the felicity of heaven is consequential and necessary. There is in it all, no occultation and no obfuscation: God as a person has been honorably and perfectly reconciled to man, and man has been perfectly and entirely reconciled to God: the atonement terminated upon an estranged God, and the work of the Spirit terminated upon an estranged soul: reconciliation and fellowship was the result.

I find myself continually, and aggressively, opposed to this theological tendency, whether it takes on the complexion of a pantheistic, or mystic, or realistic, or evolutionary, or racial, hue, because it engenders metaphysical, rather than evangelical, problems. The atonement comes to us in the moral world, and deals with us there; raises and answers questions concerning the conscience of man, and the law of God; deals with sin and grace, with alienation

and peace, with religious death and religious life; and so has its being and efficacy in a world, where we can find our footing, and know that we are dealing with tangible realities. This whole theory can never become credible and satisfying, because it is always hazy enough to be mysterious and mystifying. It does not answer the questions which a soul, on the brink of moral despair, in agony raises; at best, it is but a speculation about divinity and humanity, which are a pair of abstractions, created by the mind for the economies of communicating; and, if we start in an abstract and speculative way, we can never get specifically at the needs of a concrete, sin-burdened conscience. Nothing can ever be fundamental to the gospel of saving grace, which is not directly germane to the problem—How can a sinful man be just with God?

Under sundry figures, the Scriptures do teach us the doctrine of a "mystical and vital union with Christ," as it is described by theologians. In one place it is likened to the union of the vine and the branches (Jno. xv. 1–5); in another, to the olive tree and its limbs (Rom. xi. 16–24); in another, to the head and the members of the human body (Eph. iv. 15, 16); in another, to union between husband and wife (Eph. v. 31, 32); in another, to the foundations and the stones in a living house (1 Pet. ii. 4–6); in another, and intensest of all, to the union between the Father and the Son in the Godhead (Jno. xvii. 20, 21).

These are all similes and metaphors; but as every figure of speech must have some basis in reality to justify it, these, when reduced to literal language, must import a relationship between Christ and his people exceedingly close and precious. But there is also a vicious interpretation of the emblems and tropes of Scripture, which gets more out of them than the Spirit ever put into them. It is perilous even to forget, that they are illustrative and not dogmatic.

To argue that, because the vine and its branches are of the same substance, and have a common sap; or because the head and members in the human body are the same sort of flesh, and have a common blood circulation; or because the foundations and walls of a building are made of the same stone, and are held together by a common cement;—to argue from such analogies, as premises, to the conclusion that Christ and Christians are of the same substance, and have a unitary life, is to press Scripture metaphors into a dogmatic and prosaic service beyond limits that are legitimate, and to exemplify a method of interpretation which has been, from the days of Origen, prolific of religious vagaries and extravagancies of the most appalling nature.

It is truly called "mystical," not because it is a union incomprehensible, and incapable of being intelligibly stated; but because it is not external, and patent to the senses. It is denominated "vital," not

because, out of sight and underground, the theanthropic life of Christ and his people are identical, but for the reason that, "because Christ lives, his people live also"—their living is grounded in, and conditioned upon, his living in his mediatorial work. It is described as "spiritual," not because it is vague and sublimated, but because the Holy Spirit is the bond of the fellowship, and communion between Christ and the saints. The Holy Ghost, the third person of the Godhead, dwells in the bosom of Christ, the Theanthropos, the divine-human Redeemer, and sustains all his redemptive career; and this self-same Spirit also dwells in the spirits of all Christians, and sustains their faith, repentance, and all evangelical graces; so that Christ and Christians are but the Spirit communalized in thought, feeling, purpose, disposition, and destiny.

Though the Scriptures do thus assert a true and proper indwelling of the Holy Spirit, as the converting and sanctifying power of the believer's soul, yet I see nothing in the Bible to warrant herefrom the inference, that there is any literal conjunction, or fusion, of the divinity in Christ with the humanity in the believer; much less literal and local transubstantiation, or consubstantiation, of the whole mediatorial person of the Redeemer, including both his divinity and his humanity, with the Christian soul.

If we could grasp the truth, that "grace" is the biblical technicality for that influence of the Spirit which is exercised in the salvation of a sinner, mystifications would be dissolved like the clouds, and a clear gospel would emerge to view. Here are two estranged persons to be reconciled; Christ by his atoning death provides a basis, upon which they can be united in friendship; and the Spirit undertakes to apply the scheme, and make it effective in the experience of the sinner. The power which he exerts, *quoad hoc*, is called "grace;" and faith and repentance and justification and adoption and sanctification—the whole cluster of Christian virtues, which ornament saintly character and render it attractive and lovable to God, are "graces," or "fruits of the Spirit." These gracious influences exerted by the Spirit upon the carnal mind which is at enmity with God, results in a pact of sympathy and friendship, but do not weld the two into any sort of metaphysical oneness. By him the sinner is awakened, convicted, enlightened, and changed in his views and feelings towards God, until, when it is all perfected and consummated, he flies into the embrace of the Saviour with a cry of great joy. He transforms us, that we may belong to Christ; he transfigures us, that we may be lovely to Christ; by his grace he transmutes our characters, but he does not transubstantiate us, so that we cease to be our true and proper selves, fully conscious of our own personal identity.

What this union with Christ is. The scripture often speaks of Christ's being, or abiding in his people, and they in him; and assigns it as an evidence of their interest in the blessings he has purchased for them: and, indeed, it is from hence that all internal and practical godliness is derived.

This privilege argues infinite condescension in him, and tends to the highest advancement of those who are the subjects thereof. Now that we may understand what is intended thereby, let us take heed that we do not include in it any thing that tends to extenuate it on the one hand; or to exalt those who are made partakers of it above the station or condition into which they are brought thereby, on the other.

It is not sufficient to suppose that this union contains in it no more than that his people have the same kind of nature with him, as being made *partakers of flesh and blood;* he having *himself taken part of the same*, Heb. ii. 14. He is indeed allied to us, as having all the essential perfections of our nature: and this was an instance of infinite condescension in him, and absolutely necessary to our redemption: nevertheless, this similitude of nature, abstracted from other considerations, accompanying or flowing from his incarnation, contains in it no other idea of union, between Christ and his people, than that which they have with one another; nor is it a privilege peculiar to believers, since Christ took on him the same human nature that all men have, though with a peculiar design of grace to those whom he came to redeem. This I the rather take notice of, because the Socinians, and others, that speak of this privilege, inasmuch as it is often mentioned in scripture, appear to have very low thoughts of it, when they suppose nothing more than this to be intended thereby.

Again, this union includes in it more than what is contained in that mutual love that is between Christ and believers, in that sense in which there is an union of affection between those who love one another; as it is said, *The soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul*, 1 Sam. xviii. 1. In which respect believers are united to one another; or, as the apostle expresses it, their hearts are *knit together in love*, Col. ii. 2. *being like minded, having the same love, being of one accord, of one mind*, Phil. ii. 2. or, as he adds, *Let this mind also be in you, which was also in Christ Jesus*, ver. 5. I say it includes more than this, which is rather the fruit and consequence of our union with Christ, than that wherein it principally consists.

Moreover we must take heed that we do not, in explaining this union between Christ and believers, include more in it than what belongs to creatures infinitely below him, to whom they are said to be united: therefore we cannot but abhor the blasphemy of those who speak of an essential union of creatures with God; or, as though they had hereby something derived to them in common with Christ the great Mediator.*

But passing by this method of accounting for the union between Christ and believers, there are two senses in which it is taken in scripture; one is, that which results from Christ's being their federal head, representative, or surety; having undertaken to deal with the justice of God in their behalf, so that what he should do, as standing in this relation to them, should be placed to their account, as much as though it had been done by them in their own persons: this is what contains in it their concern in the covenant of grace, made with him in their behalf; of which something has been said under a foregoing answer; * and it is the foundation of their sins being imputed to him, and his righteousness to them; which will be farther considered, when we treat of the doctrine of justification under a following answer. †

Therefore this union with Christ, which is mentioned in the answer we are now explaining, is of another nature, and, in some respects, may be properly styled a *vital union*, as all spiritual life is derived from it; or a *conjugal union*, as it is founded in consent, and said to be by faith. Now there are two things observed concerning it.

1. It is expressed by our being spiritually and mystically joined to Christ; it is styled a *spiritual* union, in opposition to those gross and carnal conceptions which persons may entertain concerning things being joined together in a natural way; and, indeed, whatever respects salvation is of a spiritual nature.

It is moreover called a *mystical* union, which is the word most used by those who treat on this subject; and the reason is, because the apostle calls it *a great mystery*, Eph. v. 32. by which we are not to understand the union there is between man and wife, as contained in the similitude by which he had before illustrated this doctrine, as the Papists pretend,‡ but the union that there is between Christ and his church. And it is probably styled *a mystery*, because it could never have been known without divine revelation: and as Christ's condescension, expressed herein, can never be sufficiently admired; so it cannot be fully comprehended by us. This is such a nearness to him, and such a display of love in him *as passeth knowledge*. However, there are some similitudes used in scripture to illustrate it. As,

(1.) The union that there is between the *vine* and the *branches*. John xv. 1, 2, 5. whereby life, nourishment, growth and fruitfulness are conveyed to them: in like manner all our spiritual life together, with the exercise and increase of grace, depend on our union with, abiding in, and deriving what is necessary thereunto, from him.

(2.) It is also compared to the union there is between the *head* and *members*, as the apostle farther illustrates it, when he styles *him the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God*, Col. ii. 19. which is a very beautiful similitude, whereby we are given to understand, that as the head is the fountain of life and motion to the whole body, as the nerves and animal spirits take their rise from thence, so that if the communication that there is between them and it be stopped, the members would be useless, dead, and insignificant: so Christ is the fountain of spiritual life and motion, to all those who are united to him.

(3.) This union is farther illustrated, by a similitude taken from that union which there is between the foundation and the building; and accordingly Christ is styled, in scripture, *the chief corner stone*, Eph. ii. 20. and a *sure foundation*, Isa. xxviii. 16. And there is something peculiar in that phrase which the apostle uses, which is more than any similitude can express; when he speaks of Christ as the *living stone*, or rock on which the church is built; and of believers, as *lively stones*, 1 Pet. ii. 4, 5. to denote, that they are not only supported and upheld by him, as the building is by the foundation, but enabled to put forth living actions, as those whose life is derived from this union with him.

(4.) There is another similitude taken from that nourishment which the body receives, by the use of food; and therefore our Saviour styles himself the *bread of life*, or the *bread which cometh down from heaven, that a man may eat thereof and not die;* and proceeds to speak of his *giving his flesh for the life of the world;* and adds, *he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him*, John vi. 48-56.

(5.) There is another similitude, by which our being united to Christ by faith, is more especially illustrated, taken from the union which there is between man and wife; accordingly this is generally styled, a conjugal union, between Christ and believers. Thus the prophet says, *Thy Maker is thine Husband, the Lord of hosts is his name; and thy Redeemer, the holy One of Israel*, Isa. liv. 5. And the apostle, speaking of a man *leaving his father and mother, and being joined unto his wife and they two being one flesh*, Eph. v. 31, 32. applies it, as was before observed, to the union that there is between Christ and the church; and adds, that *we are members of his bod*

of his flesh, and of his bones, ver. 30. which expression, if not compared with other scriptures, would be very hard to be understood; but it may be explained by the like phraseology, used elsewhere. Thus, when God formed Eve at first, and brought her to Adam, and thereby joined them together in a conjugal relation: he says upon this occasion, *This is now bone of my bone, and flesh of my flesh*, Gen. ii. 23. And we find also, that other relations, which are more remote than this, are expressed by the same mode of speaking. Thus Laban says to Jacob, *Surely thou art my bone and my flesh*, Gen. xxix. 14. And Abimelech pleading the relation he stood in to the men of Shechem, as a pretence of his right to reign over them, tells them, *I am your bone and your flesh*, Judges ix. 2. Therefore the apostle makes use of the same expression, agreeably to the common mode of speaking used in scripture, to set forth the conjugal relation which there is between Christ and believers.

The apostle, indeed, elsewhere alters the phrase, when he says, *He that is joined to the Lord is one Spirit*, 1 Cor. vi. 17. which is so difficult an expression, that some who treat on this subject, though concluding that there is in it something that denotes the intimacy and nearness of this union, and more than what is contained in the other phrase, of their *being one flesh*, nevertheless, reckon it among those expressions which are inexplicable; though I cannot but give into the sense in which some understand it; namely, that inasmuch as the same Spirit dwells in believers that dwelt in Christ, though with different views and designs, they are hereby wrought up, in their measure, to the same temper and disposition; or as it is expressed elsewhere, *The same mind* is in them *that* was *in Christ*, Phil. ii. 5. which is such an effect of this conjugal relation that there is between him and them, as is not always the result of the same relation amongst men. The reason why I call this our being united to Christ, by faith, is because it is founded in a mutual consent; as *the Lord avouches them* on the one hand, *to be his people*, so they, on the other hand, *avouch him to be their God*, Deut. xxvi. 17, 18. the latter of which is, properly speaking, an act of faith; whereby they give up themselves to be his servants, to all intents and purposes, and that for ever.

It is farther observed in this answer, That union with Christ is a work of God's grace: this it must certainly be, since it is the spring and fountain from whence all acts of grace proceed; and indeed, from the nature of the thing, it cannot be otherwise: for if there be a wonderful instance of condescending grace in God's conferring those blessings that accompany salvation; this may much more be deemed so. If Christ be pleased to *dwell* with, and *in* his people, and to *walk in* them, 2 Cor. vi. 16. or as it is said elsewhere, to *live in them*, Gal. ii. 20. as a pledge and earnest of their being forever with him in heaven; and if, as the result hereof, they be admitted to the greatest intimacy with him; we may from hence take occasion to apply what was spoken by one of Christ's disciples, to him, with becoming humility and admiration; *how is it that thou wilt manifest thyself unto us, and not unto the world?* John xiv. 22. Is it not a great instance of grace, that the Son of God should make choice of so mean an habitation, as that of the souls of sinful men; and not only be present with, but united to them in those instances which have been before considered?

2. It is farther observed in this answer, that we are united to Christ in effectual calling; which leads us to consider what is contained in the two following answers.

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Commenting on what he calls "realistic," and what I call "substantive" theories of imputation, Charles Hodge says, "It is true that the righteousness of Christ is imputed to us because it is ours according to the terms of the covenant of grace; because it was wrought out for us by our great Head and Representative, who obeyed and suffered in our stead? But it is not true that it is ours in the sense that we were the agents by whom that righteousness was effected, or the persons in whom it inheres. In like manner, Adam's sin may be said to be imputed to us because it is ours, in as much as it is the sin of the divinely constituted head and representative of our race. But is not ours in the same sense in which it was his. It was not our act, i.e. an act in which our reason, will, and conscience were exercised. There is a sense in which the act of an agent is the act of the principle. It binds him in law, as effectually as he could bind himself. But he is not, on that account, the efficient agent of the act."[13]

Further, on what he calls "realistic" views, Hodge continues, "The sense in which many assert that the act of Adam was our act, is, that the same numerical . . . substance, the same reason and will which existed and acted in Adam, belong to us; so that we were truly and properly the agents of his act of apostasy."[14]

There are two important theories which teach our substantive identification with Adam, one of which, the idealism of Jonathan Edwards, is very adequately discussed by Hodge in the section of his systematic theology referred to above.

1. The "Realism" of Jonathan Edwards

Jonathan Edwards' form of idealism and the Platonic idealism which emphasizes the alleged realism of universals are not identical. Both forms, however, deny substantive entities in the sense in which, it seems to me, the Bible assumes this category. Edwards' idealism is nominalistic, like that of Berkeley, but he is at one with the idealistic realists in holding that all the members of the human race, ideally, (and all there is to us for idealists, is just the idea of us) were present in Adam and therefore sinned when he sinned.

Edwards' peculiar denial of substance is pointedly stated in his work on original sin, Part IV, Chapter 3.[15] Edwards, as an idealist, denies the existence of substance in the ordinary sense of the word. ". . . every created substance . . . is a *dependent* existence, and therefore is an *effect* and must have some cause; [as if the "dependence" of my book on the desk proves that desk is the "cause" of the book!] and the cause must be one of these two; either the *antecedent existence* of the same substance, or else the *power* of the *Creator*. But it cannot be the *antecedent existence* of the same substance." Edwards proceeds to argue that the continued existence of substances cannot be dependent upon the "established *course of nature*," except that this established course of nature is "nothing but the continued immediate efficiency of God." He concludes, ". . . so must the existence of each created person and thing, at each moment, be from the immediate *continued* creation of God. It will certainly follow from these things, that God's *preserving* of created things in being, is perfectly equivalent to a *continued creation*, or to His creating those things out of nothing *at each moment* of existence."[16]

In a previous chapter, Edwards had strenuously argued that God is not the author of sin since He merely allows "the continuous course of nature" to go on, and withdraws those forces which would prevent sin. It is apparent here that, according to Edwards' philosophy, in spite of his denial of this implication, God is the author of sin, for the existence of the continuous course of nature, and of all persons and substances, is nothing but the continuous creative activity of God from moment to moment.

Since then, says Edwards, there is no continuity in being, apart from God's continuous creation, the human race sinned in Adam simply because God decreed that they should be considered as one with him. The various parts of a tree are one, if God considers them so. Thus all the members of the human race are one in Adam by the decree of God which Edwards frankly calls "arbitrary." We sinned in Adam simply because, in God's continuous creation, He decrees that we did.

If we are guilty in Adam's sin simply because God chose to consider us one idealistic metaphysical substance in Adam, it would reasonably follow that the atonement of Christ is effective for a parallel reason. But if we are held to be metaphysically one with Christ in a substantive sense we are inextricably plunged into pantheism. The latent pantheism of Edwards' philosophy is evident to many who have examined his works. Edwards was a great pastor and evangelist and preacher of the Gospel, but as a philosophical theologian, it were better if he had not spoken.

5. General Considerations Against Substantive Views

With reference to substantive theories of imputation, Hodge summarizes, "We can understand how it may be said that we died in Christ and rose with Him that His death was our death and His resurrection our resurrection, in the sense that He acted for us as our substitute, head, and representative. But to say that we actually and really died and rose in Him; that we were the agents of His acts, conveys no idea to the mind. In like manner we can understand how it may be said that we sinned in Adam and fell with him insofar as he was the divinely appointed head and representative of his race. But the proposition that we performed his act of disobedience is to our ears a sound without any meaning. It is just as much an impossibility as that a non-entity should act. We did not then exist. We had no being before our existence in this world; and that we should have acted before we existed is an absolute impossibility."[29]

Certain phases of what Hodge calls "realistic" views of the imputation of Adam's sin (what I have preferred to call substantive views) are thought to be supported by references to descent from Abraham found in the seventh chapter of Hebrews. "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham; . . . And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:5, 9, 10).

From these verses it is argued that physiological descent from an ancestor amounts to some kind of substantive identity with him. If when Abraham, Levi's great grandfather, paid tithes to Melchisedec, Levi paid tithes, then, it is held, Levi must have been there at the time in some substantive sense of the word.

On the contrary, a careful examination of the usage of the Scripture shows that it is the representative relationship and not the substantive relationship which is designated by such phrases as might literally indicate physiological descent. Any naturalized person of foreign origin who accepted the covenant of Jehovah and the ordinances of Jewish worship was reckoned as among the "sons" of Abraham. In Genesis 46:26 we read that "all the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls [probably including the wives] were three score and six." In the following verse we learn that, counting Joseph and his two sons, "All the souls of the house of Jacob which came into Egypt were three score and ten." Evidently Joseph's wife was counted as one of the seventy.

But then in Exodus 1:5 we read, "And all the souls that came out of the loins of Jacob were seventy souls, for Joseph was in Egypt already." These references would indicate that coming "out of the loins" of the ancestor was simply a manner of expressing the fact of being reckoned among his people. This probably included the wives of the descendants, any adopted children, and any naturalized persons.

Jesus rebuked pride of membership in the commonwealth of Israel by saying "God is able, of these stones, to raise up children unto Abraham" (Matt. 3:9). And Paul, in distinguishing between the spiritual children and the natural, or political children of Abraham, argues, "For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29). That is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (Rom. 9:8).

We must conclude then that the reference to Levi as having come "out of the loins of Abraham" gives no support whatever to any substantive theory of the imputation of Adam's sin to his posterity. The only significant fact is that Abraham *represented* Levi, just as he represented all the children of Israel and all of us who, by faith, pay homage to Christ. The fact that Levi was physiologically descended from Abraham, his great grandfather, is merely coincidental to the argument in Hebrews 7.

1. Mystical Views

Hodge, in the pages referred to above, summarizes a variety of ancient, medieval, and more recent views in which it has been held that a divine influence was infused into humanity by the incarnation. These views are essentially pantheistic, although not exclusively so. In summary, Hodge says that for advocates of such theories, 'The incarnation itself, the union of the divine and the human natures, was the great saving act. Christ redeems us by what He is, not by what He does.'[42]

Such erroneous teaching is found not only in the pantheistic philosophy of John Scotus Erigena at the beginning of the ninth century, but in the writings of Osiander and Schwenkfeld at the time of the Protestant Reformation. Similarly Oetinger (1702-1780) taught, as Hodge says, that "We are saved not by the work of Christ for us, but by His work in us."

2. The View of Augustus Hopkins Strong

I find it necessary to devote a disproportionate amount of space to the theory of the atonement propounded in the *Systematic Theology* of A. H. Strong, not because I believe that in future generations it will be conspicuously differentiated from other pantheistic or near-pantheistic views, but because Strong is still remembered by many as a conservative, and, without carefully examining his views, his theology has been endorsed and recommended by orthodox leaders who do not realize what it was that Strong taught.

Although Strong disclaims pantheism and speaks against it, his views are literally evolutionary pantheism. Christ is emphatically said to be the vitality of the entire human race. Since Christ bears this relationship of identity with humanity, he is repeatedly declared to be *responsible* for human sin. This is asserted to be true not in a personal sense, but in a "generic" sense, which is definitely pantheistic.

Strong's theology is so filled with excellent devotional material, valuable quotations, and generally good words, that the reader is not conscious of the evolutionary pantheism which underlies his doctrine. As for myself, Strong was the *Systematic Theology* which I studied in seminary, and I must confess that as a seminary student, I was scarcely ever conscious of anything contrary to the Bible. I took the one volume, thin paper edition, with me overseas during my army chaplaincy, had time for more thoughtful reading, and began to sense the problem. In the pastorate and in my personal study subsequent to seminary days, I became very conscious of the difficulty. I was confirmed in my opinion by remarks made to me by Professor A. T. Robertson of the Louisville Seminary, just a year or two before his death. Robertson had publicly spoken against Strong's pantheism. I asked him personally about the matter. His reply was characteristically sharp: "Yes," he said, "according to Strong the end of my little finger is a piece of God!"

In the process of time I found it necessary to make a formal statement of reasons why we could not use Strong's *Systematic Theology* as a textbook. I ask the reader's indulgence, therefore, in reprinting here excerpts from an article which I published in *The Bible Today* in February, 1949.

OBJECTIONABLE MATERIAL IN STRONG'S SYSTEMATIC THEOLOGY

(Words in italics in the following quotations are not italicized in the original except as specified.)

Preface, page vii ff

> The present work is a revision and enlargement of my "Systematic Theology," first published in 1886 . . . My philosophical and critical point of view meantime has . . . somewhat changed . . . This view ["Christ in creation"] implies a *monistic* and *idealistic* conception of the world, together with an *evolutionary* idea as to its origin and progress . . . it recognizes *evolution* as only the method of . . . Christ . . . Neither evolution nor the higher criticism has any terrors to one who regards them as parts of Christ's creating and educating process . . . I reach my seventieth year and write these words on my birthday . . . August 3, 1906.

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> The universe is a reflection of God, and Christ the Logos *is its life . . . He is generic humanity,* of which *we are the offshoots.*

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> He can represent humanity before God, because his immanent Deity *constitutes the very essence of humanity.* . . . this substitution *is also a sharing* – not the work of one external to us, but of one who is the life of humanity, the soul of our soul and the life of our life, *and so responsible with us for the sins of the race.*

Page 716

> The imputation of our sins to him is the result of his natural union with us.

Page 736

> [Quoted by Strong with apparent approval from E. G. Robinson.] "The divine displeasure rested on him *as possessing the guilty nature.*"

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> . . . Christ had, not hereditary depravity, but *hereditary guilt;* . . . he *was under obligation* to suffer for the sins of the race to which he had historically united himself, and of which he was the creator, the upholder, and the life.

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We prefer to say that salvation is by substitution, but that the *substitution is by incorporation*. Incorporation involves substitution and another's pain inures to my account. Christ being incorporate with humanity, all the exposures *and liabilities* of humanity fall upon him.

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. . . the judge and punisher, himself voluntarily submits to bear the penalty, and bears it in *the human nature that has sinned*.

Page 754

The [Ethical theory of the atonement [Strong's view] holds that Christ stands in such relation to humanity, that what God's holiness demands Christ is *under obligation to pay* . . .

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The solution of the problem lies in Christ's union with humanity. The first result of that union is *obligation to suffer* for men; since being one with the race, Christ *had a share in the responsibility* of the race to the law and justice of God. In him humanity was created; at every stage of its existence humanity was upheld by his power; as the immanent God *he was the life of the race* and of *every member of it*. Christ's sharing of man's life *justly and inevitably subjected him* to man's exposures and liabilities and especially to God's condemnation on account of sin.

Page 755

[Quoted by Strong with apparent approval from G. B. Foster.] "The 'must be' [of the atonement] was *the ethical demand of his connection with the race*. It would have been immoral for him to break away from the organism. . . . *As membership of the whole makes him liable for the sin of the whole, so his being a member of the part makes him liable for the sin of that part*."

Page 756

Christ's share in the *responsibility* of the race to the law and justice of God was not destroyed by his incarnation, nor by his purification in the womb of the virgin.

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In the womb of the virgin, the human nature which he took was purged from its depravity. But this purging away of depravity did *not take away guilt*, or *penalty*. There was still left the just exposure to the *penalty* of violated law. Although Christ's nature was purified his *obligation to suffer* yet remained.

Page 757

Christ inherited guilt and penalty.

Page 758

He can justly bear penalty, because he inherits guilt.

Page 759

. . . union of Christ with humanity . . . derivation of the substance of his being, by natural generation from Adam . . . make him . . . the natural heir, of the guilt of the race. . . . In him there was abolition of sin, *without* abolition of *obligation to suffer for sin*; while in the believer, there is abolition of obligation to suffer, without abolition of sin itself. . . . But we claim that, by virtue of Christ's union with humanity, that guilt was not only an imputed, but also an imparted, guilt. With Christ's *obligation to suffer* . . . connected . . . the inevitableness of his suffering.

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. . . the . . . term "sin," . . . equals a person not only *actually* punished, but also under *obligation* to suffer punishment [last two underlined words italicized in the original] . . . Made sin for us equals a sinful person; a condemned person; put under *guilt*, or *obligation to suffer*; by *natural union* with the race.

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When, and how, did Christ take this guilt and this penalty upon him? With regard to penalty, we have no difficulty in answering that . . . penalty rested upon him from the very beginning of his life. This *penalty was inherited*, and was the consequence of Christ's taking human nature . . . if Christ *inherited penalty*, it must have been because he *inherited guilt*.

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If it be asked whether Jesus, then, before his death, was *an unjustified person,* we answer that, while personally pure and well-pleasing to God . . . he himself was conscious of a race-responsibility and a race-guilt which must be atoned for . . . and that *guilty human nature in him* endured at the last the separation from God which constitutes the essense of death, sin's penalty . . . *his own justification* . . . must have a beginning. That beginning was in the cross . . .

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[Quoted by strong, with apparent approval, from Simon, *Redemption of Man,* page 322]

"If the Logos is generally the Mediator of the divine immanence in Creation, especially in man; if *men are differentiations of the effluent divine energy;* and if the Logos is the immanent controlling principle of all differentiation, i.e., the principle of all *form* – must not the self perversion of these human differentiations necessarily react on *him who is their constitutive principle?* . . . Rejecting Christ is not so much refusal to *become* one with Christ, as it is refusal to *remain* one with him, refusal to let him be our life." [The words "form," "become," "remain," italicized in the original.]

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[Quoted by Strong from his own work, *Christ in Creation.*]

. . . man could . . . introduce even into the life of God a principle of discord and evil . . . If you could imagine a finger endowed with free will and trying to sunder its connection with the body by tying a string around itself, you would have a picture of man trying to sunder his connection with Christ.

Professor Elias H. Johnson, D.D., Crozer Theological Seminary, in the 1890's criticized Strong's theological views for the same reasons for which I have criticized them. Professor Johnson, like Charles Hodge, was a dualistic realist in metaphysics, while Strong was a convinced idealist. Strong had several articles exemplifying his views, which he called "Ethical Monism," in the *Watchman Examiner* between 1892 and 1895. It was to these, as well as to the doctrine of the atonement in the *Systematic Theology* that Prof. Johnson took exception.

After publishing my material, I received from Dr. Carl F. H. Henry, Ph.D., a personal letter stating that in his research in connection with his doctor's thesis, he had studied Strong's *Theology* and had come to a conclusion similar to mine.

3. Recent "Identification" Views

Both Hodge and Crawford, in studying the historical doctrines of the atonement, discuss several earlier views similar to that of Strong. The idea that Christ took to Himself human nature in a generic sense, with all its guilt and corruption, or that Christ as the "archtype" man in a Platonic sense was numerically identical with humanity, are subject to the same criticisms to which Strong's view is justly to be subjected.

Only partly similar, perhaps only superficially similar to the view of Strong and the views of the Platonic identificationists, are the views of some popular fundamentalist evangelists and Bible teachers of my acquaintance. They are in the habit of saying, "You teach 'substitutional atonement' on the 'representative' principle, and that is orthodox all right, but we teach 'identification,' which is far superior to 'substitution' or 'representation.'" One form of expression runs in the line of "identification with Christ in His death, burial, and resurrection," and there is frequently an implication that this identification is to be accomplished by "believer's baptism by immersion."

Our friends who express themselves in this way are sincere and the fervor and emphasis with which they pronounce the word, "identification," leaves not the slightest doubt in my mind that they believe they are saying something of the deepest theological significance.

I am unable, however, to ascertain the precise meaning of the term "identification" in the particular usage now under discussion. Such literature as I have seen from this point of view is limited and does not go beyond the oral preaching, that is, the fervid assertion that "identification" is something far more wonderful than "representation" or "substitution."

I do not believe these good people mean "identification" in the literal, pantheistic sense of numerical identity (as when a mystic like Jacob Boehm says, "I become nothing, I lose myself, I become God!"). They do seem to have some of the emotions of pantheistic mysticism. Neo-Platonism is sometimes present in the feelings, though not in the definitions.

What these people mean, I am persuaded, if they would but define their terms, is the "identification" of loyal, faithful affiliation and fellowship, as when we say, "I am crucified with Christ . . . Christ liveth in me" (Galatians 2:19,20). Surely this kind of identification thrills the heart and makes the soul rejoice. But this is only *the affectionate way of expressing the fact of representation by our Substitute.* The logic of this identification of faith, acceptance, love, loyalty, is expressed in the words, "One died for all; therefore all died. And He died for all so that those who live should no longer live for themselves, but for Him who died for them and was raised up" (II Corinthians 5:14,15). The logic of scriptural identification is the substitutional suffering of our Representative.

But if "identification" *literally* means anything other than substitutional atonement then it is pantheistic, and the error of it must be pointed out.

The creatures are not God.—The absurdities of those ranting opinions which assert it exposed.

THERE hath risen up from out of the bottomless pit, in this age, a prodigious opinion, which hath been ventured and maintained with more daring impudence than men of themselves could have assumed, had not the devil inspired and blown up their fancies thereunto, viz., that all things which God hath made, are indeed but pieces and parcels of God himself; and that that which is called by the creation is but a turquoising of God, or God translated, as you do a great and large whole cloth when you cut it forth into garments of several fashions, as some of them have spoken; whereas it is the creatures that are the 'garment that waxeth old,' Heb. i., but God is without so much as a 'shadow of turning.' If in his love to us (whereof that place speaks), much more in his essence, which is the ground of the unchangeableness of his love. They say, the visible appearance is indeed as of creatures, but really, materially, and substantially, they are all but God. So as I may rightly express this opinion of theirs, they would make a transubstantiation of the great God, such as the papists (though they in a contrary way to this) make a transubstantiated Christ. For what say they but that the creatures, or elements of bread and wine, are changed into the substance of the body and blood of Christ substantially; yea, into Christ himself, soul and body present, and lying veiled under the appearance of bread and wine. But these men would have the divine essence of God transubstantiated into the outward appearance of several shapes of creatures, the substance of which is God, lying, as they would have it, hidden under that outward visibility. Thus they cursedly crumble the indivisible, simple nature of God into little fragments and parcels; whereas that infinite, vast distance between him and us is, that 'we are the clay, and he the potter.' They would have God to turn part of himself into clay, and become that clay; and then the rest of himself, to become the potter over himself, and to metamorphose himself into shapes, as the heathens did their gods; and to please himself in making himself, as children do their clay into clay pies, or the shapes of dogs, or lambs, and the like, as their fancies lead them. And yet forsooth they would seem to allow him the main bulk of his Godhead, to live abstracted from the creatures, and separate from their creature existence and appearance. For I do not find that they affirm the whole of God to be no other than what is shrouded under the appearance of the creature, and adequate to it; yet they do make up some part of him, dispersed into creature appearance (as hath been said), and so as both make up together but one God, partly visible and partly invisible; even like as Peter says of the earth that now is, that it 'partly stands out of the water and partly in the water,' 2 Pet. iii. 5, and both making but one globe, so here they frame one God; whereas the Scriptures set him forth as a Being 'eternal, immortal, invisible, the only wise God,' 1 Tim. i. 17, 'who dwelleth in light inaccessible, whom no man hath seen, nor can see,' 1 Tim. vi. 16; and again, Isa. xlii. 8, 'I am Jehovah, and my glory I will not give to another.' Now, that other is not, nor can be, any other but the creature, for it is only God and the creature that have any being, or pretence thereto; when therefore God says, 'he will not give his glory to another,' the meaning is, he will not in any sort allow or endure the glory that is proper unto him as God to be given unto his creatures, any of them, in any respect; much less hath he himself given that glory to them, that they should be God with himself, who are a different, yea, infinitely different, sort of being from him. And again, in Isa. xl. 15, having said 'that all nations before him are as nothing, and are counted to him less than nothing and vanity,' the prophet's inference from thence is this, 'To whom then will ye liken me?' His next and immediate scope is, to confound their imaginations and outward lineaments made of him in graven images; but then his argument for this runs higher and reacheth deeper: My being is such and so transcendent that you cannot match me with all nations or the souls of men, much less therefore draw any outward shape in graven images; for 'who hath seen his shape at any time?' Therefore also his being, wisdom, power, holiness is of another kind than ours; the souls of men made wise and holy cannot match him. As therefore God is called the only good, and only wise, and only immortal, so by the same reason only *is* or hath *a being*. And therefore the glory of his nature is, that it is incommunicable. Take his essence: we cannot attain to dwell in it, as he dwells in himself, that inhabiteth eternity—1 Tim. vi. 16, 'Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see'—much less therefore can reach to the participation of him in his being and glory, so as to be himself. His being is proper to himself, and entire with himself.

The devil of this opinion, that the creature is God, or at least a piece of him, hath haunted the world in former ages as well as it walks now. The

philosophers had it up,* the poets amongst the heathen, and heretics among the Christians, downwards in all ages. My brethren, consider what Paul hath uttered, Rom. i. 25; speaking of the heathen, he saith, 'They changed the truth of God into a lie' (that is, the essence and being of God), 'and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.' In which speech at once he puts a bar and wall of separation between God's being and that of the creatures, and also adores the infinite blessedness of that his being entire within itself, as is not communicable to the creature; and also speaks in opposition to the worshipping of creatures as God upon any account, much less as if they were essentially God. The Jews indeed, they would narrow God, by confining him to their temple; and therefore God vindicates himself against that restraint by this, Isa. lxvi. 1, 'I made all things: and where will you find me an house?' But the heathen, they fancied God was like the creatures, and under that notion worshipped him in the creatures; and in opposition thereunto said Isaiah also, 'To whom will ye liken me?' speaking of heathenish idolatry. And Paul had an eye to both: Acts xvii. 24, 'God, that made the world, and all things therein, dwelleth not in temples made with hands;' and again, ver. 29, 'We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.' The idolatry of the heathen did rise no higher (whatever the opinion of some of them was) than this, that 'they changed the truth' (or essence) 'of God into this lie,' by worshipping the creature as like unto God; and yet thereby (whilst they knew it not) 'they worshipped the creature more than God.' If God found fault with these, how must his jealousy rise up in fury against those that not only make the creature like to God, but make every creature to be God himself! To these he might not only say, as to them, 'To whom will ye liken me?' but who, more impiously, do make the creature the same that I am. This is an idolatry which the generality of the heathen practised not.

Are not we, as was said, the clay, and he the potter? And are not those two distant enough, if we take but the distance between a man that is the potter and his clay, when yet the man himself, who is that potter, is made, as well as his pots are by him? You find the comparison, Jer. xviii. 6, and Rom. ix. 21. But, to make God the potter, to turn himself to clay, and then to make vessels out of himself, and then for him to say again unto his pots as made out of himself, 'Return, ye sons of men, into God again' (as their fancies are), is not this a goodly religion? A goodly religion indeed! 'O ye potsherds of the earth,' know your distance from your Creator; you are of a differing metal! 'Let the potsherds of the earth rant it against their fellow-potsherds of the earth,' as Isaiah hath it, chap. xlv. 9, and not think to vie with your Creator, as if you were pieces of him, yea, fellow-mates with him, whenas you are less than nothing: Isa. xl. 17, 'They are nothing; yea, less than nothing.' He hath much ado to keep himself from denying them a name of being; and even that vanisheth whilst compared with him. And if they had been a drop of him, taken altogether they could not have added to this ocean; but if they be nothing, and less than nothing, then sure they are no parts of him; of which afterwards.

Again, To argue this from invincible reason. If all things were God, all difference of good and evil would be taken away, and God should sin in all that is acted in and by the creature, which is that these men do aim at, to have their consciences discharged of all obligations. If they can once persuade their souls that they are God, then as God sins not, so nor do they.

Again, If so, then there would be no obligation between the Creator and the creature, nor any law which they are obliged unto; which also they would obliterate out of their own and other men's consciences, in saying that it proceeds from the degenerate ignorance of the creature, and their unbelief of what they truly are, that they think themselves subject to a law.

Again, There could be no redemption, the creature needed it not; for it could never be lost from God, it being substantially a piece of himself. Nor God could make no election nor reprobation among his creatures; for himself were both that which is chosen, and what is condemned; and he would then be condemning himself, or self-condemned. And God should hate part of himself; whereas 'no man ever yet hated his own flesh,' Eph. v. 29; but the Scripture says in the name of God, 'Esau have I hated,' &c., Rom. ix. 13.

Again, All the idolatry of the nations would be justified by this; yea, even such idolatry as the light of the wisest of them condemned.

> 'Oh sanctas gentes, quibus hæc nascuntur in hortis,
> Numina!'—*Juven.*

Condemning the Egyptians worshipping herbs for gods; yea, not only herbs, but serpents, 'four-footed beasts and creeping things;' which the apostle, Rom. i. 23 ('And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things'), toucheth upon. Oh! 'these are the gods, O Israel;' and not only these, but the devil himself, that old serpent, for he is a creature too. Yea, men might worship their own draught, and so make a god of that, which God himself, in so much scorn, speaks of the heathens' gods by the prophet, a dunghill god,* *Dii stercorarii*. It might further be said that God creates himself, and creates nothing but himself; that *opus est artifex*, himself the work of his own hand, and yet the maker too.

It is true indeed, the Scripture says, that 'all things are of him,' and 'all things are thine,' as David in his panegyric made to God. It is also said of him, that he is 'above all, and in you all, and through all,' Eph. iv. 6. It is also said, that 'God is all in all'; but it is nowhere said, that God is all things, or that all things are God himself.

CHAPTER II.

The creatures were not from eternity existing in God.

Some Platonic divines have fancied the creatures to have been existent in God, and with God, from eternity; and their creation to have been but God's putting them forth of himself into a visibility, who yet when they thus lay hid, were then in as true a way of being as now they are.

I will not enter into that controversy which the schoolmen have stirred, whether a creature might have been from eternity or no.

Only first we say, that it is an incommunicable attribute of God, that he 'inhabits eternity,' as it imports; that he both dwelt himself alone from eternity, when there were none of these made things to dwell in, or with him, no heavens or earth to fill; as also, that he is eternity alone to himself, and dwelt in himself.

We do thus far acknowledge, that all things were in God's foreknowledge and decree; in *esse volito*, as Aquinas speaks. So also in Acts xv. 18: 'Known unto God are all his works from the beginning.' And to say that all things were in God virtually (as they would mince it, and distinguish upon it) is but to say they have a being in the power of God, as worms have in the sun, which it will bring forth to-morrow; and so all things that never were, and that never shall be, but were and remain mere *possibilia*, things only possible, may be said to be in God. But to the point itself.

Eternity in God, and the creatures' being in time, is made a vast and broad distinction between God and them. Ps. xc. 2: 'Before the mountains were brought forth, or ever thou hadst formed the earth, even from everlasting to everlasting, thou art God.' His arms spanned both eternities. They are called 'the everlasting arms,' Deut. xxxiii. 27. Whereas the best of creatures have but half an eternity, they are *to* everlasting, but not *from* everlasting. This is proper to God only, in opposition to the creatures, for it was before they were brought forth. And their being *to* everlasting is derived from God, for of him it is said, 1 Tim. vi. 16, 'Who only hath immortality,' that is, of himself.

2. Upon the same account it is made the difference between Christ and the creatures, that he is from eternity, not they; and this because he is God. Ps. cii. 24, 25 (which, in the first of the Hebrews, is applied by Paul unto Christ): 'I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundations of the earth.' Others read it, 'before thou laidst the foundations of the earth.' The word *Lepanim*,* or 'of old,' refers to the words afore, thus, 'Thy years are throughout all generations, afore thou laidst the foundations of the earth.' And here also is found a general opposition to all creatures; for as he had mentioned the earth, so he mentions the heavens, as it follows, 'and the heavens are the work of thy hands.' Now the heavens and the earth comprehend all.

Again, 3dly, This very same difference and distinction of the creatures and Christ is held forth in John i. 1, compared with Hebrews i., where these words of the psalmist are cited. In John i. ver. 1, shewing Christ's peculiar dignity, and his being God, he says, 'He was in the beginning:' the same beginning which Moses meant, when he said, 'In the beginning God created,' which notes out existence afore; and it is spoken in opposition to the world as made. So ver. 10, 'the world was made by him;' which that in that first of the Hebrews fully clears and explains, answering both to John and the psalmist: Heb. i. 10, 'And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands;' that is, he was so in the beginning of the making of all things whatsoever, so as to be the founder of them, and therefore existing afore them. In which place of John, two things are said of him in difference from creatures: first, that he was 'with God' before, which the creatures were not, nor existent in him as he was; and further, secondly, much less were they God before, as he was, but they all were made by him. Add to this (to shew it was his peculiar privilege above the creation, that he thus was with God) that in Prov. viii. ver. 24, 'When there was no depths, I was brought forth; when there was no fountains abounding with water: before the mountains were settled; before the hills was I brought forth: while as yet he had not made the earth,' &c. So on to the 30th verse, 'Then was I with him as one brought up with him.' This Wisdom makes her boast of, as a prerogative no creature had; and Wisdom, in the Proverbs, is put for the person of Christ himself. So Luke xi. 49, compared with Luke vii. 34, 35, wherein Christ, speaking of himself, says in that 11th chap. 49, 'Therefore also said the Wisdom of God, I will send them prophets and apostles,' &c. And in Luke vii. 35 he expressly says, 'This Wisdom is he who was the Son of man;' ver. 34, 'The Son of man is come eating and drinking, and ye say, Behold a gluttonous man,' &c. 'But Wisdom is justified of her children': so plainly affirming of himself, I myself am that Wisdom spoken of, which is justified of my children; and in Mat. xi. 19, he says the same. And that speech, 'The Wisdom of God said, I will send prophets and apostles,' &c., as it must refer in general to some speech or other, somewhere in the Old Testament, uttered by one that takes on him to be a person, as the *I* imports, and that person styled 'the Wisdom of God,' so particularly it refers unto what Wisdom had said of herself in the book of the Proverbs, chap. i., from ver. 29 to the end, of 'sending forth preachers,' by whom she 'utters her voice in the streets, and cries in the chief places of concourse.' And when our Saviour Christ speaks of that union which he had with the Father in that his prayer, John xvii., he says, that he had a 'glory with the Father before the world was;' and this he makes a peculiar privilege of himself, as being then a person who was then existing, and so were* that glory afore God the Father. Whereas, if all the elect had existed in God actually then, as well as Christ, this had not been peculiar unto him; and yet there also he speaks of their existence in God's decree and election, 'Thine they were,' John xvii. 6. And, therefore, what he says of himself, of the glory that he had before the world was, must be spoken by reason of an existence besides that which he had in decree, which existence the elect had not.

Thirdly, By this God doth set forth his own greatness to humble Job, and in him the whole creation; and how poor a Job doth he make of him! And if that God himself should speak unto these blasphemers of our days, as he did to Job there, how would they instantly shake and tremble, and fall to nothing, unless he supported them! You have Job xxxviii. 2, 3, God steps in from behind the hangings, as one that had, undiscerned, overheard Job's rantings and standings upon his points: 'Who is this,' says God, 'that darkens counsel by words without knowledge? Gird up now

* Qu. 'wore?'—Ed.

thy loins like a man,' if thou hast any mettle, or the spirit of a man in thee; and to confound thee, I will ask thee but one question: 'For I will demand of thee, and answer thou me but this one thing: Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Nay; canst thou tell who hath laid the measures thereof? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner-stone thereof?' God hereby shook up Job so, and gave him such a rattling, and yet appeared not as he is in himself, but speaks all this out of a whirlwind, which he took to cover him. And the issue with Job of all this was, as in chap. xlii. 6, 'I abhor myself in dust and ashes.' You see this once and first query, which is home to the point in hand, and point-blank, as we say, against that wicked opinion, which asserts all things to be co-eternal with God. These God chose out of all other weapons, to overthrow Job with; 'Where wert thou?' Alas! thou hadst no being then, much less knowledge of these things. But according to this wretched opinion, risen up in these days, if true, Job might have answered boldly, 'I was with thee,' and 'I was in thee,' and in a happier state of union with thee than I am in now: not in a state of union with flesh and blood, but one in spirit with thee. Ay, indeed, says God (speaking ironically to him), 'Knowest thou it, because thou wast then born?' ver. 21. Thou art very old, Job, and of great standing, and 'the number of thy days is great,' as it follows there.

Now, if the creatures, or the souls of men, had really been existent in God, and as truly as Christ himself, as to his existence, no otherwise than they affirm themselves to have been, then God might as well have said to Christ, 'Where wast thou when I laid the foundations of the earth?' But such a question Christ hath prevented, and put out of question, saying, Prov. viii. 29. 'Then I was by him;' yea, and 'was his counsellor,' as Isa. xl. 13. Both which are spoken there of Christ.

And whereas it is objected by those men, that in that Proverbs viii. it is also affirmed, that the sons of men, who were his elect, did then exist in God, in a spertful life in God, together with Christ, because it is said, ver. 31, that he was 'rejoicing in the habitable part of his earth: and,' it follows, 'my delights were with the sons of men;' and that therefore, though men did not exist under the appearance of flesh and blood as now, yet they were existing in spirit in him and with him; and that they being put out of God, into the veil of flesh and blood, therefore it was that Christ came forth from God after them, and took flesh and blood also; for so they apply that of the Hebrews ii. 13, 14.

The answer is clear, that it proves the clear contrary out of the very text; for Christ's rejoicing then is said to have been 'in the habitable parts of his earth.' Therefore it must be meant of men as inhabiting the earth, and not as existing with him from eternity. Ver. 26 of Prov. viii. tells us that they 'were not then made.' Hence, therefore, his rejoicing in them must necessarily be spoken in respect of the foresight of what they should be, and so as existing afore the world, but in God's decree, in respect of what he would after make them to be, and thereby presented to him beforehand as foreviewing what those children should be whom God hath given to him, when once they should come to inhabit this earth; and such, to be sure, they were not actually then, for he expressly saith, ver. 23, these his delights were afore the earth itself was.

And had there been, as then, any other existence of them but in foresight and decree, as the cause of that he delighted in them, he would much rather have mentioned that as the object of his present delight, than this other which was so long after to come, when they should inhabit and dwell here on earth below. And if all had been in God before in being, why then all might pray as well as Christ, 'Glorify us with that glory we had with thee before the world was;' and then they might say of themselves, even as Christ saith of himself, 'You shall see the Son of man ascend up where he was before.'

And then likewise, that had not been true which the apostle says, 1 Cor. xv. 46, where, speaking of David's* creation, he says, 'That was not first which is spiritual, but that which is natural, and afterwards, that which is spiritual;' whereas, had they had an 'existence in God in spirit' before the world was, then he had first been that which is spiritual, and afterwards that which is natural.

And then, again, that benefit of creation, which yet we are taught to praise God so much for, had been a worsting of the condition of these elect ones, a shooting them out of a spiritual condition into a natural, without any sin of theirs.

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It is certain that Jesus Christ has, from everlasting, loved the elect with a love of complacency and delight; for "from everlasting, from the beginning, or ever the earth "was, when there were no depths nor fountains, before "the mountains and hills were brought into being, while as "yet God had not made the earth, nor the fields, nor the "highest part of the dust of the world, Christ's delights "were with the sons of men."[w] The word שעשעי[x] rendered *delights*, is expressive of the most intimate, sweet, ravishing delight and pleasure; and it being not only in the plural number, but also having its radical letters, especially its two first radical letters,[y] doubled, which, in the *Hebrew* language, increases the signification of the word;[z] it sets forth, that exceeding great delight and pleasure which Christ had in his people from everlasting; nay, he not only took delight in the persons of the elect, as they were presented to him in the glass of his Father's purposes and decrees, but took pleasure also in the fore-views of the very spots of ground where he knew his people would dwell: and hence he says, that he was rejoicing in the habitable part of his earth.

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Bridges, Proverbs 8

Charles Bridges - 1846

Luke, xiii. 24, 25.) Come, then, by his help, and in dependence on his grace make him your first, your present choice. Lay claim by faith to this promise to *early seekers, and you shall find.*

18. *Riches and honour are with me; yea, durable riches and righteousness.* 19. *My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.* 20. *I lead in the way of righteousness, in the midst of the paths of judgment:* 21. *That I may cause those that love me to inherit substance; and I will fill their treasures.*

What a treasure do *early seekers find!* This fading world is too poor a portion. (Ps. xvii. 14, 15.) Theirs are *durable riches* of eternity (Matt. vi. 19, 20. Luke, x. 42. Rev. iii. 18); the *honour* of "reigning" as kings "in life" (Rom. v. 17; viii. 17. Rev. i. 6); *a righteousness*, in which they are accepted with God, and conformed to his image. (Rom. iii. 22; xiii. 14. Eph. iv. 24.) Is not this *fruit and revenue better than choice silver?* (Verses 10, 11; iii. 14, 15. Eccles. vii. 12.) And then, when our way is shut up, how valuable is Wisdom's counsel! (Chap. iii. 6; iv. 11, 12; vi. 22. Isa. xlviii. 17; xlix. 10) so carefully *leading in the midst of the paths;* 'at a distance from the extreme'* on either side of the narrow way. The sober-minded Christian is equally remote from formal service and enthusiastic delusion. His apprehensions of truth are alike distinguished from the dryness of system, and from loose unconnected principles. The intelligent and spiritually-minded Churchman is alike separate from exclusiveness or idolatry on the one side, and from indiscriminate Christianity on the other. He values highly his Scriptural ordinances; yet he neither mistakes them for the substance of the gospel, nor does he substitute self-willed effervescence in their room. This is the *Via Media*—Christian unity, consistency, and fruitfulness. Here also is *substance*—things that have a being, in contrast with "things that have not" (Chap. xxiii. 5. Ps. xxxix. 6. 1 Cor. vii. 31); solid realities (Isa. xxix. 8, contrasted with Isa. lv. 2); "faith substantiating things hoped for." (Heb. xi. 1.) Sin pardoned: the Father smiling acceptance; the Comforter witnessing our peace; a new moulding of our mind and spirit. Here is no yawning vacuum, but a grand object to give interest to life, to fill up every vacancy in the heart—'perfect happiness.'† All that we could add from the world would only make us poorer, by diminishing that enjoyment of God, for the loss of which there is no compensation. There is one point—only one—in the universe, where we can look up, and cry with the saintly Martyn—'With thee there is no disappointment.'‡

Now contrast the portion in this life—of the men of this world. Mark how the word of God pictures it—a fashion (1 Cor. vii. 31)—a

* Scott. Chap. iv. 25-27. See Bunyan's fine description of the middle path.
† Cartwright. ‡ *Journals*, vol. ii. 130.

dream (Ps. lxxiii. 20)—a nonentity (Chap. xxiii. 5. Amos, vi. 13)—a lie. (Jonah, ii. 8.) Thus men are spread over the world, "feeding upon ashes, a deceived heart turning them aside." (Isa. xliv. 20.) The inlet of their misery is, that they walk in a vain shadow, and "therefore they are disquieted in vain." The child of God finds *substance* in "returning to his" true "rest. Now, Lord, what wait I for? my hope is in thee." (Ps. xxxix. 6, 7.)

But how does he come to his portion? Has he any part in deserving it? Far from it. Free grace, not free will, is the procuring cause. It is an *inheritance*, now indeed "obtained," while "the earnest" is in hand (Eph. i. 11); but to be fully enjoyed at the great consummation-day. Then, indeed, what here he promises will he fully make good. His joyous welcome "to them on his right hand" will indeed be *causing them that love him to inherit substance* (Heb. x. 34)—eternal, unfading. (Matt. xxv. 34.) Even now from his royal bounty does he *fill their treasures*. But what will be the burst of joy at that day—what the unbounded delight throughout eternity, when, endowing them with such a royal—yea—Divine bounty, the glorious Giver shall proclaim—*I will fill their treasures!* (1 Pet. i. 4, 5.) And the countless throng of the redeemed shall unite in the testimony—*One Christ hath abundantly filled us all!*

22. *The Lord possessed me in the beginning of his way, before his works of old.* 23. *I was set up from everlasting, from the beginning, or ever the earth was.* 24. *When there were no depths, I was brought forth: when there were no fountains abounding with water.* 25. *Before the mountains were settled, before the hills was I brought forth:* 26. *While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.* 27. *When he prepared the heavens, I was there; when he set a compass upon the face of the depth:* 28. *When he established the clouds above: when he strengthened the fountains of the deep:* 29. *When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:* 30. *Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;* 31. *Rejoicing in the habitable part of his earth: and my delights were with the sons of men.*

It must be a perverted imagination that can suppose an attribute here. So glorious are the rays of eternal supreme Deity, distinct personality, and essential unity, that the mysterious, ever-blessed Being—"the Word, who was in the beginning with God, and was God" (John, i. 1, 2)—now undoubtedly stands before us. Curiously to pry into the mode of his subsistence, would be "intruding into those things which we have not seen." (Col. ii. 18. 1 Tim. vi. 16.) To receive his own revelation of himself is our reverential privilege.

How clear is his essential unity with the Father! The Lord possessed ° *me* — present with him in the bosom of Deity. Every movement of the Divine mind was infinitely known — every purpose of Divine counsel eternally present — fully developed, *I was by Him* † — in the same essence and blessedness. (John, x. 30.) Such was "the glory which he had with the Father before the world was!" (Ib. xvii. 5.) Neither man nor angel could declare it. No created intelligence could tread one footstep in the course, that realises any conception of the mystery. The mode of his existence in the Godhead (and this is all that is revealed of this inscrutable subject) is generation — *I was brought forth* — "the only-begotten Son" ‡ — a term which it is much safer to adore than to expound; expressing, as it does, what is unsearchable. 'Take care' — saith an old expositor — 'that in this generation we invent nothing temporal, carnal, or human. But rather let us worship this generation, beholding it by faith; and let us take heed from searching further than Scripture doth teach us thereof. Otherwise we should deserve to be blinded and punished for our great curiosity.' §

Not less clear is his eternal existence — in the beginning ‖ *of the way of God* — coeval with his eternal counsels — *before his works of old* ¶ — *set up or anointed* °° *from everlasting* for his covenant offices (1 Pet. i. 20); 'destined and advanced to be the Wisdom and Power of the Father, Light and Life, and All in All, both in the creation and the redemption of the world.' ††

Connected with his eternity was his agency in the work of Creation. Before the works was he brought forth. But *when* they were in operation *he was there* — and that, not, like "the sons of God," an interested

° LXX. and Syriac Translation — *'created'* — most unwarrantable — one of the main pillars of the Arian heresy.

† John, i. 2. Geier remarks, that out of above sixty instances, where this preposition occurs, not one can be produced, where vicinity is not supposed between two distinct persons or substances.

‡ John, i. 18; iii. 16. Col. i. 15 — 'begotten before every creature.' — Bishop MIDDLETON.

§ COPE (MICHAEL), *Exposition of Proverbs.*, 4to. 1580.

‖ Holden strongly advocates the Translation — supported by many Ancient Versions, and some of the best critics (see POOLE'S *Synopsis*) — 'the beginning of the way' — and expounds it — 'That Jehovah possessed by an eternal generation Wisdom or the Son, who is the origin, or efficient cause, of all the works of God.' — Comp. Col. i. 18. Rev. iii. 14, also i. 8; xxii. 13. Geier and other accredited authorities prefer the received version upon critical grounds. Holden's remark, however, holds good on either hypothesis: — 'It is scarcely possible in the whole compass of the Hebrew language to select terms more expressive of the eternity of Wisdom than those which Solomon employs from this verse to the thirtieth.'

¶ Contrast Job, xxxviii. 4, 5. Comp. verses 23–25, with Ps. xc. 2 — the sublime adoration of the eternity of God. Comp. also Exod. iii. 14, with John, viii. 58. Mic. v. 2. Rev. i. 11.

°° Heb. Anointing was the inaugurating ceremony in the consecration of prophets, priests, and kings — a figure of the eternal consecration of Messiah to those high offices. Comp. 1 Kings, xix. 16, with Isa. xli. 1; lxii. 1. Exod. xxix. 7, with Ps. cx. 4. 1 Sam. x. 1; xvi. 13. 2 Kings, ix. 6, with Ps. ii. 6, marg. xlv. 6, 7.

†† HENRY *in loco*. Comp. Eph. iii. 9.

spectator (Job, xxxviii. 6, 7), but an efficient cause.* The whole detail of the creative work is brought out—*the highest part* or summits *of the dust of the world*, with its deep and unsearchable *foundations*. Thus is uncreated Wisdom displayed in clear and undoubted glory—'the Divinity and eternity of Wisdom, meaning thereby the eternal Son of God, Jesus Christ our Saviour.' †

Next he describes his *unspeakable blessedness in communion with his Father. I was by him, as one brought up with him*—embosomed in him as the object of *daily delight*; ‡ rejoicing before him as the Fountain and Centre of infinite joy. All this mutual intimate satisfaction and *delight* had respect to the *beginning of the way of God—his* eternal purpose, and "the counsel of peace, which was between them both." (Zech. vi. 13.) Here it was that the Father once and again proclaimed him to be *his delight*; "His elect, in whom his soul delighted; his beloved Son, in whom he was well pleased" (Isa. xlii. 1. Matt. iii. 17; xvii. 5. Comp. Col. i. 13. Gr.); 'willing that by the Son we should approach to him; in the Son we should honour and adore him; and honour the Son as himself.' §

Yet how deeply interesting is it to see him rejoicing, not only before his Father, but in the habitable part of the earth! And what was it that here attracted his interest? Man had been created in the image of God—free to stand or fall. This freedom was the perfection of his nature. His fall was permitted as the mysterious means of his higher elevation. His ruin was overruled for his greater security. This *habitable earth* was to be the grand theatre of the work, that should fill the whole creation with wonder and joy. (Ps. xcviii. Isa. xliv. 23.) Here "the Serpent's head was to be visibly bruised" (Gen. iii. 15. Heb. ii. 14, 15. 1 John, iii. 8), the kingdom of Satan to be destroyed, precious "spoil to be divided with the strong." (Isa. liii. 12. Luke, xi. 21, 22.) Here was the Church to be framed, as the manifestation of his glory, the mirror of all his Divine Perfections. (Eph. iii. 10, 21.)

Considering the infinite cost at which he was to accomplish this work—the wonder is—that he should have *endured* it—a greater wonder that, ere one atom of the creation was formed—ere the first blossom had been put forth in Paradise, he should have *rejoiced* in it.

But the wonder *of wonders yet remains*—that he, who was his

* John, i. 3. Col. i. 16. Even in the creation of man he was a co-worker, Gen. ii. 7, with i. 26.

† Reformers' Notes.

‡ Comp. John, i. 18—*the only-begotten Son, who is in the bosom of the Father*—'exhibiting at once,' as Dr. Jamieson admirably observes—'the idea conveyed by both the terms—*brought forth, and brought up.*'—*Vindication of Doctrine of Deity of Christ*, i. 224. Holden with some others prefers the rendering 'Fabricator' for *brought up*. But the scope appears to be—not the power of Messiah, but the mutual delight and communion between himself and his Father, as it were, never absent from each other.

§ Quoted by Scott.

Father's infinite delight, and infinitely delighting in him, should find *his delights* from all eternity *in the sons of men;* that he should, as it were, long to be with us; that he should solace his heart with the prospect; that he should anticipate the moment with joyous readiness (Ps. xl. 6–8. Heb. x. 7); that he should pass by the far nobler nature of angels "to take hold of man" (Heb. ii. 16, marg.), to embrace man as one with his All-perfect self! But though he foresaw how they would despise, reject, and put him to shame; yet they were the objects of his everlasting love (Jer. xxxi. 3.), the purchase and satisfaction of the "travail of his soul" (Isa. liii. 10, 11), the eternal monuments to his praise (Ib. lv. 13). Yet for their sakes did he make humanity a temple of the Deity, for them did he exchange the throne of glory for the accursed cross (Philip. ii. 6–8) — the worship of the Seraphim for the scorn and buffeting of men (Isa. vi. 1, 2, with Matt. xxvii. 22–31) — inexpressible joy for unknown sorrow. (John, xvii. 5, with Matt. xxvi. 38; xxvii. 46.) Yes — thou adorable Redeemer, nothing but the strength of thine own love could have brought thee out from the bosom of ineffable delight to suffer such things for such sinners! But this was "the joy set before thee, for" which — unfathomable love! — thou wast content "to endure the cross, despising the shame." (Heb. xii. 2.) For this love dost thou inherit thy Father's justly proportioned reward. (Philip. ii. 8–11.) On this foundation is thy people's confidence — rest — security.

32. *Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.* 33. *Hear instruction and be wise, and refuse it not.*

Now therefore hearken. It is no mean and undeserving person that calls. It is none other than the Wisdom of God; the source of all light and knowledge (Verses 12–14); the King of kings (Verses 15, 16); the loving rewarder of his children, especially of his young children (Verse 17. Comp. Heb. xi. 6); the rich portion and unfailing guide of his people. (Verses 18, 19.) Look at him once again in his Divine glory, as "the only-begotten Son of God" (Verses 22, 24); the Mediator in the everlasting Councils of Redemption (Verse 23); the Almighty Creator of the world (Verses 27–30); the adorable Friend of sinners (Verse 31). How should his Divine Majesty and condescending love endear his *instruction* to us! Yet his promised *blessing* belongs only to practical hearing — to *those that keep his ways* (Isa. lv. 2, 3. Luke, xi. 28. John, xiv. 21–23. Jam. i. 25) with godly fear, constancy, and perseverance; keeping their eye on them, their hearts towards them, their feet in them. Such *are* truly *blessed.* They choose rightly; they walk surely; they live happily; they progress honour-

ably; they end gloriously. Is it not therefore our *wisdom to hear instruction* with "the obedience of faith"—not doing what he commands—(in which we may sometimes do—not his will, but our own) but doing because he commands—doing his will in it—obeying as well when it crosses our nature, as when it is more congenial with it? But for this cheerful, child-like obedience, sovereign grace must open the heart, and give the ear. (Chap. xx. 12, with Acts, xvi. 14.) The guilt of *refusing* is inexcusable—a resolved will against the most gracious call. (Acts, iii. 22, 23. Heb. ii. 1–3.)

Now therefore hearken, O ye children. Oh! happy moment, when the soul is made "willing in the day of his power" (Ps. xc. 3); when "the bands of love are drawing" (Hos. xi. 4) unto him! The cold, dead indifference is gone. The enmity is slain. And who will not now joyfully swear fealty; yea, count it his unspeakable delight to take such a yoke; to be bound to such a service, where there is nothing but for our good? (Deut. x. 12, 13.) Oh, my Prince—my Saviour! thou hast based thy dominion on thy blood. Thou hast purchased thy right by thy cross. (1 Cor. vi. 19, 20. Rom. xiv. 9.) Thou rulest, only that thou mightest save. Take to thyself the glory of thy victory. I am thine—not my own—for ever.

34. *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.* 35. *For whoso findeth me, findeth life, and shall obtain favour of the Lord.* 36. *But he that sinneth against me wrongeth his own soul: all they that hate me love death.*

This is the *hearing* of faith—the voice of Christ to the inmost ear—the impression of his word upon the heart. (John, v. 25. Rev. iii. 20.) The effect is unwearied diligence and patient expectation; like the *priest* waiting *at the doors* of the tabernacle for the assured blessing (Exod. xxix. 42); or the people *watching at the temple gates* for his return from his holy ministrations. (Luke, i. 10, 21.) This free and habitual attendance upon Sacred Ordinances indicates an healthy appetite for Divine nutriment. The superficial professor excuses himself from this "weariness" (Mal. i. 13) by the fear of legality, or the danger of *overvaluing* the means. But is there not at least equal danger of *undervaluing* the means, to which our gracious Lord has engaged his blessing? (Exod. xx. 24. Isa. lvi. 7. Matt. xviii. 20.) In gazing on the heavenly Jerusalem, the Apostle "saw no temple therein." (Rev. xxi. 22.) But what right-hearted Christian will doubt that the life-blood of his soul while on earth consists in *watching*, like the servants of the temple, *daily at her gates* (Ps. lxxxiv. 1, 4, 10), *when not involving the neglect of imperative obligations.* Wisdom's child will ever be familiar with *Wisdom's gates.* The *Weekly* as well as the Sabbath assemblies will be his delight. Most thankful will he be for the service, which invigorates him in the

Martin

The New Birth — A New Twist

The doctrine of the New Birth or Spiritual Regeneration as it is taught in the New Testament apparently has an effect upon Mr. Armstrong when he either hears or reads it which is little short of hysterical. In his pamphlet, *Just What Do You Mean Born Again* he vigorously criticizes the Christian doctrine of regeneration (See VII), and in its place substitutes by all odds, one of the strangest doctrines in the area of cultism. Through it he has quite literally given the new birth a new twist!

According to the theology of The Radio Church of God the doctrine of the new birth is divided into two segments or areas. In the first or initial area which takes place upon the acceptance of Jesus Christ as the Son of God, the believer is impregnated with the life of God through the Holy Spirit which Armstrong terms "begetting." The second phase is the new birth itself which he informs us takes place not at the moment of faith but at the resurrection of the body![40]

Mr. Armstrong strenuously maintains that it is "a universal error" to believe that when a person is converted and has fully repented and accepted Christ in faith that that person is born again in the Biblical sense. For Herbert Armstrong the original Greek word "Gennao" is the pivot point of the controversy. Armstrong holds that since the word can also be translated "beget" or "conceive" the translators of the Bible erred in not rendering the word consistently as "begotten" instead of "born," and this they did because "they did not themselves understand God's plan . . . the experience of conversion in this life is a begettal, a conception, an impregnation, but not yet a birth" (*Ibid.*, pages 7 and 8).

It is worthwhile to note in studying this particular phase of Mr. Armstrong's theology that his appeal to the Greek which was meant by him to carry the convincing weight of scholastic authority in reality becomes the proverbial albatross around his neck. Mr. Armstrong's contention that "the original Greek in which the New Testament was written has only the one word for both meanings" (Footnote: *Ibid.*, page 7) is a most damaging remark for any good lexicon reveals immediately that the Greek has at least four other terms to describe the idea of conception and birth (*sullabousa, tiktei, apotelestheisa,* and *apokuei*) which are translated variously as "conceive," "bring forth," "delivered," "born," "when finished," and "begat." One need only study Luke 1: 24, 37; 2:21, 36; James 1:15, 18 and not a few others, and he will come to the immediate conclusion that Mr. Armstrong has no concept whatever of New Testament Greek. In fact, the Greek

language even has a term which describes pregnancy from conception to delivery!

Mr. Armstrong's blatant statement to the effect that "the Greek had only one word for two vitally different phases of the process . . . since the original Greek in which the New Testament was written had only the one word for both meanings (*gennao*)," is either a product of his own ignorance or a deliberate falsehood. Since he seems to be aware of the existence of lexicons and concordances this writer is convinced that it is the latter.

It is only necessary to look for a moment at Mr. Armstrong's manufactured distinction between the uses of Gennao in the New Testament to see what his attempt to stretch the term beyond all limits of its usage in New Testament Greek, is only done in order to teach that no one is *now* born again of the Holy Spirit, but that instead this can only take place at the resurrection.

The followers of Mr. Armstrong must settle for an impregnation by the Spirit and a gestation period (their entire life!) before they can be born again. This new birth is dependent upon keeping the commandments of God and enduring to the end in Mr. Armstrong's theology, a fact overlooked by some of his more zealous disciples.

The fact that the new birth has nothing to do with the resurrection is demonstrated by the usage of the term by the Apostle Peter who reminds us that through faith in the Lord Jesus Christ we have been "born again (past tense) not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" (I Peter 1:23).

The new birth in the New Testament is synonymous with spiritual regeneration to eternal life, and the very fact that Jesus Christ and the apostles described the possessors of the new birth as "saved" decimates Mr. Armstrong's contention that one must wait until the resurrection in order to be born again.

In his epistle to the Ephesians the Apostle Paul is adamant in his declaration that "by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any one should boast" (Ephesians 2:8 Greek). Here is the usage of the past tense in reference to Christians, an instance which is amply supplemented throughout the New Testament by such passages as John 5:24; 3:36; 6:47; Romans 8:1; I Peter 1:18 and I John 5:1, 11-13 and 20.

It is wholly unnecessary to pursue this thought further since Mr. Armstrong has no scholarly precedent for subdividing the new birth and attempting to attach it to the resurrection of the body, something which the Scripture nowhere does. His is a lame attempt to distort the basic meaning of *gennao* which incidentally he, himself, admits is listed in the lexicon as "to be born, to bring forth, to be delivered of." It is only one more indication of the limitations of his resources.

When Jesus Christ addressed Nicodemus (John 3) and spoke of the new birth, He connected this birth to the person of the Holy Spirit whom the disciples received in the Upper Room (John 20) and whose power and presence were manifested at Pentecost (Acts 2). This has always been accepted in Christian theology for just what the Bible says it is, an instantaneous experience of spiritual cleansing and re-creation synonymous with the exercise of saving faith in the person of Jesus Christ and through the agency of the grace of God (Acts 16:31; 2:8-10; Colossians 1:13, 14; Galatians 2:20; I Corinthians 6:11, 19; II Corinthians 5:17).

The Apostle Paul instructs us that our salvation has been accomplished not by any efforts on our part, but by "the kindness and love of God our Saviour" (Titus 3:4-7). It is not something we must wait for until the resurrection; it is our present possession in Christ to-

tally separate from the immortality of the body which is to be bestowed at the return of Christ and the resurrection of the body (I Corinthians 15:49-54; I John 3:2; Romans 6:5).

It is all well and good if Mr. Armstrong's followers wish to make the new birth a process, as indeed they do with the doctrine of salvation, but we must be quick to point out that this is not the Christian doctrine of the new birth and as such is not consistent with the revelation of the Bible. Mr. Armstrong's new twist to the new birth is just that, and the Christian church can ill afford to sit by in silence while The Radio Church of God propagates it as Biblical theology.

As wise old Watson warned "It (the two seed doctrine.) cannot exist with the old school Baptists; for it must either change them, or form a sect. The latter will be done, should it survive its separation from the old order of Baptists." (Old Baptist Test, p.335). How much Mormanism and Armstrongism can one believe and not be 'one' with them? "if it walks like a duck..." Watson wrote the 'Old Baptist Test' in 1867. The horse was already out of the barn, the Pale Horse, "and his name that sat on him was death. And Hell followed with him."

Regeneration - Conversion

Some places, even in the Black Rock Address, where regeneration and conversion are used interchangeably:

"First, because these as well as the pretensions of the Tract Societies are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies His being somewhat blended with the instruction, or necessarily attendant upon it: all of which we know is wrong." (Hyper-Calvinism.... P.437)

"Regeneration, we believe is exclusively the work of the Holy Ghost, preformed by His divine power, at the provisions of the everlasting covenant; but these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes who would otherwise not be converted, or to convert them themselves by the machinery of those meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being born again, whichever of these maybe considered the true ground upon which these meetings are founded, we are at a loss to know how any person who has known what it is to be born again can countenance them." (Ibid-P. 445)

Revision of Catechism, 1795

"The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are the reading, but especially the preaching of the word,

which the Spirit of God makes an effectual means of convincing and converting the sinner, and the ordinances as an additional means of building believers in holiness and comfort, through faith unto salvation." Ibid p.432)

"Whilst men are dead in trespasses and sins they are in unbelief, in a state of unbelief, as the Apostle was before conversion, shut up in it till mercy is displayed in quickening and relieving them..." Gill, ibid P.433)

Statement of Principles (Remnant)

The sovereign irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means." Remnant, #7. Quickening and the New birth are here identified, are they not, Mr. Phillips? Then why teach otherwise?

As Berkhof reminded us, "It's a well known fact the old scholars and confessions, used these expressions, Born again, Begat, Regeneration, Quicken, Conversion, interchangeably:" They meant the same thing to them, and which is shown abundantly in their writings; The Hardshell does the same in their usage but not in their meaning. Why is this, but to deceive? even if it is unconscious deception - who is behind it? Even Parker believed in preaching the gospel: "Antinomian errors: Salvation without repentance and faith" (p.1, 1st dose). "Means - saints, fruit of the Apostles"(p.29); "God works through and by his people as though it was in their power to do it" (p.30); "all unbelievers are non-elect to us, preach repentance and faith" (p.31); "Why preach -means" (p.35); "Ordaining the means of their salvation" (p.38). "Even Ivey understood the London confessions taught "gospel agency" and "means", even if he didn't know what "begot', "begetting," or "word" meant. Even Hassell in relating the history of early America about ministers "sent out and sustained and directed by God and not by man - and, in new and ungodly settlements, they would find respectful, and then attentive, and then interested hearers, whose hearts were moved and softened by the divine spirit for the reception of the seed of the word..." (P.577); in one breath the praise is stated - in another, denouncing gospel means: "I have not so learned Christ" (Dudley) (p.558); "In

regard to the use and effect of the preached gospel, Elder Thompson held, with the majority of Old School Baptists, that it is not the means of imparting spiritual life to the dead sinner..." (p.634).

Which shows their misunderstanding of the nature of regeneration and their disobedience to the commands of Christ to preach. Peter tells of false teachers who "stumble at the word, being disobedient, where unto also they were appointed" (1 Pet. 2:8). But in the twisted reasoning of the Hardshell, they would be excused, they would not be responsible, (they don't believe in responsibility) they are stoics - if God appointed it "well praise God for our disobedience, praise God for our stumbling, praise God for our damnation"! (Compare Paul, "I was not disobedient unto the heavenly vision" (Acts 26); and it would be a safe bet that the Hardshells hold 'the disobedience' was ordained, or appointed, not as the scriptures say: "Their stumbling, being disobedient," See Robertson, Linski, and John Brown.

Following are some excerps showing the unity of the Particular Baptists on the subject of "means":

King Quotes (A Way To Zion, etc)

93: "If no gospel may be preached, then there is no faith nor Spirit of God can be expected." ". No gospel, no faith: "No faith, no Christ"

94: "If none can believe, then none can have Christ, nor life"

95: ". No gospel preached, and so no Spirit communicated"

105: "..gospel inspiration of the Spirit"

98: "I mean a Disciple that can preach the gospel so, as to beget men to Christ..."

24: "That this teaching means the teaching of the Spirit, I confess; but that this therefore excludes the teaching of God, by man, as an instrument, I deny.."

25: "Is not he as truly taught of God that is taught of God's instruments in God's way,

as he that is taught by immediate inspiration?"

26:.."Apostles, whom He first called to Him, and sent them forth to beget others... seed...those that they begot to him. (Paul), I have begotten you by my gospel."

33: "..This covenant concerns Christ's Kingdom; it concerns the distribution of the Spirit and gospel."

15: "Here is My Son tendered in the Gospel; take Him and rest upon Him for life and salvation."

15: "And that is the continual distribution of the Spirit of the Lord, and the word of the Lord, into the mouth of the seed, and seed's seed. The things distributed, or conveyed: Those are two, Spirit and word."

16: "Observe where this Spirit and word is placed, as in a fountain to be conveyed, IN YOUR MOUTH".

Cox Quotes (An Appendix to a Confession of Faith, 1st London)

IV "we teach that they only do or can believe in Jesus Christ, to whom it is given to believe in him by a special, gracious, and powerful work of His Spirit; and that this is (and shall be) given to the elect in the time appointed of God for their effectual calling; and to none but the elect...."

VI "This is the gospel which Christ and his apostles preached, which we have received, and by which we have been converted unto Christ..."

XVIII "As to the preaching of the gospel, both for the conversion of sinners and for the edifying of those that are converted..."

XIX "...And they which are converted from unbelief and false worship, and so brought into church fellowship by such preachers according to the will of Christ, are a seal of their ministry."

Records of Abington Association

"To the Church of Christ of which our Brethren John Spilsberie and WilliamKiffen are members...agreeing with the said church in principles and constitutions and accordingly holding communion with the same, the churches of Abington, Reading, Henlie, Kensworth, and Erepsholt send greeting." Association Records of Particular Baptists, England, Wales, Ireland to 1660, P.131

Myles - An Antidote, etc. 1656

"...Justification by God alone; the means, by Christ's righteousness without our works, and the manner of the application thereof for our comfort, even by faith.." P.10.

"That it is by an effectual calling alone you may come to enjoy true light and salvation 1st Pet.2.9.....Use the means appointed by God to bring you to, and keep you with Christ for the obtaining of both... First, to have a special regard of the Holy Scriptures, which is God's word.... Secondly, we exhort you in the fear of the Lord, to look upon the ministers of the gospel as God's embassadors, to whom he hath committed the ministers of reconciliation, to woo and betroth souls to Christ, as is clear 2Cor. 5,18,19,20. Yea, not only so, but also to build up and establish the called people of God..." p.p.13, 15

"Be invited therefore all ye that desire your own salvation, frequent the ministry of the word"..P.16

Holmes - Ill New from New England - 1652

"Unto the well beloved Brethren John Spilsbury, William Kiffen, and the rest that in London, stand fast in that faith, and continue to walk steadfastly in that order of the gospel which was once delivered unto the saints by Jesus Christ" ... "members of the body, while it stands in union with the Lord" p.17

Holmes - Backus Church History 1771 - p.208

"Gifts of the Spirit's teaching procured by Christ... for begetting of souls to the truth." "First to preach Christ, that is to make disciples..." "Church... where a called people out of the world, by the word and Spirit of the Lord..." "That God prepared a begetting ministry even so doth he also prepare a feeding ministry"

Clark - Ill news From New England, 1652

"...To that confession of our faith lately set forth by our brethren in old England, which confession we own in ever particular." (Backus Church History, vol.1, p.339) P.54 "seed of the word - "By the immortal seed of the word to be born again" P.54 "But such as were called by the holding forth the word of salvation by Jesus Christ." P.56 "Called by the word of his Grace" P.68 "But made use of the sword of the spirit which is his own Word." P.46 "While He was here upon earth, he past by the wise and learned Rabbies, and called the illiterate fishermen, and to this day doth choose not many wise, nor many learned, but the poor, foolish, and despised ones, that as a teacher he may show his abilities Thereby giving understanding to the simple, speaking words of life, light and spirit to them..." P.39"...Yea it is that word of truth as Peter witnesseth by which the Father of mercies doth again beget such as hath sinned and fallen short of the glory of God."

The Great and Weighty Work of a true Gospel Minister Opened

Published with "The Gospel Ministers Maintenance Vindicated, 1681; and all were signatories of the 2nd London Confession: Hanserd Knollys, William Kiffen, William Collins, John Harris, George Barret, Richard Adams, Benjamin Keach, Isaac Lamb, Edward Man, Leonard Harrison, Hercules Collins.

"Are not their spiritual things their own as much as your carnal things are our own? Hath the Lord made you any other than stewards of your worldly things; and must not you be accountable to him for them, if you do not lay them

out as He hath commanded you? For the good of others come your carnal things,

even your wooll and you flax' Hos.2.9 is as much the Lords, as the minister's (spirituals). Knowledge, and other spiritual giftsare the Lords; and it doth as much behove you to see that you communicate to others of your worldly or carnal things: we mean to the poor saints and ministers of the Gospel, as it behoveth them to preach or communicale spiritual things to you; and there fore the case is not different. Besides you forget how your poor ministers oft times wast their strength, and consume their bodies, being brought to utter weakness in their painful studies and labors, in preaching the word, thereby communicating spiritual things to you..." P.37

(This is exactly what Paul says in 1st Cor.2:13: "Which things also we speak not in the words which man's wisdom teaches, but which (words) the Holy Spirit teaches, by spiritual (means) spiritual things communicating "(George Ricker Berry).

...and not been concerned to encourage an able and painful ministry, that the perishing souls of sinners up and down in the nation might have the bread of life" P.70 "How many there are among Professors, that live in this world, as if therewere no truth in the report of that which is to come, and have the meanestesteem of the most necessary means of salvation?" P.80 "We would ask some ministers, whether they could not do much more, preach oftner, and in more places, and take greater pains, to promote the Gospel, and gather in souls to Christ, than they do?" P.95-96 "He trod the winepress of His Father's wrath alone; but in the application of the purchase of man's salvation, he admits of Fellow - workers, tho the internal work be his, i.e. the effects of his spirit upon the souls of those whose hearts are changed, yet there is a ministerial part which lyeth on the faithful discharge of the minister's duty, which consisteth partly in exortations, motives and arguments,by the ear conveyed to the soul: and thus ministers may be said to be workers together with Christ, and without him they can do nothing..P.115

(The same writers in the 2nd London Confession also used the word "conveyed," Ch.10, par.2)

"God accepth of our Labours, as to good men, to whom we are instruments of eternal

life and salvation.." P.116 "Our preaching proves a cause of spiritual and eternal life to which that leadeth; but O how great a work is this! What man? What Angel is sufficient for it? O it is a mighty work to preach the gospel, as we ought to preach it; it is that by which faith cometh, How shall they believe on him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they are sent? Rom10.14. Unless they have an extraordinary or ordinary mission, i.e. either from God more immediately (which call has long since ceased) or else by the election of the church, and ordination of the elders or Presbytery: this is necessary in all Regular Ministers: How else can they duly or profitably in the name and authority of Christ, preach the Word of life?... What shall we do, if through our neglect and remissness in this great work, any should die and perish in their sins? Mind what God said in that of Ezek.3.118,119.

Review of "Gods Decree and Predestination", Editor Stanley Phillips

Having seen some of the differences between Hardshellism and Particular Baptists beliefs through their own writings compared with the second London confession, let us go on and look at their "fundamental" doctrine as held by them now, but is different than the "fundamental" of Parker, Trott, and Beebe (Two Seedism) then.

Beebe: We claim the right, to attempt the defence of what we have held as the very foundation (eternal, vital, union D.G.) of the great, grand, and glorious system of salvation.(quoted from Dudley, Writings p. 59)

Gilliam:... (Predestination D.G.) it is certainly the fundamental doctrine of our faith,

and ever has been. (Quote from Predestination, P. 455)

The Realism of the one fundamental and the predestination of the other are contradictions. vis: Predestinated to be conformed to the image of his Son (Rom.8); Having predestinated us unto the adoption of children (Eph. I). And even their chief writer, Sykes, doesn't hold, but writes against, the first fundamental:

> He made of clay of the same lump.
> The human race from top to stump
> From one blood came the human race,
> Which leaves our two-seed friends No Place.
>
> They claim that some God did not make,
> Then they of sin did not partake;
> For none could ever be made to sin
> By Adam, but the sons of men.
>
> They think they find a seed of God,
> Who were not made of earth or sod,
> Who dwell in God ere time began,
> But since have come to dwell in man!
>
> But this of course, must be a lie,
> And here is certainly the reason why,
> Jesus died for sinners of Adam's breed,
> And not for some eternal seed." (p. 148)

Notice this statement: There are many, however, of late years that are denying

that God made (meaning create, D.G.) the devil: On this point hinges the concept of the predestination of all things (Sykes, p. 67), also PP. 40, 68, 71, and Phillips, p 463. And Mr. Sykes said at the beginning, It has been suggested by some, that if the first transgression was predestinated, then the predestination of all things could be established, so to this end I shall first direct my attention. (p.6).

But to show that he wasn't a devil when he was created we read of his fall in the scriptures: Jude 6, John 8:44, Luke 10:18, I Tim. 3:6. Morris, editor of the Remnant, Vol. 16, No.4, quotes Calvin approvingly: John in his epistle... says that he (Satan) "sinneth from the beginning" (I John iii.8) , implying that he is the author, leader, and contriver of all malice and wickedness. But as the devil was created by God, we must remember that the malice which we attribute to his nature is not from creation , but from depravation. Everything damnable in him he brought upon himself, by his revolt and fall. Of this scripture reminds us, lest by believing that he was so created at first, we should ascribe to God what is most foreign to his nature."

Over and over in this book, like a chant - the statement is made "God is not the author of sin", and although Sykes doesn't like and didn't use the word "Permit" ("it would diminish the force of Predestination") he says he doesn't believe Predestination is causive (effective, D.G.). But how God could be sovereign over the first transgression without permitting it he can't say. Smoot <u>does</u> in his article: " The editor of the Messenger sums up his view of the fall of Adam in the following paragraph: Did God mean that he would not suffer Adam to eat of the tree? No, but he meant that Adam should not do so; that he had no right from God to eat of it. It was Adam's duty to obey his Maker, but he disobeyed Him of his own will; he knew better and was not deceived, so the penalty 'thou shalt surely die," was a just recompense for his disobedience. By the disobedience of this one man sin entered into the world, and death by sin. And had it not been for the intervention of mercy through the atonement of Christ all men without exception would have remained in death under the penalty." -unquote. Here is Arminian (says Smoot) <u>pure and simple,</u> from which it is clearly seen that this writer, instead of placing the fall of Adam to the predestination of Almighty God's determinate council, places it upon Adam himself...

Adam made himself a sinner." (p.406).

This isn't Arminianism Mr. Smoot, this is Calvinism and Scriptural. So despite their continual chant that 'God is not the author of sin' they set about to prove that He was, and with the most childish, ridiculous arguments. Anyone who reads the book can readily discern who the Hardshell authors were and who weren't.

Advertisements and notes on Phillips book, (Editor Morris, Remnant, 19,no.4)

We are deeply impressed and thankful that the Lord has blessed him to assemble what is to date one of the most complete compilations of sermons and articles on the doctrine of Absolute Predestination... The first 239 pages are the writings of Elder Jonas Sykes, one of the foremost and ablest Predestinarians of his day. This is followed by 84 pages from Elder Phillips able pen... I (Morris) have already found this book to be invaluable, from both the doctrinal and historical standpoints. Personally, I don't think this book can be overrated...

From Editor Phillips' Foreword: The topics (of Sykes' article) Phillips placed in 'bold headings'; Well and good, but interspaced throughout the book are bold headings, not topics but to emphasize <u>every</u> word that Phillips thinks might have to do with sovereignty - exasperating. (Punctuation gives much meaning to words; Phillips should have left the writers to their own meaning). Sykes' article (according to Phillips) is one of the 'defining' works produced during the Old School Baptist/ Primitive Baptist separation in which the Primitives were attempting to harmonize Calvinistic doctrines with Arminian views', and the Sykes' articles set forth a wholesome defense of the original "Old School" or Predestinarian point of view! But <u>not</u> Calvinism, as implied, these are Hardshells, Hyper-Calvinists, as they admit. Phillips also misquotes, adds too (without identification in many cases) misdefines and deletes - all through these articles of other men and, as usual, the Hardshells aren't consistent with themselves.

Examples:

1. Misquote: Tyndale, Wycliff.

Phillips on Jude 4: "Look how clumsily he (Tyndale) expressed it... "Before of old ordained". Tyndale says: "of which it was written afore tyme unto such judgement' "Wyclif had to translate the concept clumsily" (Phillips". Wyclif: "That sumtyme were bifor writun in to this doom." Phillips says "Tyndale at first had the same problem", So Phillips must be referring to the same passage he misquotes. (pp. 3, 213)

2. Adds to

Collins: "Thus we have proved those acts of Divine Providence in time in the world, are the product of God's eternal purpose." Phillips: He seemed to have proved otherwise, p.157. Phillips takes credit for the above addition but not for the following. "and these blessed participators are "kept by the power of God through faith (not by faith) unto salvation" (Ness p. 240) the parenthesis is an addition, and untrue at that: dia, intermediate agency - A. T. Robertson

On page 239 Phillips tells us what "means" mean: The "means" the old London fathers had reference to (Par. 6, Article 3, 2nd London Confession, D.G.) are election, redemption by Christ, effectual calling by the Spirit, sanctification and perseverance." Again part of his quote is left out: "...are effectually (Rom. 8:30; IIThess.2:13) called unto faith..." other parts of the confession namely on Effectual calling, along with this reference the confession gives, over and over again, "by His word and spirit dwelling in them." Also see the article on Sanctification: "By his word and spirit dwelling in them." The Hardshell believes the Spirit without the word. In this they hold common views with the "Limited" crowd. Also Phillips leaves out "Adoption" which he believes occurs only at the resurrection - contrary to the confession of which he is quoting. He claims the confessors are "fathers" which we have seen all through this paper they were not. In the article by Gill additions are made (and not identified) but he does use Parenthesis: "Known unto God are all his works from the beginning of the world". (p. 249) Phillips adds (Greek: from eternity) which is correct - but is he trying to make us think he knows Greek? We noticed earlier that he doesn't. One place of addition makes no sence: (Gill) "...but the word "man" is not in the original text; it is only (greek, for) "for everyone",...What is Phillips' point? Another change, found in Trott's article: "...that this predestination does not

destroy the free agency (volition,Phillips) of man, but leaves him free to act (according to his nature, Phillips) and justly sublect to punishment..."(p.339). Why this change? Phillips told us in an earlier book about Beebe's (and consequently, his own) objection to "free agency" and being the 'editor' he will not let Trott use the expression, even though he says Trott is the author! Trott wasn't the author of Phillips' change and Phillips wasn't honest enough to tell us that he changed it.

Another addition in Gill: Romans 3:25, "Whom God hath set forth (Greek: fore-ordained, Phillips) to be propitiation." The word means, "to place before, set forth, purpose publicly, stand, just as the King James gives it. The very next scripture Gill gives is I Peter 1:20 "who verily was fore-ordained before the foundation of the world...." is the word "foreknown", which means the same thing - but why didn't Phillips point it out? On P. 253, Gill states: "The act of election was made in Christ (not in Adam) as the head, in whom all the elect were chosen..." Phillips not only emphasizes In Christ but adds (not in Adam), which is supposed to be a proof to him of Eternal Vital Union in which election and pre-creation of the elect are the same - but Gill didn't say it - Gill says in Christ as the head..." What does as the head mean, Mr. Phillips? It means we weren't actually and really there when chosen, and of course only in purpose.

Misdefines. In Collins' article Phillips comes right in to make a point that Collins isn't even discussing: "Collins is using the sublapsarian views in these arguments. Gill was an infralapsarian in his views, while Sykes and the editor of this book are Supralapsarians. So in these three articles, you have all three positions presented. You may note, too, that John Gill defended the Supralapsarian view when it was attacked by the vicious John Wesley. Infralapsarian lies somewhere between sublapsarian (after the fall, or lapse) and the supralapsarian (before the fall, or lapse.), and apparently agrees with both according to how one is looking at the decree of Adam's fall."

Infra. and sub. mean the same thing Mr. Phillips - everyone knows it but you. Gill thought both could be taken in, see his Divinity, p. 185. He defended both supra. and sub. in writing to Wesley. Collins isn't using the sub. view unless he is refuting the

view of some supras who make God the author of sin (see Berchof, theology, p. 121) which despite their (the Hardshells) denials, I think they do, and I think they prove they do.

Deletion:

I won't accuse Phillips of dishonesty but as important to the point of Phillips' argument in the book he published and edited, "Permit" is a very big word - and the loss of the word is very important also. Hassell quotes William Huntington: "I fully believe", says he, "that the entrance of sin into the world, and of the death by sin, was according to the permissive will of God, for without it ,it could not have entered; but not appointed by him in the same way as what is good, for such an assertion, reason how we may, would make God the author of sin." (History p. 620). "All the highest of high Calvinists in past ages... have used the scriptural word permit in reference to God's decree of sin" (Hassell, History, p, 651). See also the confessions: Dort, Helvetic, Westminster, Savoy, and 2nd London. Hassell states: " I am informed by Elder G. Beebe's sons that their father did not, neither do they, accept the use of the word "permission" in reference to God's decrees" (p. 942). Neither do Sykes, Phillips or Morris, even though eleven of the authors of Phillips' bookdo; and Zanchy and his translator and editor, (Toplady) do, (which book is called "The Classic Work on Absolute Predestination "by Morris). We wonder why the word is deleted in Gill article? Gill is one of the top Baptist Calvinistic authors, and used the word 'permit' all through his writings. In the third page of his article, Gill states: "There is nothing comes by chance to God, nothing done without His knowledge, nor without His will, or permission, and nothing without His determination" (p.250). I hope the deletion was in error.

"It would border on the ridiculous to attempt to take the sublime and incomprehensible concept of predestination and attempt to explain it in simple enough language for the reader. However, it is possible to summarize it somewhat, so long as the reader understands that the subject is not conductive to carnal reasoning" Foreword, Phillips, p. 2.

This is not an Absolute statement that this Absoluter makes - this sublime and incomprehensible concept is not beyond him - just beyond his reader. And he is going to attempt to explain it in simple enough language for the reader - but could have done much better with his complex learned language (hope it wasn't his Greek). But we must "understand that the subject is not conducive to carnal reasoning" - Not only carnal, but depraved man's reasoning, which is what most of their writings are. "Those who pretend to solve the mysteries of revelation always affect superior wisdom and penetration: but in fact they only betray a want of thought." (Richard Fuller). - And certainly a want of scriptural learning.

I won't get into the quarrel among themselves, the one party didn't go far enough, the other went to far, but only to show the Absoluters are not the historic Baptists they claim to be.

Sykes begins his subject of Predestination "....and not shun to declare the whole council of God," (p. 5) which text is misapplied: "By which is meant (says Gill), not the purposes and decrees of God, latent in his own breast, these the Apostle could not declare, but his reveled will in the gospel, concerning the salvation of men by Jesus Christ..." (Acts 20:27). Sykes claims agreement with the second London Confession, that "This high mystery of predestination should be handled with special prudence and care". The articles by Collins (a signatory of the confession) and the one by Able Morgan followed that advice. But did Sykes? Compare the articles, there is no comparison.

"It has been suggested by some, that if we could prove that the first transgression was Predestinated, then the predestination of all things could be established. So to this end I shall first direct my attention." (p.6).

Notice first, Sykes doesn't qualify predestination here. He later says 'predestination is not causive (p. 115), but he doesn't use the phrase, as has been shown, "all high Calvinists use', i.e. "God determined <u>to permit</u> the fall." (Sykes didn't like the word "permission" it would diminish the force of predestination" (p. 13). The ordinary reader would think that if God predestinated, or determined, or purposed something,

without any qualifying words, that He would be the cause (author) of it. And while Calvinists believe, and our confession states, that God is the first cause of all causes, God wasn't the one who fell- Adam was, and God righteously held Adam responsible and accountable for it. (the word responsible and accountability are synonyms, according to Webster, but since Phillips denies responsibility and holds only accountability, we would ask: How could a man be accountable if he weren't responsible? But while Sykes claims predestination is not causive', his doctrine uses a stronger word - necessity.

"God's decrees do not at all infringe the liberty of the will, nor do not put anything in it; they only imply a necessity of the event, but not of coactions, or force the will; nor do men feel any such force upon them; they act as freely, and with the full consent of their will, whether good men or bad men, in what they do, as if there were not foreknowledge and determination of them by God..." (Gill, Divinity, p. 62). "....all those deterministic views which represent sin as a necessity inherent in the very nature of things should be rejected. They by implication make God the author of sin, and are contrary, not only to scripture, but also to the voice of conscience, which testifies to the responsibility of man" (Berkhof, Theology, p.220).

"According to Calvinism, then, God then did not either originate or nessitate man's sin and consequent inability" (Calvinism and Evangelical Arminianism, Girardeau, p.336).

Notice Sykes' "arguments" of necessity: "The first account we have of the devil, he was trying to convince the woman that what God had said should be would not come to pass." (should be, necessarily should be, because decreed,) "anyone (says Sykes) can see at a glance that it means "Thou shalt not FREELY eat of it. Ye shall not eat of it and not die. He said, "of every tree of the garden thou mayest FREELY eat, but of the tree of Knowledge of good and evil" - the tree of knowledge of good and evil is the only tree they should not eat of and remain free. But they shall not eat of it and be FREE, "for in the day, (not if you do) "For in the day thou eatest thereof, thou shall surely die." This command, as a whole, within its context, came to pass

precisely as God said it should! (p. 127, 128).

As if Satan's explanation wasn't clear enough, and if Sykes' isn't much better, we'll add Smoot's to further clarify what God said! "That God did not intend or predestinate (causive? D.G.) that Adam should eat of this tree is absurd in the face of the declaration: "In the day thou eatest thereof." Here is not only the prophecy that he should not eat of the tree, but the day appointed in which it was to be done. How could this language have ever been used if there was to be no day of the kind named? This declaration reveals both the foreknowledge of Jehovah and predestination. When the full verse is faithfully quoted the sense in which the word shall is used is clearly seen. "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." That is, Adam "should not," or "could not" eat of the tree and remain in the state of his original creation. ...we might transpose the verse, and it would not lose its force: "In the day (predestinated time) that thou eatest of the tree... thou shalt surely die, for thou shalt not eat of it (and remain in your present condition in Eden)" (Smoot, p. 404, 405).

So Satan's "ye shall not surely die"; Sykes "ye shall not eat of it and be free", all equal the same lie, and to this day Hardshells teach Adam didn't die spiritually - he had no spiritual life to lose, according to eternal vital union doctrine. Are these Satans emissaries - they speak like Satan, The literal rendering of the Hebrew is this: "And commanded Jehovah God upon the man saying From every tree of the garden to eat thou shalt eat, and from the tree of the knowledge of good and evil not thou shalt eat from it; for in the day of thy eating from it to die thou shalt die". (Tregelles, Heads of Hebrew Grammar) It is a command and a warning of the consequence of disobedience, not a declaration of God's decree. According to Hardshellism, Satan told the truth - Adam didn't die: The Lord lied! Christ lied when He said Satan was a murderer from the beginning - and a liar from the beginning! The Hardshells still believe Satan: "Adam had no spiritual life to lose: no holiness to lose."

Sykes: If man had not been made subject to vanity, he would not have yielded to temptation, but He was made subject, not willingly (on his part, for he had no will in the matter) but by reason of him who subjected the same in hope (Rom.

8:20) (p. 28). God's desire and expectation was that a man subject to vanity would fill the purpose for which he was making him, and for that reason He made him that way. Adam could have made a world as easy as he could have kept that law. The idea that he was able to stand, but liable to fall," is to my mind, very foolish. (p. 28).

To show how ridiculous and outrageous these notions are first· the word is a verb, not "subject", but "subjected". Second, Adam was not subjected (verb, aorist) to vanity (frail, dying, miserable state, bondage of corruption) before the fall; third, It was not the purpose of God to make him for the purpose to damn him; fourth, The creation here is not man, but everything that is not man. "It is sufficient that the irrational creation was made subject to a frail, dying miserable state, by the act of God (not by its own), in punishment of sin of men" (Hodge, Romans). "Cursed is the ground for thy sake" (Gen.3:13). "The ktisis it is true, included the whole animal creation has been "made subject to vanity" and the "bondage of corruption," in consequence of the sin of man.... The creation was drawn into the fall of man, and compelled to share its consequences, because the whole of the irrational creation was made for man, and made subject to him as its head..." (Keil - Dielitzseh). "In determining the scope of ktisis, voluntary creatures, men and angels, are excluded by ouch hekousa; unregenerate men are excluded by apokaradokia , in verse 19; The natural man does not earnestly expect the "manifestations of the sons of God"; and Christians are excluded by verse 23." (Shedd, Romans). This "is the opinion of the great majority of commentators of all ages" (Hodge, Romans). But from Beebe on, the Hardshells must have their own unscriptural interpretation. See Toplady, 385

"Able to stand liable to fall" is Calvinism. second London Conf., Gill; what is "very foolish to him" shows everyone else how ridiculous Syke's teachings were.

> "Man, in his state of innocence, had freedom and power to will and to do that (Ecl. 8:29) which was good, well pleasing to God; but yet (Gen. 3:6) was mutable, so that he might fall from it." (second London, of Free will).
>
> "....endued him with power and ability to keep it.(See Gill's Divinity, pp.318-321, 110, 277)

The free grace and mercy of God are commensurate with the free will and act of Adam. Otherwise God would nessitate Adam to sin in order to show grace and

mercy; or Adam by sinning would nessitate God to show grace and mercy to answer His decree of election. It's better to say with Shedd "God decreed the self-determination of the man." or Gill, "God decreed the mutability of the man", same as the confession, Ch. 4. If Adam were not able to stand there would be no trial, no responsibility. The replier or opposser of God in Rom. 9 would have a just reply with no responsibility. God didn't "make him thus" (except in righteous judgment) Adam, "made him thus" by his disobedience.

"This (in answer to the replier) was no other than suggesting that the doctrine of decrees must needs operate to the setting aside of the fault of sinners: and this is the substance of what has been alleged from that day to this, some because they cannot conceive of the doctrine but as drawing after it the consequence assigned to it by this replier against God reject it; others appear to have no objection to the consequence itself, stamped as it is with infamy by the manner in which the Apostle repelled it, and therefore admit the doctrine as connected with it! But so did not Paul. He held fast the doctrine of decrees, and held it as comporting with the fault of sinners. After all that he had written upon God's electing some, and rejecting others, he, in the same chapter, assigns the failure of those who failed to their not seeking justification by faith in Christ; but as it were by the works of the Law, stumbling at that stumbling stone" (Fuller, Works, vol. 2, P. 373).

The last sentence of the replier "For who has resisted His will? quoted again and again by the Hardshell who makes no distinction in the will of God, i.e. effective and permissive, and even mocks such an idea of distinction:

"We have been informed by an article in a conditionalist paper that God has several wills. One of them, the writer unblushingly avers is God's permissive will. This is most interesting to us, for in our years of Bible reading we have never run across this particular will of God." (Morris, Remnant, vol. 5, no. 5).

"I must reluctantly introduce two subjects which are totally unworthy of our consideration...You might hear him (an Arminian Huckster)... introduce two non-existent subjects. The first of these is what its inventors call "Gods permissive will... Now we must sadly consider the second of these nonexistent subjects. Those who invented "God's permissive will" have also Invented what they call (are you ready for

this?) "God's direct will." (Morris, Remnant, Vol. 6, No. 5).

(The fact is, the Arminian calls this distinction "an ancient subterfuge" – they are with the Hardshell on the one will, but to the opposite extreme, see Theological Institutes, Vol 2, p.305 , Richard Watson). Has he never read Trott, The theologian of the Absoluters? Or Zanchy (the classic work on predestination - Morris)? They used the word "permit" all through their works.

Hassell Quote" 650,#1

(384)

Toplady, works, pp. 411-412 (Fall)

Hence, even from Adam's transgression, proceeds that ατακτια, or disorder and irregularity, both of being and events, diffused through the whole world. Hence it is that the earth brings forth weeds and poisonous vegetables That the seasons are variable.

That the air is fraught with diseases. And that the very food we eat administers to our future dissolution, even at the time of its contributing to our present sustenance.

Hence, also, proceed the pains and the eventual death of inferior animals. All sublunary nature partakes of that curse which was inflicted for the sin of man. Whether these ranks of innocent beings, which are involved in the consequences of human guilt shall, at the times of the restitution of all things (*a*) be restored to a life of happiness and immortality, (which they seem to have enjoyed in paradise before the fall, and of which they became deprived by a transgression not their own); rests with the wisdom and goodness of that God whose mercy is over all his works. It is my own private opinion (and as such only I advance it), that Scripture seems, in more places than one, to warrant the supposition. Particularly, Rom. viii. 19—21, which I would thus render and thus punctuate: The earnestly wishful expectancy of the creation, *i. e.* of the brute creation; that implicit thirst after happiness, wrought and kneaded into the very being of every creature endued with sensitive life; virtually waits with vehement desire, for that appointed, glorious manifestation of the sons of God which is to take place in the millenniary state: for the creation, the lower animal creation, was subjected to (*b*) uneasiness, not willing it, or through any voluntary transgression committed by themselves; but by reason or on account of (*c*) him who subjected them to pain and death, in hope, and with a view, that this very creation shall likewise be emancipated from the bondage of corruption into the glorious liberty of the children of God. What a field of pleasing and exalted speculation does this open to the benevolent and philosophic mind!

Hassell, History, pp. 650-653

In reference to the acts of wicked men and devils, the Holy Spirit uses six different Greek verbs, all having the essential meaning of PERMIT, *in eleven different passages of the New Testament*:—In Mark i. 34, *Aphiemi*; in Mark v. 13, and in Luke viii. 32, *Epitrepo*; in Luke iv. 41, and in Acts xiv. 16, *Eao*; in Acts xiii. 18, *Phorco*; in Rom. ix. 22, *Phero*; and in Acts vii. 42, and Rom. i. 24, 26 and 28, *Paradidomi*. In the King James and the Revised Versions, these words are rendered *give leave, suffer* and *endure*. In the seventh and last edition of Liddell and Scott's Greek Lexicon, the highest present authority on the Greek language, *Aphiemi* means send forth, discharge, let loose, let fall, give up, hand over to, let go, loose, set free, leave alone, let pass; *Epitrepo* means turn over to, leave to, give up, yield, permit, suffer; *Eao* means let, suffer, allow, permit, let go, let alone, let be, leave alone; *Phorco* means bear, suffer; *Phero* means bear, endure, suffer; and *Paradidomi* means give over to, allow, permit. In like manner, in Psalm lxxxi. 12, *Shalach* is rendered by Gesenius, "relax, loosen, let go, especially one who has been in any way detained; give over into the power of anything." And, as God is unchangeable, what He does in time He eternally decreed to do. God made man "very good" (Gen. i. 31), and said to him, "Of the tree of the knowledge of good and evil thou shalt not eat;" and He did not compel Adam to transgress this law which He had given him, but, withdrawing His restraint, He left him to his own volition, and Adam sinfully chose to disobey God's commandment. And such is the case with every sin in the universe; instead of originating and approving it, God hates and punishes it, if unatoned for, with eternal wrath. He inflicts endless *death* upon the guilty unredeemed sinner—everlasting separation from His holy presence; because the Holy, Holy, Holy Lord of hosts, our righteous Creator, Governor and Judge, is of purer eyes than to behold iniquity. Nay, even when the incarnate Son of God took upon Himself the sins of His chosen people, the flaming sword of Divine justice bathed itself in His bleeding heart, the Holy Father forsook the sin-atoning Son, the sinless sin-bearing Friend of sinners, the noonday Heavens and the Savior's soul were shrouded in a midnight pall, and *Jesus* was numbered with the *dead*! And alone by this perfect sacrifice for sin can any sinner find acceptance and peace in the holy presence of God. Surely, then, it were the most dreadful blasphemy to believe that God is the author of sin or source of wickedness, and no Baptist, no Christian, no Bible Predestinarian does or can believe it. Such an idea would confound God with Satan, who is the great tempter to evil. When God says in Isaiah xlv. 7, "I make peace and create evil," the prophet Isaiah himself explains, in ii. 11 and xxxi. 2, what the *evil* is; the same Hebrew word *Ra* occurs in these three verses, and is rendered "ill" in ii. 11, but "evil" in the other two verses. The *evil* which God creates is plainly seen, in ii. 11

and xxxi. 2, to be *not sin*, but the very opposite—*the holy punishment of sin*; rendered in this sense, by Gesenius, the chief Hebrew lexicographer, "*unhappiness*," "*adversity*," "*calamity*"—the antithesis to that "peace" which God gives His people—the equivalent of that "darkness" which is the opposite of "light." God hardened Pharaoh's wicked heart by lifting from him the restraints which His weighty judgments had laid upon him; He chastens sinning David with the cursing of Shimei; and punishes wicked Ahab by a lying spirit in his false prophets; and uses the wicked as a sword to accomplish His righteous purposes; but He "cannot be tempted with evil, neither tempteth He any man" (James i. 13). While He does not incite sinful thoughts in any heart, He is perfectly able to bend and control every sin to the furtherance of His own glory and His people's good. His knowledge and purpose and power include all events, so that His children may, in one sense, see Him in all things, and rejoice that He will make all things work together for their good. All the highest of high Calvinists in past ages (except Thomas Bradwardine, 1290-1349, Roman Catholic Archbishop of Canterbury, and a very few of his followers), have used the scriptural word *permit* in reference to God's *decree* of sin.

John Gill, of London, the soundest, the most learned, and the most able Baptist theologian since the death of the Apostle John—the author of a complete critical Commentary on the Old and New Testaments, and of a Complete Body of Divinity—the only man that ever hunted and drove out Arminianism from the explanation of every verse in the Bible, from the beginning of Genesis to the end of Revelation—says: "Though God may be said, in some senses (for instance, to bring about a great good, or to punish other sin), to will sin, yet He wills it in a different way than He wills that which is good; He does not will to do it Himself, nor to do it by others; but *permits* it to be done; and which is not a bare permission, but a voluntary permission; and is expressed by God's giving up men to their own hearts' lusts, and by suffering them to walk in their own sinful ways, Psalm lxxxi. 12; Acts xiv. 16; He wills it not by His effective will, but by His *permissive* will, and therefore cannot be chargeable with being the author of sin. He neither commands sin, nor approves of it, nor persuades to it, nor tempts nor forces to it; but all the reverse, He forbids it, disapproves of it, dissuades from it, threatens to punish for it, yea, even chastises His own people for it; and, besides, overrules it for great good, and for His own glory." "God hardens some men's hearts, as He did Pharaoh's, and He wills to harden them, or He hardens them according to His decreeing will; whom He will He hardeneth, Romans ix. 18: this He does not by any positive act, by infusing hardness and blindness into the hearts of men—which is contrary to His purity and holiness, and would make Him the author of sin; but by *leaving* men to their natural blindness and hardness of heart; for the understanding is naturally darkened; and there is a natural blindness, hardness and callousness of heart, through the corruption of nature, and

which is increased by habits of sinning; men are in darkness, and choose to walk in it; and therefore God, as He decreed, gives them up to their own wills and desires, and to Satan, the god of the world, whom they choose to follow, and to be led captive by, who blinds their minds yet more and more, lest light should break in unto them, Eph. iv. 18; Psalm lxxxii. 5; 2 Cor. iv. 4; and also God may be said to harden and blind, by denying them that grace which can only cure them of their hardness and blindness, and which He, of His free favor, gives to His chosen ones, Ezek. xxxvi. 26, 27, but is not obliged to give it to any; and because He gives it not, He is said to hide, as He determined to hide, the things of His grace from the wise and prudent, even because it so seemed good in His sight, Matt. xi. 25, 26." In reference to the fall of Adam, Mr. Gill says that "God decreed it, but that the sin of eating the fruit of the tree of the knowledge of good and evil was not owing to God, for He forbade it, was displeased with it, and resented it to the highest degree; that He gave Adam power to abstain from eating the forbidden fruit, had he made use of it, so that he could have stood if he would; that God *permitted* or *suffered* Adam to sin and fall; and that our first parents, with the full consent of their wills, and without any force upon them, took and ate the forbidden fruit."

In regard to the statement of Moses that God hardened Pharaoh's heart, it is also to be carefully observed that Moses repeatedly says that, after God removed His judgments, Pharaoh hardened his own heart; and, as God and Pharaoh were totally distinct persons, so the acts of the two in the hardening of Pharaoh's heart were *totally distinct*. Pharaoh hardened his own heart ungratefully, wickedly and rebelliously against God; while God providentially, righteously and punitively hardened Pharaoh's heart—by calamitous providences justly punishing Pharaoh for the latter's long and cruel oppression of Israel; and each removal of the judgment, instead of relaxing, but intensified the rebellion of Pharaoh's heart. "As the same heat of the sun softens wax and hardens mud, so the long-suffering of God softens some hearts while it hardens others." Much of the language of the inspired writers was designed to comfort and sustain the spirit of God's people in the midst of the greatest trials, by teaching them that all events are perfectly foreseen by God, and, in a sense, predetermined by Him, and will be overruled for good to His afflicted ones. "His absolute and universal dominion was constantly present to the minds of the children of God in ancient days. Its effect upon the mind was solemn and impressive, and never suggested the faintest presumption of injustice in God, even when the acts that were sinful in His creatures were traced in another sense to His holy and awful will. The Scripture, accordingly, never hesitates for a moment to ascribe absolute holiness to God, and all the guilt of every sinful act to the sinner." As for anything occurring "by chance" or without a cause, no human being can possibly believe such a thing, even if his very life depended upon it; for the human mind is so constituted by the Creator as to necessarily believe that every event has a cause; and the use of the expression "by chance" simply means that the cause is unknown to the speaker or writer, and not at all that there is no cause. The belief in universal causation is a primitive and fundamental intuition of the human mind. All secondary causes point the thoughtful mind inevitably to the Great First Cause, Omniscient, Omnipotent and Omnipresent, and to His eternal sovereign will, either efficient or permissive, in accordance with which all events occur.

Even the replier in Rom. 9 says mockingly "for who has resisted his will?" and in Paul's reply he speaks of God who "bore in much long-suffering - "Permissive: archaic: granted on sufferance: tolerated." (Webster), vessels of wrath fitted for destruction." All Calvinists know and use the distinction in the will of God, secret and revealed, decretive and perceptive, effective and permissive, as well as does our confession - the Hardshells don't - hyper-calvinists claim the Calvinist confession and the Calvin forefathers but in this, they claim a lie.

Girardeau Quote 340f, Shedd Quote [redacted]

There are evidently two fallacious hypotheses upon which the Arminian founds the objection, in the special form under treatment. The first is, that there can be no inconsistency between the decretive will and the preceptive will of God—between God's purpose and his command. The second is, that God cannot sincerely command obedience from those who are not able to render it—in other words, that in every possible case ability is the condition and measure of duty. Let us consider the first.

It is strenuously contended by the Arminian that it is necessary to suppose that when God commands anything to be done, he also decretively wills that it should be done. Otherwise, an inconsistency is ascribed to the divine will—God wills to be done what he does not will shall be done. A contradiction emerges. Now, this would be true only in those cases in which the will of God is spoken of in the same sense. To say that God decretively wills that a thing be done and that he does not decretively will

that the same thing be done, or that he preceptively wills to be done what he preceptively wills not to be done,—that would involve a contradiction. But to say that God preceptively wills a thing to be done and that he does not decretively will that it be done,—that involves no contradiction, for the reason that the divine will is regarded in different senses. This the Arminian himself must admit, or maintain a position inconsistent with his own doctrine as to the immutability of God, with the plain teachings of Scripture, and with the most obtrusive facts. He contends that God commands all men to repent and believe. Here is God's preceptive will. There can be no dispute about it. But all men do not repent and believe. Neither can there be any dispute about that fact. The question then is, Did God decretively will that all men should repent and believe? This must be answered in the affirmative, upon the Arminian ground that there can be no inconsistency between the preceptive and the decretive will of God. It must be admitted then that in this matter of the repentance and faith of all men, the decretive will of God has failed of execution—he has not accomplished what he decreed to accomplish. What becomes of the immutability of God, not to speak of his wisdom and his power? But the Arminian holds the immutability of God. He is therefore palpably inconsistent with himself. He is obliged, if he maintain the infinite perfections of God, to admit that the preceptive and the decretive will of God do not coincide in regard to the repentance and faith of all men. Will he then, in spite of this necessitated admission, charge the Calvinist with unwarrantably affirming

an inconsistency between the command of God that all men should repent and believe and the absence of his decree that all should obey that command?

But let us look at the matter in the light of revealed facts. God, through Moses, commanded Pharaoh to let his people go. Here was his preceptive will, unmistakably delivered, and enforced by tremendous sanctions. Did God decretively will that the obstinate monarch should consent to let his people go? If so, his decretive will signally failed of accomplishment. For although Pharaoh under the pressure of judgment temporarily consented, he ultimately persisted in his refusal and was destroyed. As that cannot without blasphemy be affirmed, it must be conceded that in the case of Pharaoh the command of God was not concurrent with his decree. Was God insincere, therefore, in commanding the Egyptian king to release the Israelites from bondage?

God commanded Abraham to sacrifice his son Isaac. Here was the preceptive will of God, which the illustrious patriarch unhesitatingly prepared to obey. But the event proved that God had not decretively willed that Isaac should be sacrificed. Here was another instance of a want of coincidence between the preceptive and the decretive will of God. Was God, then, insincere in commanding Abraham to sacrifice his son?

God commanded the Jews to accept Jesus as their Messiah and to believe in him. Here was his preceptive will. Did he also decretively will that all of them should accept him and believe in him? Surely not, else his decree was balked in its execution. Again we have a most striking instance of the fact that the

command of God does not always tally with his decretive will. Who would take the ground that God was insincere in commanding all the Jews to accept Jesus as their Messiah and believe in him?

With these scriptural facts the course of God's ordinary providence not unfrequently concurs. How often does he call his people to the performance of functions which he does not intend that they shall discharge! A young man, for example, is pressed by conscientious convictions that it is his duty to preach the Gospel. He sedulously prepares for the great office. His preparations completed, the church which is edified by his ministrations calls him to preach. The ecclesiastical authorities confirm the call. There is every evidence which can be furnished by piety, gifts, and the sustaining judgment of his brethren, that he is called to preach. And yet just as soon as he steps upon the threshold of the sacred office he receives the summons of his Master to leave his earthly work. He dies. In this case God's command and his decree do not coincide. He calls his servant to do a work which he did not intend that he should perform. As in the instance of Abraham, he tests the spirit of obedience, and stops the actual sacrifice. Yet who would say that God is insincere in extending a call to duty which he did not decretively will should be actually discharged?

When, therefore, the Calvinist teaches that God commands all men to repent and believe, but that he does not decretively will that all men should repent and believe, he is not liable to the censure that he charges God with insincerity. He is supported in this position by the Word of God and the facts of providence.

But the Calvinist contends that he is warranted in going further, and affirming that not only is it true that, in certain cases, God does not decretively will to be done what he commands to be done, but that, in certain cases also, God decretively wills that what he commands to be done should not be done. That was true in Abraham's case. God himself arrested his performance of the commanded duty. When his obedient servant was in the act of performing it, he stopped him by the command, "Lay not thy hand upon the lad." It is plain that God had decretively willed that, so far as the consummation of the duty was concerned, he should not execute his preceptive will.

Not only does this hold true of the obedience of God's servants, but also of the disobedience of his enemies. God commanded Pharaoh to liberate Israel. He hardened the heart of the incorrigibly wicked monarch so that he should not obey the command. This is the express language of Scripture, and they who quarrel with it quarrel with God. Not that God made Pharaoh the wicked sinner that he was. His wickedness was his own, produced by and chargeable upon himself. God did not insert it into him, nor did he necessitate its existence. But finding him as he was, furiously bent on wickedness, he determined his sinful principle into a special and definite channel, in order to achieve the redemption of his afflicted people. He withdrew from him his Spirit, left him to the full scope of his evil passions, and shut him up to a refusal to comply with the divine command. In a word, God judicially punished him by continuing him under the necessity of expressing his own exe-

crable wickedness. The destruction of Israel's enemies and their own glorious liberation were, in the divine purpose, conditioned upon Pharaoh's obstinacy. His obstinate resistance of the preceptive will of God was, therefore, ordained by the decretive will of God. To deny this is to deny the explicit statements of Scripture.

God, by the testimony of John the Baptist, by voices speaking from the heavens, and by unimpeachable miracles, commanded the Jews who were contemporary with Jesus to "hear him" and to believe on him. But he decretively willed that some of them should be the agents in producing his death. The apostle Peter in his great sermon on the day of Pentecost enounced this fact when he said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." The apostles, said in a prayer: "For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel determined before to be done." Assuredly the death of Christ and the form in which it was inflicted were pre-determined. Consequently, the means and agencies involved must likewise have been foreordained. The sinful principle of which the atrocious act of the crucifixion was the expression was not produced by the divine efficiency. God is not the author of sin. The sinner is himself the author of it. The Scribes and Pharisees, the priests and rulers, and the contemporary generation of their countrymen were not made the malicious and incorrigible sinners

they were by the divine causality; but being what they were by virtue of their own election, God determined to shut them up to the specific expression of wickedness which resulted in the crucifixion of Christ. They were not, by the divine decree, obliged to be sinners or to sin, but they were, by it, obliged to vent their own wickedness in such a way as to fulfil the eternal counsel of God touching that event which is the pivot upon which the whole scheme of redemption turns. In a word they with wicked hands crucified and slew the Saviour, but God decretively willed that they should crucify and slay him. The act was alike forbidden and decreed—commanded not to be done, and decreed to be done. It is but putting the same thing in different words to say that God commanded all the Jews to believe in Jesus, and decreed that some of them in consequence of unbelief should slay him. The bearing of these scriptural facts upon the question in hand is obvious and striking. The Arminian denies that there can be any incompatibility between the preceptive and the decretive will of God, and denounces the distinction between them, which the Calvinist affirms, as dishonoring to the divine perfections. Consequently, he holds that as God has expressed his preceptive will in the form of a command that all men should repent and believe the gospel, his decretive will must consist with it—that in point of fact he wills that all men should repent and believe; otherwise God would be insincere in issuing such a command. We meet this position by showing from the indisputable testimony of Scripture that, in the case of Abraham, of Pharaoh, and of some of the Jews in the matter of our Lord's crucifixion, God commanded

to be done what he did not decretively will should be done; and further, that, in each of these cases, he commanded to be done what he decreed should not be done. Especially is the instance of the crucifiers of Christ a pertinent one. The Arminian says that as God commands all men to repent and believe, he decretively wills that all men should repent and believe. The Calvinist says that God commands all men to repent and believe, but that he has decretively willed to reprobate some men—that is to say, to pass them by, to withhold from them the saving grace which he imparts to others, and to shut them up in impenitency to their final doom. The Scriptures, in the instance designated, clearly illustrate the same distinction, enforced upon a more restricted theatre. God commanded all the Jews who were contemporary with Jesus to repent and believe in him, but he decretively willed concerning some of them to pass them by, to withhold from them his saving grace, and to shut them up in impenitency to their final doom. Does any one dispute the applicability of this language to the Jewish rejectors of Christ? Let him consider the awful words of the Lord Jesus, as found in the thirteenth chapter of Matthew, and especially these, recorded in the eleventh chapter of Romans: "Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant

according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway."

These arguments derived immediately from Scripture are sufficient to refute the hypothesis of the Arminian that there can be no inconsistency between the preceptive will and the decretive will of God—between the divine command and the divine purpose. Consequently, the objection against the Calvinistic doctrines of election and reprobation that they impute insincerity to God, so far as it is grounded in that hypothesis, is proved to be destitute of scriptural foundation. No insincerity is ascribed to God when it is maintained that, although he has decreed to reprobate some men for their sin, he commands all men to repent and believe the gospel. Man's duty is one thing, God's decree another. The preceptive will of God is plainly revealed in Scripture as a rule of action which all men are required to obey. The decretive will of God, concerning the salvation of this or that individual, no one has a right to inquire into until he has complied with the divine command to believe in

Christ. When he has believed, it is his privilege to be assured of his election, testified to him by the witness of the Holy Spirit concurring with that of his own spirit. The apostle Paul says to the Thessalonian believers: "Knowing, brethren beloved, your election of God." What Paul knew of them, they might know of themselves. Writing to the Roman Christians, he says: "Salute Rufus, chosen (elect) in the Lord." "The secret of the Lord is with them that fear him," but, from the nature of the case, it is incognizable by the ungodly.

The second fallacious hypothesis upon which the Arminian founds his objection against the Calvinistic doctrine touching the matter in hand is, that in every possible case ability is the condition and measure of obligation, and that, consequently, God could not sincerely command obedience from those who are not able to render it. The Calvinist holds that without regenerating and determining grace no man can obey the command of God to repent and believe the gospel; and that God has decreed to withhold that grace from those who are not included in his electing purpose. As, therefore, they are not able to repent and believe, the Calvinist represents God as insincere in commanding them to repent and believe.

The hypothesis that in every possible case ability conditions and measures duty has been considered in a preceding part of this discussion. There it was admitted that, in the first instance, in which the requirements of law are laid upon its subject, his ability to obey is pre-supposed. It was conceded that the first man and the race represented by him were possessed of original ability to obey the divine law. But it

was shown that when the original ability with which the subject of government is endowed has by wilful and unnecessitated sin been sacrificed, a penal inability supervenes, which cannot possibly discharge him from the obligation to render obedience to the divine requirements. So when Adam and the race in him by their own inexcusable act forfeited their concreated ability to obey God, the penal inability which followed as a judicial consequence could not release them from the duty to obey the divine commands. It may be affirmed as an indubitable principle, that God's right to command and man's duty to obey cannot be impaired by sin and the inability which it necessarily entails upon its perpetrators. The wilful transgressor of the divine law continues to be subject to the obligation which originally rested upon him. Although disabled by guilt and corruption, he is bound to perform the duties to which he was competent in innocence. The fallen angels are not released from the obligation to obey God by the fact of their inability to obey him. They are as much bound to render obedience to him in hell, as they originally were in heaven. So is it with men. The only question concerning which any doubt is possible is in regard to the justice of their implication in the sin of Adam and its penal results. That question has been already discussed. If the justice of that procedure be admitted, it must be granted that God's right to command obedience from men and their duty to render it are not qualified by the fact of their penal inability. Consequently, God without any breach of sincerity may command those to repent and believe the gospel whose guilt and depravity disable them for complying with the requirement.

It will not be denied that repentance is a duty which nature itself requires of the sinner. It would be a duty, although there were no specific command which imposed it. It cannot, therefore, be disputed that God may rightfully and sincerely exact by special command the performance of a duty which is bound upon the sinner by his natural conscience. Nor does it affect the case to say that the sinner cannot comply with this requirement. It is his duty to repair the wrong which he has done, notwithstanding the fact that he has disabled himself for making the reparation. Repentance is, in one sense, clearly a legal duty; and the sinner's incapacity to perform it cannot release him from the obligation to discharge it, nor impair God's right to impose it by special command.

But while this may be acknowledged, it may be urged that the duty to believe in Christ for salvation stands on a different foot—that faith is not required by a legal, but by an evangelical, command. Hence it may be argued that as faith, unlike repentance, stands related not to the authority of law, but to the provisions of a redemptive scheme which is the free product of God's gracious will, it cannot with sincerity be demanded of the sinner, unless at the same time sufficient ability to exercise it be communicated to him. In a word, faith may be said to lie outside of that class of legal duties which no self-contracted disability can excuse men from performing. As it is not obedience to law, but to the gospel of God's grace, the right to demand it supposes the supernatural impartation of ability to yield it. But this, it may be replied, is an erroneous statement of the case. It is cheerfully conceded that faith, although characterized

as obedience, is not legal righteousness. Its matter is not the works of the law, nor is its end justification on the ground of personal obedience. It obeys by not obeying. That is to say, the very essence of the obedience which it involves is the renunciation of legal righteousness as a complement of personal works, and reliance upon the righteousness of another, even the righteousness of Christ as the substitute of the guilty. But while this is true, faith is nevertheless obedience to law. The gospel is not the product of law, but of grace. But the gospel as the fruit of grace being in existence, God as Lawgiver and Ruler commands men to receive it and to believe in the Saviour whom it reveals. If the question be asked, Why should men believe in Christ? with reference to the end contemplated, the answer is, In order to their being freely justified by grace on the ground of the vicarious obedience of Christ. If the same question be asked, with reference to the ground of the obligation to believe in Christ, the answer is, Because God has commanded them to do it. The authoritative will of God or, in other words, his law, expressed in the form of a specific command requiring faith in Christ, obliges those who hear the gospel to exercise that faith. He, therefore, who believes, obeys God's law as well as trusts in his mercy, and he who refuses to believe is alike a violator of the divine law and a despiser of divine grace.

If this view be correct—and it is difficult to perceive how it can be gainsaid—the principle that a self-originated inability to obey the law cannot impair God's right to command obedience, nor man's duty to render it, applies as well to faith in Christ as to

those purely legal works which are required by natural religion. Consequently no insincerity can be imputed to God in commanding those to believe in Christ who have no power to comply with the requirement.

The mode in which the Arminian attempts to avoid the difficulty which he urges against the Calvinist is utterly unsatisfactory. For, in the first place, if he take the extraordinary ground that the command to repent and believe is imposed literally upon all men —that is, upon every individual of the race—he cannot prove that such an ability to obey it as he contends for is imparted to the millions of the strictly heathen world. In the second place, it has already been shown by conclusive arguments, and, if God permit, may still further be evinced, that the ability which he claims for those who live under the gospel scheme is wholly insufficient to enable the unregenerate sinner to repent and believe in Christ. He professes to meet the difficulty growing out of the divine sincerity, but in reality fails to remove it. It presses upon his system as well as upon the Calvinistic.

Shedd, Theology, Vol. 1, p.p. 456 #3

The difference between the Divine desire and the Divine purpose or decree, is the same as between the *revealed* and the *secret* will of God, mentioned in Deut. 29 : 29. God's desire in reference to sin and salvation is expressed in all that he has revealed: (*a*) In the moral law. (*b*) In the plan of redemption. Everything in the law and the gospel implies that God does not take pleasure in sin, or in the death of the sinner. But there is nothing in the revealed will of God, as made known in the law and gospel, that indicates what he has decided to do towards actually converting particular persons from their sins. This decision is altogether different from his desire, and it is a secret with himself.

The phrase, "God's will," is ambiguous. It may mean what he is pleased with, loves, and desires. An example of this is, Heb. 13 : 20, 21. "Now the God of peace, make you perfect to do his will (*θέλημα*), working in you that which is well-pleasing (*ἐυάρεστον*) in his sight." Here, God's "will" is something which he desires and delights in.[1] An example of the secret will is found in Rom. 9 : 19. "Who hath resisted his will?" Here, God's "will" is his purpose or decree to "harden," or not soften, and is designated by *βούλημα*. What he "wills," i.e. decrees, in this instance, is the sinner's remaining in sin, which certainly is not well-pleasing in his sight. In the holy actions of elect men, the secret and the revealed will agree. God, in this case, decrees what he loves. In the sinful actions of non-elect men, the two wills do not agree. God, in this case, decrees what he hates.

[1] Compare Edwards: On Decrees and Election, §§ 59–62; Howe: Reconcilableness of God's Prescience with his Sincerity; Baxter: Directions for Spiritual Peace and Comfort. Bacon's Ed., I. 252.

One of the authors in Phillips book, Hercules Collins, a signatory of the 2nd London Confession, states: "He who takes no pleasure in wickedness, cannot will it." (P.159). Also in Well's article: "The only way therefore, to maintain the entire dominon of God, and that he is not the Author of sin is to say that he permitted the fall because he would." (P. 362)

"Sinfulness of their acts proceedeth only from the creatures, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin" (Psa. 1, 21; 1 John 2-16). Ch. 5, second London

[redacted]

Strong Quote

Strong, Theology, p.p. 366-367

Fairbairn answers the question, as follows, in his Christ
Evil once intended may be vanquished by being allowed;
but were it hindered by an act of annihilation, then the victory would rest with the evil which had compelled the Creator to retrace his steps. And, to carry the prevention backward another stage, if the possibility of evil had hindered the creative action of God, then he would have been, as it were, overcome by its very shadow. But why did he create a being capable of sinning? Only so could he create a being capable of obeying. The ability to do good implies the capability of doing evil. The engine can neither obey nor disobey, and the creature who was without this double ability might be a machine, but could be no child. Moral perfection can be attained, but cannot be created; God can make a being capable of moral action, but not a being with all the fruits of moral action garnered within him.".

(c.) The difficulty is therefore one which in substance clings to all theistic systems alike — the question why moral evil is permitted under the government of a God infinitely holy, wise, powerful, and good. This problem is, to our finite powers, incapable of full solution, and must remain to a great degree shrouded in mystery. With regard to it we can only say:

Negatively, — that God does not permit moral evil because he is not unalterably opposed to sin; nor because moral evil was unforeseen and independent of his will; nor because he could not have prevented it in a moral system. Both observation and experience, which testify to multiplied instances of deliverance from sin without violation of the laws of man's being, forbid us to limit the power of God.

Positively, — we seem constrained to say that God permits moral evil because moral evil, though in itself abhorrent to his nature, is yet the incident of a system adapted to his purpose of self-revelation; and further, because it is his wise and sovereign will to institute and maintain this system of which moral evil is an incident, rather than to withhold his self-revelation or to reveal himself through another system in which moral evil should be continually prevented by the exercise of divine power.

There are four questions which neither Scripture nor reason enables us completely to solve and to which we may safely say that only the higher knowledge of the future state will furnish the answers. These questions are, first, how can a holy God permit moral evil? secondly, how could a being created pure ever fall? thirdly, how can we be responsible for inborn depravity? fourthly, how could Christ justly suffer? The first of these questions now confronts us. A complete theodicy (θεός, God, and δικη, justice) would be a vindication of the justice of God in permitting the natural and moral evil that exists under his government. While a complete theodicy is beyond our powers, we throw some light upon God's permission of moral evil by considering (1) that freedom of will is necessary to virtue; (2) that God suffers from sin more than does the sinner; (3) that, with the permission of sin, God provided a redemption; and, (4) that God will eventually overrule all evil for good.

It is possible that the elect angels belong to a moral system in which sin is prevented by constraining motives. We cannot deny that God could prevent sin in *a* moral system. But it is very doubtful whether God could prevent sin in the *best* moral system. The most perfect freedom is indispensable to the attainment of the highest virtue. Spurgeon: "There could have been no moral government without permission to sin. God could have created blameless puppets, but they could have had no virtue." Behrends: "If moral beings were incapable of perversion, man would have had all the virtue of a planet, — that is, no virtue at all." Sin was permitted, then, only because it could be overruled for the greatest good. This greatest good, we may add, is not simply the highest nobility and virtue of the creature, but also the revelation of the Creator. But for sin, God's justice and God's mercy alike would have been unintelligible to the universe. E. G. Robinson: "God could not have revealed his character so well without moral evil as with moral evil."

1. Both Sykes and Phillips claim that God created Satan - and wickedness (p. 18, 40, 67, 68, 69, 71, 463), and Phillips even says "God pronounced it all "very good." (A good Devil!) directly against scripture. "God prepares every man's heart, or seat of affections and desires, and even selects the words men speak to one another, according to this text" (Prov. 16:1.). (Phillips, 232). Again "Even your words, Conditionalists and Arminians, are not your own, although you think they are" (ibid 233) against: Even every idle word shall men give account at the judgement; also Isa. 55:8: Gen. 6:5.

Both authors teach the fruit of the forbidden tree was intrinsically evil or wicked. (p. 111; p. 234). Whereas all the trees were given for food, showing it wasn't, - but forbidden for a one time trial of obedience.

"All thy works shall praise thee" (Psm. 145:10) Sykes: "All thy works" mean everything he has made. This includes the devil and all wicked people" (p. 40). Yet Christ came "to destroy the works of Satan" (1 John 3:8). There is a difference in whose "works" we praise Mr. Sykes!

Sykes "Proofs" (that sin was predestinated):

"And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth and subdue it. (Gen. 1:28)"From this it will be seen that instead of God meaning for them to remain in the garden, He meant for them to fill up and inhabit the entire earth." Sykes conclusions: Adam had to sin to obey God, had to sin to be removed from the garden - in order to fill the earth."And God said, Behold I have given you every herb bearing seed which is on the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat" (v. 29) Again proving (according to Sykes) that man wasn't to remain in the garden - therefore that man had to sin in order to be driven out of the garden, to eat the trees that were on all the face of the earth."God can love man just the same in his upright as in his fallen state, but love cannot be manifested in its fullness so as to glorify God in this attribute." "If you love them that love you what reward have ye:

did not even the publicans the same? (Mt. 5:46-47). "So God's love could not be manifested in its fullness on them that loved Him. "Peradventure for a good man some would even dare to die," so if Christ had died for a good man it would have manifested no more love than perhaps some men would have done, so then it must be true, that for God's love to be manifested in its fullness man must fall from his "good and upright state." (emp. D.G.)

Notice the quotation marks: "Man must fall from his "Good" and upright state". Sykes' "good" (Rom. 5) is not God's pronouncement of good in Gen. Compare Sykes "did not God know that if he made Adam as he did and placed him where he would be subjected to the evil influence of the serpent, that he would transgress? (Sykes and Satan both tell us what God "knows") "If not, where is the perfection of His wisdom? If he did, why did he make him and place him thus? Was it because he was not able to make a perfect man; one that would not yield to temptation? One that could not be corrupted? If so where is the perfection of his power?" This is nessitarianism. ("The doctrine of necessity subverts the foundation of all morality and religion.... In the proper sense of the word, is antichristian." Hodge, Theology, vol. 2, p. 295). "If anyone denies that men are responsible moral agents, then he belongs to the school of necessity (Ibid, p. 296). "If from all eternity it is fixed how every man will act; if the same consequences follow invariably from the same antecedents; if the acts of men are inevitable, this is declared to be fatalism" (Ibid, p. 300).

More "Proof" from Sykes: "...my word...shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. 55:11). "If he had not forbade Adam to eat of the tree... Adam would not have sinned in eating of it...no sin in the world...no remedy for sin determined in God's counsel....no praise for redemption of sin would have ever been given" "If God had nothing to do with you becoming a servant of sin; and did not purpose it, nor did not arrange for it in his council, and if it was not his will for you to be such, then why in the name of reason, should you thank him for it? Rom. 6:17 -18: "God be thanked that you were the servants of sin..." (emp. Sykes). "To suppose (says Haldane) as some do, that sin itself could be a matter of thankfulness, is a most palpable error, than which nothing can be more remote from the meaning of this passage."

"How (says Sykes) could you thank Him for your deliverance from it? If you feel He had nothing to do with it, (man's sinning D.G.) and there is any thanks due for it, why not thank the devil and yourself for it?" (emp. mine D.G.) We blame ourselves and Satan for it - Satan will receive his just reward, and so will Mr. Sykes. From now on we shouldn't claim they make God the author of sin - they themselves claim it.

Another "Proof": "If sin had not entered the world, it is evidence that there would not have been a multiplication of the human family...Christ had to die to bring forth spiritual fruit (John 12:24) - so Adam had to die to bring fleshly fruit, and there was no desire until after the fall - the desire was part of the curse" (Gen. 3:16).

Stanley Phillips taught the same, only his reasoning was a little different: "Adam couldn't lust unless he fell, and if he couldn't lust he couldn't have children." (Hyper-Calvinism p.48). (Also Curry, later.) And Phillips also said: "Adam was created, made, and formed to die" (ibid, p.48).

Adam must have been quite perplexed - "what to do, what to do": "If I obey his command about the tree, I'll be disobeying His determinate counsel; if I disobey the command about the tree, I will be obeying His determinate counsel (His real will Sykes, Phillips, Smoot); now I can't obey the command to fill the earth (no lust, no desire) unless I disobey the Lord's command "not to eat" - damned if I do, damned if I don't. (Could Sykes and Phillips, or Satan have relieved his perplexity? "Whatever I do will be the will of God"! Following the Hardshells Adam could have reasoned: "I will be like the most high" (Satan said ye shall be as gods) I will disobey God and make the whole race sinners so that they can "thank God that we were sinners", I will sin so that Christ will be manifested as Savior, (without sinners Christ could not be); I will reveal God's love and all His Attributes (except his holiness) but God (I reckon) can be deprived of that (his chief, Shedd) in order to reveal his other attributes. (namely, His Sovereignty, as understood by the Hardshell). If Adam who was made, created, "Subject to vanity" (Hardshell), surely he was also made subject to flattery, and if Satan were able to commend Adam, it would be "you are so wise, so steeped in predestination, you are the only one who can solve the "imagined", "seeming",

"problem" of the origin of sin! Eat on brother, enjoy."

One more of Sykes 'proofs' that God predestinated Adam to fall - couldn't help it. The gist of which - God couldn't help it, by a previous decree, Adam couldn't help it, he was not able to stand. "If Adam was " able to stand" of himself without divine aid, then he possessed more ability than God thought Jesus Christ possessed: God said of Christ "He shall give his angels charge over thee..."(Psalm 91:11; Matt. 4:6) (p. 29). If Satan's misuse of the scripture at the temptation of Christ was deceptive, then Sykes' misuse of the same is just as much satanic."Do you suppose, dear reader, that Adam possessed greater ability Christ had. If not, and God thought it was necessary to uphold Jesus Christ and keep him in all his ways to prevent Him from stumbling and falling, do you suppose Adam was "able to stand" without any such Divine aid? Such a thought is preposterous; and yet all who hold that Adam was able to stand teach this absurd and ridiculous idea. Jesus said in John 5:30, "I can of mine own self do nothing". Yet men insist that Adam could of himself have kept the law." (p.29).

The angels came to Him after the temptation, Mr. Sykes. Note Gill:

"They came to him in a visible form, as they were used to do under the Old Testament dispensation, and that after the temptation was over, after Satan was foiled, and was gone; that it might appear that Christ alone had got the victory over him, without any help or assistance from them." (Gill, comm.).

Sykes quote (John 5:30) shows to what extreme he is willing to go to prove his previous extreme. "I am the son that can do nothing separate from the Father, and contrary to his will, but do all things in conjunction with him; who sees all that he does, by being in him: and co-operating with him, and do the self same." (Gill, Comm)

"Once more, though God may be said in such sences, to will sin, yet he wills it in a diffenent way than he wills that which is good; he does not will to do it himself, nor to do it by others; but permits it to be done; and which is not a bare permission, but a voluntary permission, and is expressed by God's giving up men to their own hearts lusts, and by suffering them to walk in their own sinful ways, Psalm xxxi: 12, Acts

xiv.16. He wills it not by his effective will, but by his permissive will; and therefore cannot be chargeable with being the author of sin; since there is a wide difference between doing it himself, and doing it by others, or ordering it to be done, which only can make him the author of sin; and voluntarily permitting or suffering it to be done by others" (Gill, Divinity, p.74).

Sykes sees it differently: God purposed the fall, created Satan to deceive Adam, purposed Adam to be decieved. What was the reason for the tree of life, if Adam were not able to stand, Mr Sykes? Man has never seen the earth as God created it; has never fellowshiped with God as Adam did - now through a glass darkly; there can be no fear of God in a Hardshell's eye, "everything, at present, is exactly as God wants it, or it wouldn't be as it is." God wanted it exactly as He created it and exactly as it will be in eternity. Hardshells excuse sin in their ploy of preaching up sovereignty, but God does not and cannot , "Awake to righteousness" says the prophet - not to fallen man's theology. Look at the earth under judgement: "it seems as if the rule many are called, but few chosen, holds everywhere. The saying: "One man's death is another man's breath," contains a deep truth. There is a sense in which Darwin's doctrine of the survival of the fittest has universal application. A thousand blossoms fall in order that the remaining few may ripen into fruit. Millions of living beings are born, but only a few remain alive. Thousands of people labor in the sweat of their brows in order that a few may be able to wallow in gold and swim in wealth. Riches, wealth, art, science, and whatsoever is high and noble is built upon a foundation of poverty, deprivation, and ignorance. The equal distribution of the socialists is intirely absent from the universe. In not a single sphere is there equality. Everywhere we find election against the dark background of reprobation." (Bavinck, Doctrine of God, p. 402).

Questions to Sykes and his answers

Gods' Decree and Predestination, Phillips, p.p. 134-143 #1 (questions)

In a recent issue of one of our exchanges, I found a list of questions for some brother to answer. The writer that asked them requested that they be answered in private, but as they were asked publicly, and there are (no doubt) many others beside himself who would like to see them answered, I will answer them through the columns of *The Advocate Of Truth*. These questions are on the subject of predestination. The dear brother that proposed these questions says, "The solution of this subject is to be found in the transgressions;" so I will answer them along that line. I desire to answer them in a spirit of kindness and gentleness. If that course would exist and be pursued in all our writings, I am sure that a better state of affairs would exist among us than what we have at present. The first question asked by this dear brother is:

1st QUESTION- "What kind of a man did God desire and make?

ANSWER- He desired exactly the kind of man He made, or He failed to make the kind of man He desired. Which did He do, dear brother? If He made the kind of man that He desired, then it follows that He desires a man that was "*subject to vanity*" (Romans 8:20), that was corruptible, and that would not remain in his upright state, but would become a transgressor; for this is the kind of man that He made. Is this not a fact, drear brother? If God desired a man that would not sin, then ask you in your own language, "Where was His wisdom and power that He did not use it in making a man satisfactory to Himself"? Can you answer your own logic, dear brother?

2nd QUESTION- "Was God satisfied with this man – His workmanship? If not, where was His wisdom and power that He did not use it in making a man satisfactory to Himself ?"

ANSWER- Yes. Indeed, dear brother, where was it? If (as you seem to imply) He really wanted a man that would not sin, then your question demands that *you* answer it: "Where was His wisdom and power that He did not use in making" that kind of a man? If you say that He did not desire a man that would not sin, then all of your questions are meaningless or are all answered by this one admission. If you admit that He made a man that He knew would sin, then you must either admit that He wanted that kind of man, or that He failed to make the kind of man that He desired. Which will you say, dear brother?

3rd QUESTION- "If God wanted a man to be something else besides upright, good and perfect, is that not an admission that God failed to make the kind of man that He desired to make?

ANSWER- Not at all. For He knew that when He was making him that he would *certainly* become something else besides upright, good and perfect. But if He desired a man that would never be anything but upright, good and perfect, is not this indeed an admission that He failed to make the man He desired to make? Dear brother, can you answer your own logic?

4th QUESTION- "If God was dissatisfied with this man, was it not after He made him? It could not have been *before* He made him, for if that had been true He would have made him differently. If *after* He made

him, then there is an admission that God was disappointed, ignorant and powerless to make the man He desired."

ANSWER- Well said, dear brother, but will you now take the absurd position that God desired a man that would *remain* upright, and then be forced to the ridiculous admission to which you infer, i.e., "That God was ignorant and powerless in making the man He desired?" What say you, dear brother?

5th QUESTION- "If God was satisfied with the man He made, and yet His purpose was that he would be the very opposite (a sinner), then could God be pleased or satisfied with His own purpose?

ANSWER- Most certainly He could, for He knew that His purpose would be accomplished, and man would be the opposite. Are you not satisfied with your purposes when you know they will be accomplished? But if God purposed for a man to *remain* upright, then could God be satisfied with His own purpose, seeing that it was a failure? Here you must meet your own logic again. Can you do it? Did God purpose that Adam should remain as long on earth as he did? If so, did He purpose for him to remain upright? If so, did not His purpose fail? If He purposed for him to *remain* as long as he did, and yet did not purpose for him to remain upright, then did He not purpose for him to become a sinner? (For *"the wages of sin is death."*) If He did not purpose for him to remain upright, nor become a sinner, then how did He purpose for him to remain? Can you tell me? If not, who can?

6th QUESTION- "Is God divided?"

ANSWER- No,

7th QUESTION- "Does God oppose His present mind with future purposes?"

ANSWER- No. His mind and purpose are both like Himself, immutable and always *present*. Do you mean to say by this question that if God created a thing in a certain way, and purposed that it should not always remain as He first created it, that He opposes His *present* mind by *future* purposes? If so what about man? Did He not make him natural? Did He mean for him to remain so eternally? If not, do you think that He opposed His present mind with a future purpose? In fact,

can you tell me of *anything* that God created that He meant for it to remain eternally as it was first created? If this is not what you mean than I must confess that I do not know what you mean by this question?

8th Question- "Is God in one mind?" "Art thou he that made the world a w

ANSWER- Yes. But if it was His mind for Adam to remain upright, don't you think that He made some mistake in His calculations? Did God think that man would fall when he did? If so, would He not have been deceived if man had not fallen? If not, why not? Would not God be deceived if things were not to turn out as He thought they would? If so, was Adam actually able to stand *longer* than he did? Seeing that God thought he would fall when he did, would have been deceived had he not fallen? And if so, was he able to deceive God? Was Adam able to stand longer and liable to fall sooner than God thought he would? If so, was he not both able and liable to deceive God? If not, why not? Seeing that Adam was both able and liable to deceive God? If Adam was not able and liable to do differently from what God thought he would do, then what does all your questions amount to anyway! In fact, are not all of your questions based on the thought that man could have acted differently from what God had thought he would act? If so, are they not based on the thought that man was able to deceive God?

9th QUESTION- "Does God oppose Himself"?"

ANSWER- No.

10th QUESTION- "Could God have purposed one thing and done another?

ANSWER- God makes no mistakes, but what say you? Do you think that He purposed to make a man that would stand, but did the opposite? i.e., Made one that would not stand? You need not try to answer these questions by saying that God made man upright, there is no one denying this, but did He not make a man that would no remain upright? Did He do this on purpose, or by accident? If on purpose, did He not desire that kind of a man? If not, why did He make that kind? Could He not have made one that would not sin, [as the elect angels] if it had been His purpose to do so? If not, where was His wisdom and power?

11th QUESTION- "Some one says God purposed in eternity that man should be a sinner. Then did God make the man that He purposed should be? If not, does God do whatever He purposeth?"

ANSWER- God made the man He purposed to make, but did not purpose that he should remain as He first made him. If so, was not that purpose a failure? As to God doing whatever He purposed, I will say that God purposed many things that He does not do. He purposed that Jesus should be betrayed, but He did not betray Him. He purposed that Jesus should be crucified, but He did not crucify Him. Do you think that God does everything that He purposed should be done? Yes.

God purposed that the Egyptians should hate His people, but He did not hate them. He purposed that they should deal subtly with His servants, but He did not deal subtly with them Himself. Rather, "*He turned their hearts to hate His people, to deal subtly with His servants.* (Psalm 105: 25).

12th QUESTION- "Was Adam truly man complete *before* he became what God purposed he should be?"

ANSWER- Yes. He was truly man complete before he became what God purposed that he should be afterwards. Will you deny this? If so, will you affirm that it was God's purpose, intention or desire for him to remain eternally just as he was when created? If this is not what you mean, then your questions are meaningless, are they not? "*It is appointed unto man once to dies*" (Hebrews 9:27). Could Adam so have acted as to have annulled and made void this appointment of God? If not, could he have remained upright, since "*the wages of sin is death*"?

13th QUESTION- "Is not God's work to accomplish His purpose? If not whose work is it? If it is, and He purposed that man should sin, was it not His work that caused man to sin?"

ANSWER- It is not God's work to accomplish all His purposes, for many of His purposes are accomplished by man as is clearly shown in my answer to Question 11. He purposed that sheep should eat grass, but He does not eat grass nor force the sheep to eat it. Do you think that God must either eat grass or force the sheep to eat it in order that His purpose

be accomplished? If you do not, then what do you mean by your 13th question?

14th QUESTION- "Is He the author of His own achievements?"

ANSWER- He is the author of all that He does Himself, and all that He authorizes others to do; but He is not the author of all that is according to His purpose. He purposed that Pharaoh should do the very thing that he did, and says Himself that He raised him up for that purpose, but He was not the author of Pharaoh's actions. Do you think that He was?

18th QUESTION- "Could God be just and punish man for doing what He purposed man should do?"

ANSWER- God was just for punishing Pharaoh for doing just what He purposed and raise him up to do (Romans 9: 17-18), but Paul spoke of some who, like yourself, would question God's justice in punishing man for doing what He purposed that he should do, and asked them, "*Who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast Thou made me thus?*"(Romans 9: 20). Dear brother, don't you reckon that this question was meant for you? The parties for whom it was intended could not see how God could be just and hate Esau when he had done no evil, and punish Pharaoh for doing what He purposed that he should do; so they asked, "*Why doth He yet find fault, for who has resisted His will?*" Does not your question indicate that you are of the same mind as those objectors of whom Paul spoke? Your 15th, 16th, and 17th questions are fully answered in my answer to your 14th and 18th questions.

19th QUESTION- "If God purposed that man should sin, did man disobey when he transgressed?"

ANSWER- Yes. Man disobeyed God's commandment when he transgressed, but he did not violate any purpose of God. If so, will you please tell me what the purpose was that man violated? Did not God command Pharaoh by Moses, saying, "*thus sayeth the God of the Hebrews, let My people go*" (Exodus 9:1) And did He not tell Moses, "*Yet I will harden his heart and he will not let them go, and I will get Me honor upon him and his host*" (Exodus 10:1; 20, 27; 14:17,18). Did not

Pharaoh disobey God when he refused to let them go? And did he not at the same time fulfill God's expressed purpose when he refused to let them go? Did not God punish him for his disobedience and was He not just in so doing?

20th QUESTION- "Was it not by disobedience of man that sin entered the world?"

ANSWER- Yes.

21st QUESTION- This is answered in my answer to your 19th question.

22nd QUESTION- "Did God command Adam not to eat the forbidden fruit and yet purpose that he would?"

ANSWER- Did God command Pharaoh to let His people go and yet purpose that He would harden his heart that he would not let them go? If so, your question is fully answered. If not, then is not His language meaningless?

23rd QUESTION- "Can a man be accountable when his acts are regulated by the achievements of God's decrees?"

ANSWER- I don't know that I understand what you mean by "regulated by the achievements of God's decrees." If you mean that God's decrees exercise an influence over man and *causes* him to sin, I know of no one who is arguing that; but if you mean to ask if man could be accountable for doing what God purposed that he should do, I answer yes. The case of Pharaoh and the men who crucified Christ are directly to the point and you are found in company with Paul's objectors again who asked, "*Why doth He yet find fault, for who has resisted His will?*" Will you allow me to ask as Paul did, "*Nay, but O man, who are thou that repliest against God?*"

24th QUESTION- "In fact would we not always be doing the ***will*** of God if His purpose is effected in all we do?"

ANSWER- We would be doing His ***purposes*** all the time, but not keeping His commandments all the time. His commandments are sometimes called His will and are often violated, but His *will of purpose* is never violated. But while His commandments are often violated, the purpose for which He gave the command- ment is always

accomplished, unless some of His purposes fail. Will you deny this? If you will not, then you give up all the ground covered by your entire list of questions. If you deny it, then will you have the kindness to inform me how God could give a commandment for a certain purpose and the purpose for which He gave it never be accomplished, and yet that purpose not be a failure?

25th QUESTION- "If we do God's will and purpose will we ever do wrong?"

ANSWER- Here you are in company with Paul's objectors again. They could not see how God could find fault with Pharaoh for doing His will. Their questions and Paul's answers show that Pharaoh had done God's will, and Paul's arguments which called forth question proves that he was doing God's purpose, and the faded find fault with him proves that he did wrong. So your question is fully answered by the Scriptures itself. But why do you blend the *will* and the *purpose* of God together so often, as if they were the same and always meant the same? Is it because you think by so doing that you can prove that God's purpose sometimes fails to be accomplished? If this is not what you mean, what is it?

26th QUESTION- "If we never do wrong will we ever be condemned?"

ANSWER- No.

27th QUESTION- "Did God purpose all we do?"

ANSWER- I think He did. What think you? Our brethren in 1689 said that He decreed all things whatsoever come to pass. Do you agree with them? If not, who has departed, you or I? Were they heretics? If so, have you not descended from a heretical body?

28th QUESTION- "If so, do we not all do our duty?"

ANSWER- No. Pharaoh, nor the wicked men who crucified Christ, were not doing their duty, and yet the Scripture clearly proves that God purposed what they did. Can you do your full duty? If so, can you not live without sinning unless it is your duty to sin? If you can live without sinning, then is not the modern sanctificationist right? If not, why not?

29th QUESTION- "In fact, could we do anything only that which is well pleasing in the sight of God?"

ANSWER- Yes Sir. God has said, "*The wicked shall do wickedly, and none of the wicked shall understand*" (Daniel 12:10). The prefix "*shall*" before the verb "*do*" is an auxiliary verb and strongly expresses *determination;* yet, notwithstanding the fact that God has expressed His determination that they shall do wickedly yet He had an end in view that He will accomplish through His dealings with them *as sinners*, and with this end in view, He is well pleased. As to their wickedness, I will say as did our ancient brethren, "He was pleased to permit it, having purposed to order it to His own glory." Will you deny this?

30th, 31st, 32nd and 33rd QUESTIONS- "Did God purpose the transgressions? If so, was the transgressions offensive to God? If not, was man the offender? If not, could he (man) be an object of mercy?"

ANSWER- All of these questions are answered many times over in this article except the one which refers to man as an object of mercy. To this one, I will say no, man could not have been an object of mercy if he was not an offender. Did God purpose to bestow mercy upon man? If so, did He not purpose that man should be an object of mercy? If so, and man could not be an object of mercy unless he is an offender, as your question indicates, then was it God's purpose that man should be an offender? Are you not caught again in your own trap?

34th, 35th, 36th, 37th, and 38th QUESTIONS- "Was the devil in deceiving our Mother Eve doing God's purpose? If so, was it God's purpose to deceive? If so, was He not a deceiver? Do you not preach a deceiver as your God?" Good Question

ANSWER- How dare you to question the rights of the eternal Jehovah with such impugnity? If He purposed that the lying spirits should deceive Ahab's prophets (1 Kings 22:22,23 and 2 Chronicles 18:21, 22), shall man that is mortal, and whose breath is in his nostrils, rise up and reply against Him, saying, "Thou art a deceiver"? If He purposed that these prophets should be deceived, and should also deceive Ahab, have you the right to reply against Him and call Him a deceiver? If He is not just in so doing, will you set as a judge and pronounce Him guilty? Do your questions mean to question His right to do as He pleases? If not, what do they mean? If God purposed that

Ahab's prophets should be deceived, and yet the lying spirits did the deceiving, does that make God a deceiver? If not, would the other case to which you refer make Him a deceiver? If so, why, seeing that it does not in this case?

38th QUESTION- "Again did God purpose that the devil do the work that he did?"

ANSWER- God either purposed that the devil should do the work that he did, or that he should do something else besides what he did, or that he should not do anything at all – which horn will you hang on, dear brother? If He purposed that the devil should do as he has done, then His purpose is accomplished. But if He purposed that the devil should do differently, or not anything at all, then His purpose is a failure and God is defeated. Take either proposition that you may and you as Haman (Esther 6:6-13 and 7:1-8), are hung on your own gallows.

40th QUESTION- "Did God send His Son to destroy the work of the devil?"

ANSWER- Yes.

41st and last QUESTION- "If so, would God not be destroying His own purpose?"

ANSWER- No. Do you think that God purposed that the earth should exist, and also that He purposeth to destroy it later that He will destroy His own purpose in so doing? Would this not be the fulfillment of His purpose rather than the destruction of it?

Now in conclusion, let me ask you some questions. Is the devil an eternal being? If so, was God "*before all things*"? (Colossians 1:17). If he is not an eternal being, then is he not a *created being*? If so, did God create him? If God created him, did He not create him for a purpose? If so, is he not filling the purpose for which God made him? If not, is not God's purpose for which He made him a failure? In fact, was it God's original idea that anything in the world should be as it is, seeing that all things are affected by sin? Is not the redemption of sinners a matter of second choice with God if His original desire was that sin should not enter the world? Did God originally desire "*to show His wrath and make His power known on the vessels of wrath fitted to destruction*"?

In the 41 questions asked, Sykes answers with 100 questions, and in conclusion asked 10 more; which seemed to be anticipated by Turretine stating: "To confirm our election and calling by good works, than to investigate the useless unanswerable questions that feed empty curiosity but do not build up faith, and that profane people have the rash habit of asking." Notice the manner that Sykes evades the questions - always by the purpose of God - whether good or evil - man created "subject to bondage", "corruptible", Satan created to do God's purpose, the fall, necessary to show Christ, to fill hell. According to Sykes God could have created a fallen man (He created Satan) and a cursed earth agreeing with fallen man to answer His purpose! Free agency of man never mentioned; Covenant with Adam never mentioned; ability to stand never mentioned, Responsibility of man never mentioned.

Lets notice Sykes' and Phillip"s answer to the questions proposed to Paul, Rom. 3:5-8:

1. "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?:

2. " For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged a sinner?: And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?"

1. Sykes: We had to fall in order to be redeemed - in order to fullfill God's Will, Purpose, and Decree. Thank God we were sinners.

2. Sykes and Phillips: God puts every man's thoughts into everyman's mind and directs everyman's steps - we can't answer why we will be judged. And we will do exactly what we were predestinated (according to the will of God) to do. Adam's sin was really a step up, not a fall - it revealed the glory of Christ, and God can do evil (He's not under law) that good may come.

Paul: We've been slanderously reported by some affirming such - whose damnation is just.

God does overrule the wickedness of man and Satan to reveal His own glory, but He is in no wise in league with them , in order to that revelation.

Rom. 9: "Is there unrighteousness with God?" (Because He loved and chose Jacob and didn't love and didn't chose Esau) Paul says 'certainly not": niether had any claim on his righteousness - except in righteous justice - both were fallen in Adam. It is explicitly said: " After Rebecca had concieved," showing they were considered fallen (Rom. 5:12) when elected and passed over; also the following statement: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" shows the same, only the fallen has the need of mercy or compassion. Also, election is of Grace, Rom. 11:5, only the fallen need grace. Other examples of God's prerogatives of grace to fallen man besides Jacob and Esau, are Ishmael and Iscac, Moses and Pharoah verse 17, (Isreal and the egyptians), and fallen Israel and the called gentiles, verse 24f.

Paul's objector might find fault with the Hardshell's supralapsarian view: Chose Jacob, rejected Esau, not considered as sinners, or fallen, but in the pure mass. But how could man-kind ever be considered in a pure mass? The off-spring of Adam and Eve never were in a pure mass - why theoretically think they were? Besides, sin has to be posited whether in salvation or damnation, (Warfield). Election is unto salvation, rejection is unto damnation. If a man were elected in the Supra view, he would be elected outside of Christ and his redemption; also, the rejected would be "hated without a cause," as our Saviour complained of himself, Psm. 35:19. The Hardshell doctrine also, that Adam was created to die, that he was appointed unto wrath; that Satan was created to deceive; that there is no such thing as good or evil, right or wrong with God (not being under law) which follows the religion of Islam and could very well be an objection against the` righteousness' of God, if Allah were god. "Thou wilt say unto me, why doth he yet find fault? For who has resisted his will? Notice Sykes' question and answer #18: Sykes puts the questioner in the same position as Paul's objector - and agrees with the objector! even while accusing his questioner! according to Sykes everything the objector says is true, but the fault is to question God.

"The objector does not dispute the fact that the divine decree is irresistible, but alleges that in the instance of "hardening",just mentioned, it is causative and necessitating in its nature, Why should God punish a sin of which he is himself the author? is his inquiry. This is the first falsehood in all anti - predestinarian objections. Paul's reply to the allegation which is latent in the preceeding question, viz.: that the doctrine of election and reprobation is fatalism." (Shedd,Rom.)

"God made man upright, he made himself a sinner; God gave him a righteous law and ability to keep it; he voluntarily broke it.. "p. 110). "As God is a free agent, so is man...and man had a power to obey the will of God, and to do His commands.. " (P.277). "He did not force nor impel either Satan to tempt, or man to sin; they both acted their part freely, without any force or compulsion." (p.318, Gill, Body of Divinity).

"To say that God predetermined the first sin, and that man was free to abstain from its commission, that is, that, he might not have sinned, would be to affirm not merely an apparent but a real contradiction. As pre-determined by the divine will to sin he was obliged to sin;as free to abstain from sinning he was not obliged to sin. the contradiction is patent. This contradiction is not inherent in the Calvinistic doctrine. The Calvinistic Confessions, which surely ought to be accepted as exponents of Calvinism, affirm that man before the fall was possessed of the freedom of deliberate election between the alternitives of sin and holiness; and they also teach that God decreed to permit - they do not assert that he efficiently decreed - the first sin. There is consequently no question of reconciling the free - agency of man before the fall with the soveriegnty of God considered as his efficient and pre-determining will, so far as sin is concerned. The relation was between the sovereignty of God as his permissive will and the freedom of man deliberately to chose betwee the alternatives of holiness and sin; and whatever difficulties may arise in connection with that relation, they cannot be regarded as involving even a seeming contradiction" (Giradeau, Calvinism and Evangelical Arminianism, p.400).

Question #34 Sykes proved earlier, (p. 117) that God did deceive Ahab; did move David to commit sin; did turn the hearts of the Egyptians to hate his people; did harden Pharoahs heart – so He couldn't be blamed for his "right" to deceive Eve! Such a twisted and confused mind! Phillips: "It may not really matter if God was the author of sin, since the Bible nowhere discusses it pro or con- some man or the men threw the "boogerboo" into theological mix anyway" p.220.

Sykes: "Is not the redemption of sinners a matter of second choice with God if His original desire was that sin should not enter the world? Did God originally desire "to show His wrath and make His power known on the vessals of wrath fitted to destruction? Could Adam so have acted as to have annulled and made void this appointment of God (Heb. 9:27).

All this shows to Sykes that Adam had to sin, necessarily, because of God's decree to save him or damn him. And he states the decrees are not causive, effectual, efficient, but he doesn't use "permissive" - there is simply no other word to qualify the decree,as all Calvinists do.

Quote Gib

Boettner

View of the Covenants, Gib, p.p. 399-407

ART. III. OF MAN'S DEPENDENCE ON GOD AS A SINFUL CREATURE.

I. The human soul has a peculiar dependence on God, in its moral condition, with regard to his *permission* of sin. To say enough for clearing up all the mystery of that matter, is above the capacity of every man. Our farther enquiry into this, as well as the other deep things of God, must ever leave us to cry out "*How unsearchable are his judgments, and his ways past finding out!*"[1] And to say all that could be said on it, must lead to a use of terms and distinctions which would be unintelligible, or unedifying to the generality of readers.

Besides, there could not be proper room here for considering the subject in all its extent. A few things only shall be proposed, for giving some general view of the matter, and for vindicating the HOLY ONE from the imputation of being the *author of sin*; which can never be done, if his *permitting* sin be the same thing with *causing* it; if the case were as the *Essayer* would have it, that "with regard to the First Cause, *permitting* is the same thing with *causing*, since against his will nothing can happen."[2]

II. God's permission of sin is *most wise*. When he was pleased to create two worlds of reasonable beings, angels and men, their natures could not admit of any self-sufficiency for maintaining their original perfection, more than for maintaining their existence. And he saw meet that this should be evident, not only in speculation but also in fact; by permitting some angels, and all men to fall.* Thus,

[1] Rom. xi. 33. [2] p. 140.

* The continuance of angels, as well as of the first man, in their primitive integrity, was necessarily to depend, every moment, upon a continual and unremitted influence of divine power; for carrying out their upright *habits* into *exercise*, as to every particular act of obedience; according to what has

there is a standing and awful monument of that self-insufficiency which is essential to even the highest finite nature; while His incommunicable self-sufficiency is displayed in the highest manner, with an awful glory of his absolute sovereignty. And the state of sin which men have fallen into is ordered, by his manifold wisdom, unto the most glorious end; infinitely above and contrary to its natural tendency. It is made to issue in so high a dispensation of his goodness, and so high a manifestation of his glory, *through the redemption that is in Jesus Christ*, as could not have taken place in a world of innocent men.

III. God's permission of sin is *most just*. It was not from justice, but from absolute and adorable sovereignty, that the first sin was permitted. Yet, upon man's becoming sinful, it became a matter of justice with God to permit sin; to leave men, more and more, to themselves, as a punishment of their apostasy from him.* And it is a matter of thankful admiration, that he has not proceeded farther in this righteous judgment; that he has not left the world of men to become utterly abandoned, absolutely incapable of any moral government.

IV. God's permission of sin is *most holy*. He is "of purer eyes than to behold evil, and cannot look on iniquity,"[1] as either in the least agreeable or indifferent to him. It is the object of his highest detestation and wrath, as is abundantly testified in the Scriptures; testified also in the judicial dispensations of his providence, and in those dictates of his judgment which he has formed the natural conscience for pronouncing.

V. God's permission of sin does not imply any *influence* or *efficiency* as to the sin permitted. When it is said that, "with regard to the First Cause, *per-*

been formerly observed. (Part I. Chap. III. Secs. IV. V. VI.)

When this divine influence was suspended as to the angels who fell, it was continued upon all others of that celestial family: which they certainly found in themselves, and thankfully acknowledged, to have been wholly owing to the sovereign and distinguishing grace of God. But it was not till the fall of some, that the rest were put into a state of confirmation; bearing an assurance to them, that they should never be left so to fall through a suspending of that influence. This confirmation appears to have taken place immediately upon their finding themselves graciously preserved from yielding to temptation by those who fell. And there appears no impropriety in supposing that the case might have been the same with the first man, had God been pleased so to preserve him under his first temptation; when once he should thus have found by thankful experience, as the confirmed angels had done in their case, that his standing was wholly in and from God. (Part I. Chap. IV. Sec. V.)

* "As for these wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden: from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for softening others."—*Westminster Confession;* Chap. V. Sec. 6.

[1] Hab. i. 13.

mitting is the same thing with *causing;*" if the words have any sense, it is an *efficient* or *effective* causing that must be meant. It is only this sort of causing that any ever opposed, or could oppose, to permitting; and if only a *permissive* causing were meant, the assertion would bear this ridiculous form, that "with regard to the First Cause, *permitting* is the same thing with *permitting;*" which is as much true of every cause,—it is the same with itself.

VI. It is readily acknowledged, that permitting and causing may agree in some respects; as many different things will do. They may agree, as to the infallibility of the event which is permitted or caused; its being as infallible in the one case, as in the other. They may also agree, in one's being chargeable with and answerable for what he permits, as well as what he causes: but this can only be, where the permitter is under a previous obligation of duty not to permit the thing; which none will venture to say of God. Yet an agreement in such respects, can never make permitting and causing the same thing in their nature. The permitting of a thing by a suspension of power, and the causing of a thing by an exertion of power, are as different matters as two and four; and can never possibly become the same thing, coalescing into the same idea.

VII. The reason given for saying so of the *First Cause* only, that "against his will nothing can possibly happen," is a reason of no consequence; as the like will hold in some cases, of other causes also, where no such consequence will be pretended. For instance, a stone is lying at one's foot; and it cannot possibly happen, in the present circumstances, that the stone should be up from the ground, unless he take it up; nor can it possibly happen, in the present circumstances, after the stone is up in his hand, that it shall be on the ground again, unless he let it fall: but will this say, that his taking it up and letting it fall is the same thing; that the exertion of his power in the one case is the same thing with his withdrawing of it in the other? Again, while the sun is shining freely in our sky, it cannot possibly happen but that we should have a day; nor can it possibly happen, while the sun is withdrawn from our sky, but that we should have a night: yet who would imagine, that permitting and causing are the same thing here; that the sun is effective in permitting the night darkness, as well as in producing the daylight?

VIII. There was a most glorious efficiency of the First Cause, in producing all this world out of nothing. Now, supposing that the world, or some part of it, should be annihilated, or should return to its original nothing, could there be any efficiency of the First Cause in permitting this? It is a thing which could not possibly happen against his will; yet there could be no room here, for any influence or efficacy of his power. His power continually upholds every creature in being, and it has no self-being for him to destroy; the destruction of its being, or its dropping into nothing, could not therefore be from an efficiency—but only from a withdrawing of his power. It would be proper to say that he *permitted* it; but it would have a blasphemous sound, to say that he *caused* it; as if the creature had some other being than what depends on his upholding, which could not be abolished by a mere withdrawing of his power. There must, then, be always a most essential difference betwixt God's *permitting* and *causing*.

IX. The object of God's permission is not, precisely, a *sinful action;* but the *sin,* or *sinfulness* of that action. The action, as the action of a reasonable creature, or as it bears the common nature of action, is the object of his *efficiency,* concurring with the efficiency of the creature; according to what has been already said upon the general point, of man's dependence on God as a rational creature. Yet the sin, or sinfulness of the action, is a quality of it which does not properly bear the nature of *being,* but of *not-being.* It is of the nature of want, defect, or privation; and this, in the moral case of a rational creature, which cannot possibly be indifferent as to good or evil, necessarily implies contrariety and opposition to the matter of that want, defect, or privation. Now, such a thing is a proper object of permission, but there is a gross absurdity in supposing that it could be an object of efficiency or production—that God's permitting it can be the same thing with his causing it. The sinfulness of a man, and of his actions, is a sort of annihilation—a dropping so far back into nothing with respect to the moral condition which God placed him in at first. And no sort of annihilation could be from any influence or efficiency of the divine power; it could only proceed from a withdrawing of it. Accordingly, man's sinful state is properly called a *fallen state;* and though there must be an influence of power in raising up and keeping up, there can be no influence of power in letting fall.

There must always, then, be a most essential difference betwixt God's *permitting* sin and his *causing* it. A causing of it would necessarily make him answerable for it as its author; and could not consist with his infinite holiness, his absolute detestation and hatred of sin. But his permitting it can consist with all this; when he makes the permission subservient to most valuable, most wise, and holy ends.

X. Whatever God permits, infallibly takes place. It is not as when man permits a thing to be; which, upon that permission, may or may not be.* Even all this world would infallibly drop back into nothing, were God to withdraw his upholding power for a moment; and as infallible is the consequence of withdrawing or withholding his power from man, in what respects his moral condition—while the creature can be or do nothing independently of him. Thus, it is not only true, that nothing can possibly happen against his will; but it is as true, that nothing can possibly happen without his will. He wills that sin should take place. But it is not properly man's sinning that he wills; it is properly his own permission of it that he wills, with his most holy and wise ordering of it to the ends of his own glory.

And so, upon the whole, a state of absolute and continual dependence on God runs through all things in the *moral,* as well as in the *material* world. All things are most wisely ordered, by a continual dispensation of his power and permission, for the accomplishment of his eternal and unalterable counsels; beside, beyond, or below which, nothing can take place.

* "The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, ordering, and governing of them, in a manifold dispensation, to his own holy ends: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin."—*Westminster Confession;* Chap. V. Sec. 4.

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Boettner quote #1

6. INFRALAPSARIANISM AND SUPRALAPSARIANISM

Among those who call themselves Calvinists there has been some difference of opinion as to the order of events in the Divine plan. The question here is, When the decrees of election and reprobation came into existence were men considered as fallen or as unfallen? Were the objects of these decrees contemplated as members of a sinful, corrupt mass, or were they contemplated merely as men whom God would create? According to the infralapsarian view the order of events was as follows: God proposed (1) to create; (2) to permit the fall; (3) to elect to eternal life and blessedness a great multitude out of this mass of fallen men, and to leave the others, as He left the Devil and the fallen angels, to suffer the just punishment of their sins; (4) to give His Son, Jesus Christ, for the redemption of the elect; and (5) to send the Holy Spirit to apply to the elect the redemption which was purchased by Christ. According to the supralapsarian view the order of events was: (1) to elect some creatable men (that is, men who were to be created) to life and to condemn others to destruction; (2) to create; (3) to permit the fall; (4) to send Christ to redeem the elect; and (5) to send the Holy Spirit to apply this redemption to the elect. The question then is as to whether election precedes or follows the fall.

One of the leading motives in the supralapsarian scheme is to emphasize the idea of discrimination and to push this idea into the whole of God's dealings with men. We believe, however, that supralapsarianism over-emphasizes this idea. In the very nature of the case this idea cannot be consistently carried out, e. g., in creation, and especially in the fall. It was not merely some of the members of the human race who were objects of the decree to create, but all mankind, and that with the same nature. And it was not merely some men, but the entire race, which was permitted to fall. Supralapsarianism goes to as great an extreme on the one side as does universalism on the other. Only the infralapsarian scheme is self-consistent or consistent with other facts.

In regard to this difference Dr. Warfield writes: "The mere putting of the question seems to carry its answer with it. For the actual dealing with men which is in question, is, with respect to both classes alike, those who are elected and those who are passed by, conditioned on sin; we cannot speak of salvation any more than of reprobation without positing sin. Sin is necessarily precedent in thought, not indeed to the abstract idea of discrimination, but to the concrete instance of discrimination which is in question, a discrimination with regard to a destiny which involves either salvation or punishment. There must be sin in contemplation to ground a decree of salvation, as truly as a decree of punishment. We cannot speak of a decree discriminating between men with reference to salvation and punishment, therefore, without positing the contemplation of men as sinners as its logical prius."[1]

And to the same effect Dr. Charles Hodge says: "It is a

clearly revealed Scriptural principle that where there is no sin there is no condemnation . . . . He hath mercy upon one and not on another, according to His own good pleasure, because all are equally unworthy and guilty . . . Everywhere, as in Romans 1:24, 26, 28, reprobation is declared to be judicial, founded upon the sinfulness of its object. Otherwise it could not be a manifestation of the justice of God."[1]

It is not in harmony with the Scripture ideas of God that innocent men, men who are not contemplated as sinners, should be foreordained to eternal misery and death. The decrees concerning the saved and the lost should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but this sovereignty is not exercised in an arbitrary way. Rather it is a sovereignty exercised in harmony with His other attributes, especially His justice, holiness, and wisdom. God cannot commit sin; and in that respect He is limited, although it would be more accurate to speak of His inability to commit sin as a perfection. There is, of course, mystery in connection with either system; but the supralapsarian system seems to pass beyond mystery and into contradiction.

The Scriptures are practically infralapsarian, — Christians are said to have been chosen "out of" the world, John 15:19; the potter has a right over the clay, "from the same lump," to make one part a vessel unto honor, and another unto dishonor, Rom. 9:21; and the elect and the non-elect are regarded as being originally in a common state of misery. Suffering and death are uniformly represented as the wages of sin. The infralapsarian scheme naturally commends itself to our ideas of justice and mercy; and it is at least free from the Arminian objection that God simply creates some men in order to damn them. Augustine and the great majority of those who have held the doctrine of Election since that time have been and are infralapsarians, — that is, they believe that it was from the mass of fallen men that some were elected to eternal life while others were sentenced to eternal death for their sins. There is no Reformed confession which teaches the supralapsarian view; but on the other hand a considerable number do explicitly

teach the infralapsarian view, which thus emerges as the typical form of Calvinism. At the present day it is probably safe to say that not more than one Calvinist in a hundred holds the supralapsarian view. We are Calvinists strongly enough, but not "high Calvinists." By a "high Calvinist" we mean one who holds the supralapsarian view.

It is of course true that in either system the sovereign choice of God in election is stressed and salvation in its whole course is the work of God. Opponents usually stress the supralapsarian system since it is the one which without explanation is more likely to conflict with man's natural feelings and impressions. It is also true that there are some things here which cannot be put into the time mould, — that these events are not in the Divine mind as they are in ours, by a succession of acts, one after another, but that by one single act God has at once ordained all these things. In the Divine mind the plan is a unit, each part of which is designed with reference to a state of facts which God intended should result from the other parts. All of the decrees are eternal. They have a logical, but not a chronological, relationship. Yet in order for us to reason intelligently about them we must have a certain order of thought. We very naturally think of the gift of Christ in sanctification and glorification as following the decrees of the creation and the fall.

In regard to the teaching of the Westminster Confession, Dr. Charles Hodge makes the following comment: "Twiss, the Prolocutor of that venerable body (the Westminster Assembly), was a zealous supralapsarian; the great majority of its members, however, were on the other side. The symbols of that Assembly, while they clearly imply the infralapsarian view, were yet so framed as to avoid offence to those who adopted the supralapsarian theory. In the 'Westminster Confession,' it is said that God appointed the elect unto eternal life, and the rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.' It is here taught that those whom God passes by are 'the rest of mankind'; not the rest of ideal or possible men, but the rest of those human beings who constitute mankind, or the human race. In the second place, the passage quoted teaches that the non-elect are passed by and ordained to wrath 'for their sin.' This implies that they were contemplated as sinful before this foreordination to judgment. The infralapsarian view is still more obviously assumed in the answer to the 19th and 20th questions in the 'Shorter Catechism.' It is there taught that all mankind by the fall lost communion with God, and are under His wrath and curse, and that God out of His mere good pleasure elected some (some of those under His wrath and curse), unto everlasting life. Such has been the doctrine of the great body of Augustinians from the time of Augustine to the present day."[1]

Does conditional Time salvation and Freewill solve the problem of the origin of sin? (Title of Phillips article, p.459)

After mocking the orthodox view—

Phillips claims in the first paragraph that ".... In their words (Hardshell, D.G.) understanding, alone, is there an answer to the supposed "problem of sin." To state this "problem" one would say that if God is omnipotent, or all powerful and absolutely and only "good", then sin could never exist in his creation."

Notice how scornfully he uses his quotation marks - there is no problem for him. And God is not only "good", Mr. Phillips, He is absolutely Holy. And the man He created was "upright." Made in the image and likeness of God, "in true holiness " says the confession; pronounced by God as "very good." Is this the man he "wanted" and would "rather" have? (Mr. Sykes, Mr. Phillips). God is also Immutable - who changed? God or man? Was creation decreed? Can God undecree, change His creation decree? Absolute holiness absolutely precludes sin; if God "wanted, or would rather have" a fallen man, why didn't he create one? - He did (you say) create a higher being (Satan) and wickedness! Incredible! Phillips had told us earlier (p.220) "It may not really matter if God was the author of sin, since the bible nowhere discussed it pro and con - some man or men threw that "bugaboo" into theological mix anyway..." Over and over in Phillips' writings he gives the solution of the problem - God is not under law. (pp. 178, 426 467, 468). He can do as he pleases - if He chooses to do wickedly, He does, according to the many "proof" texts that Sykes and Phillips use. (Misuse)

So despite their denials that their doctrine makes God the author of sin, they prove it by their writings. Compare Trott's and Beebe's articles with Sykes and Phillips', see the evolution of Hardshellism - not for the better. Both Trott and Beebe had good articles, with very few exceptions, but Sykes and Phillips would have been rejected by them. Beebe started this teaching with the Hardshell:

"Does this make God the author of sin? Or, in other words, does this make him a sinner or charge on him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is he amenable to any law above Himself: If so, by what law can he be indicted, in what court can he be tried or

convicted? How preposterous! It is His eternal right to do all his pleasure, nor give to mortals an account, of His actions or decrees." (Hassell's Hist. P. (46).

This same "teaching" has been followed and repeated over and over through the years. Poole, Morris, Hudson, ect, etc. A little before this statement of Beebe, he stated: "The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God. For only to the standard or council of His own will and pleasure does he Himself conform." (ibid, p. 944).

Beebe's standard is the will of God. Hassell's standard is the nature of God, from which comes the will of God: "As the sinful will of man is but the expression of his sinful nature, so I believe that the holy will of God is but the expression of his holy nature, or character, which is essential, infinite, eternal, and unchangeable holiness, the very impersonation of His holy law, as well as of his holy and merciful gospel, and the eternal standard of all holiness in the universe" (ibid, p. 942).

Years ago a speculation proposed by some Supralapsarians (Twiss, Rutherford, and others); "could God forgive sin by his will only, without a sacrifice?" refuted by John Owen, later by John Gill, which is similar to this difference of Beebe and Hassell. The Law is "Holy, just and good" (Rom. 7), God is holy just and good. God is not under, or over, his law - He is a law unto Himself; his attributes are what He is; could God will to be what he is not? And how could He want to?

Phillips: "The law is for man, God isn't under laws, he can do as He pleases"; "Sin is the transgression of the law" - "God isn't under the law, God cannot sin". Can God do what He hates? Can He be angry with Himself? Can he hate Himself? Such a twisted mind that "proves" that he can! Countless witnesses could be quoted from real Calvinists that "The law is a transcription of God's nature." Zanchy wrote: "I affirm again, that Gods is the creator of the wicked, but not of their wickedness: He is the author of their being, but not the infuser of their sin. It is most certainly his will... to permit sin: but with all possible reverence be it spoken, it would seem that he cannot, consistently with the purity of his nature, the glory of his attributes, and the truth of his declarations, be himself the author of it. Sin, says the apostle, entered into the world by one man; meaning Adam. Consequently, it was not introduced by

the Deity himself, though, without the permission of His will and the concurrence of his providence, its introduction had been impossible. Yet he is not hereby the author of sin so introduced." (Remnant, Vol. 18, No. 4)

First off, God is not the creator of the wicked, as Zanchy later corrected himself. God created Adam, in the image and likeness of God, upright, perfect in finiteness, Adam made himself a sinner by disobedience and so, all who came from Adam who was their representative (Rom. 5). What Adam did was decreed. God decreed the self-determination of the man; He permitted Adam to disobey His command. Zanchy says: "but with all possible reverence be it spoken, it should seem that he cannot, consistently with the purity of his nature, the glory of his attributes, and the truth of his declarations, be himself the author of it." The writers of scripture were more bold: "For thou art not a God that bath pleasure in wickedness: neither shall evil dwell with thee." (Ps. 5:4)."Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. 1:13). "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." (James 13-14)."God is light, and in Him is no darkness at all." (1John 1:5).

But any Hardshell's Bible that falls off a table will automatically open to Isaiah 45 - the most referenced passage in the Bible for their heresy: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." The key word is Ra (evil), which covers the whole range of badness: evil beast, Gen. 37:20; 44:34; Destruction, Ex. 32:1,14; evil net, Eccl. 9:12; Evil figs, Jer. 24:8; but even these things were not created by God, these were a consequence of the curse of the ground for man's sin. Job 2:10 "What? Shall we receive good at the hand of God, and shall we not receive evil? *In all this did not [illegible]*

impart what He has not" - Bridges. The question is not, does Ra mean moral evil, wickedness? Many places it does. but does ra here (Isa. 45:7) mean moral evil (sin)? God pronounced His creation "very good"; Isaiah 5:20,21: " Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter: Woe unto them that are wise in their own eyes,

evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter: *Woe unto them that are wise in their own eyes,*

and prudent in their own sight!" The Lord doesn't call moral evil good - he leaves that to the Hardshell: From the antithetical use of "light" and "darkness" in the first part of the verse, it is exegetically certain that ra here is the opposite of "peace", which is non-peace, warfare, or the like - not moral evil. (Gill also). Other versions of the Bible give: "I make weal and create woe", (RSV); "caused well-being and created calamity" (NASB); "I bring prosperity and create disaster", (NIV).

Note the absurdities of Phillips on the word Ra. He does believe that God created moral evil. "The word Ra is often translated "wickedness", in the following texts: The first place it is used is in, of all places, Genesis 2:9: "The tree of the Knowledge of good and evil (Ra). To say that God did not create "evil" or "wickedness" is to flatly dispute the Bible itself." (p. 234). And Phillips takes this up again on pp. 462-463: "The test tree was the "Tree of the Knowledge of good and evil (ra)...Here is the first mentioning of "ra" or "evil".... But now read this one; "I form the light and create darkness; I make peace and create evil (ra), Isa. 45-7. God created evil, and he made the crooked serpent (Job 26:13). Both of these appeared in the garden before Adam fell." We knew Satan was in the garden before the fall; but we didn't know Satan was created as Satan - until the Hyper told us; we knew the Lord who created the ground made the trees to grow out of the ground that is pleasant to the sight and good for food; what neither we nor Adam knew, was that the one tree had morally evil, wicked, sinful fruit created by God growing on it - until this Hyper told us! Yet over again he claims God is not the author of sin - only its creator!

A later article on the Isa. 45:7 verse in this book, p. 416, Phillips edits the author J. B. Bowden stating ("Evil" and "sin" are two different things) Moral evil is sin Mr. Phillips; what is "wickedness" but sin?

Webster: offend: To transgress the moral or divine law: sin

Offence: Sin

Sin: an offence against God

Sinful: wicked

Evil: not good morally: wicked

We saw earlier, Evil (Ra) is used many times in scripture in a non-moral sense - but not so the Hardshell.

Bowden continues, (to back up his interpretation of Isa. 45:7), to quote Amos 3:6 "Shall the trumpet be blown in the city and the people not afraid, shall there be evil in the city, And I the Lord hath not done it? (emp., Phillips). (Here, again "Proof" that God sins)

But notice Coxe: "Although all the power of the creature to act be from the creator, and there is a providenceof God always extended to every creature, and to every action of the creature; yet we judge that the final corruption of the creature, and the sinfulness of the creature's actions, is from the creature, and not from God: and it is a great sin to say that God is the author of sin, (Eccles. 7:29; Hab. 1:13; James 1:13-15; 1Cor. 14:33; John 2:16. Its touching that place which is here objected against us, vis., Amos 3:6, "shall there be evil in a city, ect., "we conceive that it is either to be rendered according to the last translation in the margin, "Shall there be evil in a city, and shall not the Lord do somewhat?" or else that it is to be understood only of the evil of punishment, and not the evil of sin" (Appendix to First London Conf., Benjamin Cox.). See also Gill.

Hassell, unquestionably, the most learned of the Hardshells, was in the 'limited' camp, and in one small place in Phillip's book is allowed to speak (although edited) to give his reasons for the discontinuance of the word 'Absolute':

Hassell quote p.401

God's Decree and Predestination, Phillips p.p. 401, 402 #2 (Hassell)

4th. Because it does not make the slightest distinction between holiness and sin, but lumps them all in together, and apparently charges them both to the predestinator: although holiness and sin are infinitely different, according to the testimony of the Scriptures from beginning to end and the testimony of the Holy Spirit in the heart of every child of God.

5th. Because in the London and other Confessions of Faith which refer all things either causatively or permissively to the sovereignty of God, the distinction between God's relation to holiness and sin is, to guard against misunderstanding, carefully given in the same sentence, by the declaration that God is not the author or approver of sin, and that He does not offer any violence to the will of the creature, nor take away the liberty or contingency of secondary causes; and in other places of such Confession it is repeatedly declared, just as the Scriptures declare, that God permits, leaves, and gives over His creatures to sin without compelling them to do so. [No scripture given for this view.] Phillips

6th. Because, although the first statement of this doctrine in 1832 and its last statement in 1902 were unusually and commendably moderate, many of its advocates have in the past and do now run it into the most unscriptural, God-dishonoring, and man-ruining extremes.

7th. Because the phrase is highly offensive to the most of our people (Conditional Primitives) and needs everlasting explanation and qualification to the great majority of Primitive Baptists, who understand it to confound God and Satan, holiness and sin, and therefore it should be abandoned by those who love God and holiness and their brethren more than they love a phrase devised or defended by any man or any set of men. The noble self denying Apostle Paul says, "If meat make my brother to offend (or stumbles him or causes him to sin), I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). Paul was the most pointed writer on predestination in the Scriptures, and yet he never used the phrase – "the absolute predestination of all things," or "God's predestination of all things."

Predestination, like election, creation, redemption, regeneration, and resurrection, is a divine and infinite depth which no finite mind can

fathom. It is God's business, and not ours; and the more we discuss it and try to explore and explain it, the more mysterious it grows, and the more confused and divided and embittered against one another we become. It does not occupy one two-thousandth part of the Scriptures, and yet some of us seem disposed to make almost everything of it, and want to be talking and writing and arguing about it always. Moses, the wise leader and lawgiver of Israel, says, *"Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."* (Deut.xxix:29). And the most reverent children of God are content to be wise in and seek not to be wise above what is written, but have the great mysteries of Divine Revelation as the Holy Spirit has left them in the Inspired Scriptures, and remembering that love is the fulfilling of the law, and is far more important than eloquence or knowledge or even faith and hope, they long to love their holy and merciful Father in heaven with all the powers of their souls, and to love their brethren as they love themselves, and to love and forebear with them as they feel that they, in their own imperfections need to be borne and forborne with.

With this article I desire to close the discussion of the subject of predestination in The Gospel Messenger, because experience has demonstrated that such discussion is interminable, unprofitable, unwholesome, confusing, subverting and dividing. S.H.

Notice Phillips' unidentified interjection: "No scripture given for this view" Hassell says "the confession repeatedly declares it, just as the scripture". Confession: "Others being left to act in their sin to their (Rom. 9:22-23; Jude 4.) just condemnation." Also, of Divine providence, Ch.v: Par. 5 and 6: "...God often times leaves for a season his own children.." "...gives them (wicked and ungodly men) over (Psa. 81:11, 12; Isa. 6:9, 12: II Thess. 2:10-12) to their own lusts... whereby it comes to pass that they (Ex. 8:15-22; Isa.6:9,10; 1Pet. 2:7,8) harden themselves"....

A point that might be noticed here: a deletion from the Westminster Confession as adopted by the Baptists: Westminster ch.3:
"By the decree of God, for the manifestation of his Glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death" F. 1 Tim. 5:21; Mt. 25:41; G Rom.9:22,23: Eph.I:5, 6; Prov. 16:4.
Baptist: By the decree of God, for the manifestation of his glory, (1Tim. 5:21; Mt. 25:41) some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the (Eph. 1:5,6) praise of his glorious grace; others being left to act in their sin to their (Rom. 9: 22,23; just condemnation, to the praise of His glorious justice.
Westminster, par. 7, The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. Mt.11:25; Rom.9:17,18,21,22;2Tim.2:I9,20:Jude4:1Pet.2:8.

Baptists deleted much of par. 7 but take part of the par. and instead of "foreordained to everlasting death" uses "others being left to act in their sin, etc. They use Rom. 9 and Jude 4 in preterition, not foreordination. The 1Pet. 2:7,8 is used likewise in the Providence chapter. Note the scriptural references in the par. the Baptists deleted: Rom. 9, Jude 4, 1 Pet. 2:8. The Westminster took them under the Decrees of God -

the Baptists use 1 Pet.2:8 under the Providence of God, ch.5 : As for these wicked and ungodly men, whom God as a righteous judge, for former sin doth (Rom. 1:24,26,28; 11:7,8) blind and harden; for them he not only withholdeth his (Deut. 29; 4) grace, whereby they might have been enlightened in the understanding and wrought upon in their hearts; but sometimes also withdraweth (Mt.13: 12) the gifts which they had, and exposeth them to such (Deut. 2:30; 2 Kings 8:12,13) objects as their corruptions make occasion of sin; and withal (Psa. 81;11,12; 2 Thess. 2:10,11,12) gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they (Exod. 8:15,32; Isa. 6:9,10; 1Pet 2:7,8) harden themselves, even under those means which God uses for the softening of others.

In these statements, the Baptists followed Dort rather than the Westminster: Augustine, rather than Calvin. Therefore the prominent scriptures used for reprobation (Rom.9 "fitted for destruction" is fitted (themselves) (Middle voice) for destruction" (also Gill Beza, and Trott); 1 Pet. 2 "appointed to stumble, being disobedient," Robertson, Linski, Brown; Jude 4 "of which it was written afortime," are not used in the Baptist confession for reprobation but for preterition.

Notice Sykes on 1 Pet. "Peter believed in the appointment of all things, even in relation to the disobedience of wicked men and here asserted that these people were appointed to disobedience. Who can gainsay it but an infidel?" (p.18).

What these Hardshells are describing is a tyrant and his works of necessity. Westley, going in the opposent direction exclaimed, "Your God is my devil." The way of righteousness they have not known. (both parties). Sykes reasons: "If God didn't want Adam to sin, why didn't he make a perfect man who couldn't? If God didn't want a devil, why did he create a devil? If God didn't want wickedness, why did he create wickedness? If God could have prevented the fall, why didn't he do so? If God is going to bind Satan, why didn't he bind him long ago so we couldn't sin? If God didn't want Adam to sin, why did he command him not to (my word shall not return unto me void). Why did God create the evil tree, if he didn't want Adam to eat of it?" Remember (says the Hardshell) God puts every thought in every man's mind, and directs every man's steps. Yet "my doctrine of predestination is not causive"!

We've noticed over and over that God cannot sin, cannot will sin (London Conf. Gill, Collins) but that God permits, or suffers sin to be, and overrules it for righteousness cannot be denied; this God can only do. Augustine, quoted by Calvin, states: "In sin or in evil, there is nothing positive". Calvin: "I would rather assume another principle of argument, and say "These things which are vainly or unrighteously done by man are, righteously the works of God" (Calvin, The Eternal Predestination of God, P. 81) Note a comparison between Calvin and Gill (who followed Augustine) John 12: "Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart," etc. "Now, most certainly John does not here give us to understand that the Jews were prevented from believing by their sinfulness. For though this be quite true in one sense, yet the cause of their not believing must be traced to a far higher source. The secret and eternal purpose and council of God must be viewed as the original cause of their blindness and unbelief" (ibid, p.81). Gill: "He hath blinded their eyes, and hardened their heart, etc" "God or Christ blind or harden not by any positive act, but by leaving and giving men up to the blindness and hardness of their hearts, and denying them the grace which could only cure them, and which they are not obliged to give"(Comm.)

Calvin: Moses positively affirms that the hardening of Pharaoh's heart was the work of God. (ibid. p. 241).

Gill "...he first hardened his own heart against God, and all remonstrance's made unto him, it was but a righteous thing in God to give him up to the hardness of his heart, to deny him his grace, which only could soften it, and to leave him to the corruptions of his nature, and the temptations of Satan; and by leaving him to strong delusions, to believe the lying miracles of his magicians: This the Lord thought fit to arguing Moses with, lest he should be discouraged by his refusal to dismiss Israel," (Gill, comm.).

So the change of Calvin from Augustine is still correct to scripture, the way Calvin eventually explains it, but more harsh than necessary according to Augustine and Gill - but not at all like the tyrannical necesstarianism of the Hardshell. Toplady: "Thus also,to add no more, we find that there have been, and ever will be some, whose

eyes God blindeth, and whose hearts he hardeneth, i.e., whom God permits to continue blind and hardened.." (p.677, works).

#1 (OUOTE SHEDD - ROM. 9) [illegible]

"If hardness follows upon God's withholding his softening grace, it is not by any efficient and causative act of God, but from the natural hardness of man. When God hardens a man, he only leaves him to his stony heart. God infuseth not any sin into his creatures, but forbears to infuse his grace, and to restrain their lusts, which, upon the withdrawal of restraints, work impetuously. When a man that hath bridled in a high-mettled horse from running, hath given him the reins; or a huntsman takes off the string that held the dog, and lets him run after the hare, are they the efficient cause of the motion of the one, or the other? No, but the mettle and strength of the horse, and the natural inclination of the hound: both of which are left to their own motions, to pursue their own natural instincts." Charnocke, Holiness of God. "Five times it is said that God hardened Pharaoh's heart; three times that Pharaoh hardened his own heart. Pharaoh, then, was hardened differently by God, from what he was by himself. He hardened his own heart by wilfully resisting Moses, and despising God, and the judgments of God. God hardened his heart, by not converting his already hard heart into a heart of flesh." Pareus, in loco. "The perdition of sinners," says Calvin (Instit. III. xxiii. 8), "depends upon the divine predestination in such a manner that the cause and matter of it are found in themselves."

Shedd, Theology, vol, p.p. 443-448 #1

The supralapsarian quotes Rom. 9:11, in proof of his assertion that election and preterition are prior to the creation of man. "The children being not yet born, neither having done any good or evil," Jacob was chosen and Esau was left. This is an erroneous interpretation. Birth is not synonymous with creation Parents are not the creators of their children. Man exists before he is born into the world.[1] He exists in the womb; and he existed in Adam. Accordingly, in Rom. 9:10, 12, it is said that "when Rebecca had *conceived*, it was said to her, The elder shall serve the younger." The election and preterition related to the embryonic existence. Jacob and Esau had real being in their mother, according to Ps. 139:15, 16: "My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them." St. Paul (Gal. 1:15) says that he was "separated and called from his mother's womb." God says to Jeremiah (1:5), "Before thou camest out of the womb I sanctified thee." In saying

[1] Says Haeckel (Evolution of Man, II. 3), "the human embryo passes through the whole course of its development in the space of forty weeks. Each man is really older, by this period, than is usually assumed. When, for example, a child is said to be 9¼ years old, he is really 10 years old."

that they had not "done any good or evil" at the moment of their election and preterition, actual transgression after birth is meant. Original sin, or corruption of nature, characterized them both; otherwise, it would be absurd to speak of electing one of them to mercy, and leaving the other to justice. Absolute innocence can neither be elected nor rejected, saved or lost. Eph. 3:9, 10 is explained by the supralapsarian, to teach that creation is subsequent in the order to redemption. But the clause, "who created all things by Jesus Christ," is parenthetical, not the principal clause. The clause ἵνα γνωρισθῇ, etc., depends on εὐαγγελίσασθαι and φωτίσαι in ver. 8, 9. See Olshausen and Hodge, in loco.

5. The decree of preterition does not necessitate perdition, though it makes it certain. Because: (*a*) It has no effect at all, in the order of decrees, until after the free will of man has originated sin. The decree of preterition supposes the voluntary fall of man. It succeeds, in the order of nature, the decree to permit Adam's sin. Preterition, consequently, has to do only with a creature who is already guilty by his own act, and justly "condemned already," John 3:18. (*b*) It is a permissive not an efficient act on the part of God, that is exerted in preterition. In respect to regeneration, God decides to do nothing, in the case of a non-elect sinner. He leaves him severely alone. He permits him to have his already existing self-determination, his own voluntary inclination. This is not compulsion, but the farthest possible from it. Compulsion might with more color of reason be charged upon election, than upon preterition. For in this case, God works in the human will "to will."

The efficient and blameworthy cause of the perdition of the non-elect is not the decree of preterition, but the self-determined apostasy and sin of the non-elect. Mere permission is not causation. "Ubi nuda est permissio, ibi locum non habet causalitas." Quenstedt, II. ii. 2. The

non-elect is not condemned and lost because God did not elect him, but because he "sinned and came short of the glory of God," Rom. 3:23. "Well; because of unbelief, they were broken off," Rom. 11:20.

The sentence of the last day will not be founded upon God's negative act of not saving, but upon the sinner's positive act of sinning. Christ will not say to the impenitent, "Depart, because I did not save thee," but, "Depart, because thou hast sinned, and hast no sorrow for it." Should John Doe throw himself into the water and be drowned, while Richard Roe stood upon the bank and did nothing, the verdict would be that the act was suicide, not homicide: "Drowned, not because Richard Roe did not pull him out, but because John Doe threw himself in." It is true that Richard Roe, in this instance, would be guilty of a neglect of duty towards *God*, in not saving the life of John Doe, but he would not be guilty of the murder of John Doe. Richard Roe's non-performance of his duty towards God, would not transfer the guilt of John Doe's act of self-murder to him. Were God under an obligation to save the sinner, the decree of preterition would be unjustifiable. It would be a neglect of duty. But salvation is grace, not debt; and therefore the decision not to bestow it, is an act of justice without mercy. "On them that fell, severity," or exact justice, is inflicted. Rom. 11:22.

While, then, election is the efficient cause of salvation, preterition is not the efficient cause of perdition. If I hold up a stone in my hand, my holding it up is the efficient cause of its not falling; but if I let it go, my letting it go is not the efficient cause of its falling. The efficient cause, in this case, is the force of gravity. Non-prevention is inaction, and inaction is not causation. On the side of election, the efficient cause of salvation is the Holy Spirit in regeneration; but on the side of reprobation, the efficient cause of perdition is the self-determination of the human will. See South: Sermon on Deut. 29:4. Bunyan (Rep-

robation Asserted, XI.) lays down the following propositions: 1. Eternal reprobation makes no man a sinner. 2. The foreknowledge of God that the reprobate will perish, makes no man a sinner. 3. God's infallible determining upon the damnation of him that perisheth, makes no man a sinner. 4. God's patience and forbearance until the reprobate fits himself for eternal destruction, makes no man a sinner.

6. The decree of preterition makes perdition certain, because the bondage of the sinner's will to evil prevents self-recovery. There are but two agents who can be conceived of, as capable of converting the human will from sin to holiness: namely, the will itself, and God. If owing to its own action the human will is unable to incline itself to holiness, and God purposes not to incline it, everlasting sin follows, and this is everlasting perdition. The certainty of the perdition of the non-elect arises from his inability to recover himself from the consequences of his own free agency, and the decision of God to leave him "to eat of the fruit of his own way, and to be filled with his own devices," Prov. 1:31.

7. The reason for preterition, or not bestowing regenerating grace, is secret and unknown to man. It supposes sin, but not a greater degree of sin than in the elect. This is taught in Rom. 9:11: "The children not having done any good or evil, in order that the purpose of God might stand, not of works, it was said, Jacob have I loved, but Esau have I hated." Election also supposes sin, but not a less degree of sin than in the non-elect. Saul of Tarsus was a violent and bitter enemy of the gospel, but was "a chosen vessel." This is the sovereignty of God in election and preterition, taught in Rom. 9:18: "He hath mercy on whom he will have mercy, and whom he will he hardeneth." The meaning of "harden," here, is, "not to soften."[1]

[1] "Pharaoh was hardened, because God with his Spirit and grace hindered not his ungodly proceedings, but suffered him to go on and have his way. Why God did not hinder or restrain him we ought not to inquire." Luther Table Talk, 49, Ed. Bogue.

The meaning of "hate" in Rom. 9:11, is, "not to love." This text is equivalent to Luke 17:34: "The one shall be taken, the other shall be left." The word ἐμίσησα is employed Hebraistically, not classically. It does not denote the positive emotion of hatred against sin, because it is expressly said that in election and preterition reference is not had to holiness and sin. A man is not elected because he is holy, or omitted because he is sinful. "Hatred," here, denotes the withholding of regenerating mercy. It is the same Hebraistic use of the word "hate" with that of Christ, in Luke 14:26 compared with Matt. 10:37. To "hate" father and mother is the same as to "love less," in comparison. Compare also the Hebraistic use of "hide," to denote, "not to reveal," in Matt. 12:25. The popular signification of "reprobate" denotes an uncommonly wicked person. In this, it differs from the scriptural and theological signification, which denotes mere non-election, with no reference to degrees of sin. A similar Hebrew idiom is seen in Ps. 141:4: "Incline not my heart to any evil thing." The negative permission to incline himself, the Psalmist calls a positive inclining by God. He asks God to keep him from his own inclination to evil. This idiom is found in the Turkish language. To "let fall," and "to cause to fall," are the same word. "I missed my steamer," in Turkish, is, literally, "I caused my steamer to run away." In the Oriental languages, the imperative form often expresses permission, instead of command. Herrick: Bib. Sacra, Oct. 1885.

Again, preterition, while supposing existing sin and unbelief, does not rest upon foreseen *perseverance* in sin and unbelief. God did not omit Esau in the bestowment of regenerating grace, because he foreknew that he would continue to do wrong in the future. He was passed by, "not having done any evil:" that is, without reference either to past or future transgressions. A reference to these, would have been a reason for passing by Jacob, as well as Esau. Perseverance in sin is the consequence of preterition, not the cause of it. God decides not to overcome the sinner's resistance and obstinacy, and the result is, that he persists in his wilful course. Hence, future perseverance in sin is not the reason why God does not bestow regenerating grace upon the non-elect.

8. The final end of both election and reprobation is the Divine glory, in the manifestation of certain attributes. It is no more true that God creates any "merely to damn them," than that he creates them merely to save them. The ultimate end of all of God's acts is in himself. Rom. 11:36, "For of him, and through him, and to him are all things." When God elects and saves a sinner, the attribute of mercy is glorified. When he leaves a sinner in sin and punishes him, the attribute of justice is glorified. Neither salvation nor damnation are ultimate ends, but means to an ultimate end: namely, the manifested glory of the triune God. To exhibit justice is honorable to God, as well as to exhibit mercy. "The ministration of death was glorious. The ministration of condemnation is glory," 2 Cor. 3:7, 9.

Another example (of the Hardshell) is the deceiving of Ahab, 1st Kings 22. (P.229) Both Sykes and Phillips greatly rejoice in the Lord's positively deceiving Ahab.

Phillips: "May no reader overlook this discussion between this spirit and the Lord, nor ignore what the Lord told him to do." A conniving discussion between Satan and the Lord? Fabulous! Gill shows this is only a "visionary narrative" given by Micaiah - certainly not actual. And Micaiah did not lie, Mr. Phillips, he mocked, as did Elijah on Carmel.

Sykes: "I cannot tell how it was that God sent a lying spirit into the mouth of Ahab's Prophets and caused them to speak lies, and He Himself not be responsible for their lies, yet it is true" (p.117). (that would be difficult Mr. Sykes)

Gill: He (Micaiah) answered not in the name of the Lord, saying, thus saith the Lord, nor did he speak his own sense and in his own words, not seriously, but by way of derision: he took of the words of the (false) prophets and bantered them; it is as if he should say, the prophets bid you go, and tell you that you should prosper... but he delivered the above words with such gestures; and such a tone, and with a contemptuous smile in his countenance, which showed that he spoke not seriously, but sarcastically; and this the King plainly discovered, as appears by what follows. (v.18). Micaiah made it clear and plain what the Lord had said, "and what the other prophets had said was owing to a lying spirit in them which the Lord suffered for his ruin; all which are represented as in a vision, in which things he brought down to the capacities of men, and not as really transacted (V.19)". "now therefore behold the Lord hath put a lying spirit in the mouths of all these thy prophets, etc. That is suffered the lying spirit to suggest a lie to them, and send them strong delusions to believe that lie, whose minds were disposed at any rate to flatter Ahab, to whom they told it; which was the way designed to bring him to the ruin appointed for him: and the Lord hath spoken evil concerning thee; he had decreed it in himself, declared it

by Micaiah his prophet, and suffered all these steps to be taken by Satan and the false prophets, to bring him to it" (v.23, Gill, Comm.).

Phillips: "God cannot be the "author of sin", simply because If He commands anyone to commit an act forbidden by His published law, that act is not now forbidden to him, and hence cannot be a "sin." The second command negates the antecedent command, and thus is to be obeyed. God can do this because He is the only lawgiver. An illustration is at hand: According to the law, a priest or Levite is commanded to "take a wife in her virginity. A widow or a divorced woman, or profane, or a harlot, these shall he not take; but he shall take a virginof his own people to wife" (Lev.21:13,14). Yet, God commanded Hosea, "Go take unto thee a wife of whoredoms and children of Whoredoms For the Land hath committed great whoredoms, departing the Lord. So he went and took Gomer the daughter of Diblam; which conceived, and bare him a son" (Hosea I:2,3). No matter how one wishes to approach that text, yet, was it a sin for Hosea to take a wife of whoredoms (Plural) as commanded by God? Would it not have been a sin if he had not obeyed the Lord? The point being made is that God is the lawgiver, and as such, his law does not bind him. Therefore, God cannot be the author of anyone's Sin, plain and simply put, for that is impossible for a lawgiver to do." (p. 179).

Satan only tempted Eve to sin; God commanded Hosea to sin! Now it's clear with this brilliant interpretation how Adam could obey the Lord's decree by disobeying the Lord's command! This man is a pure Gnostic. But before we exalt him too much, lets notice Gill: "... though forbidden a high-priest, was not forbid to a prophet" (Comm.). Also Keil -Delitzsch.

But this "Illustration" is not to be taken in a literal sense: "...this seems not likely since it would not only look like countenancing whoredom, which is contrary to the holy law of God, but must be very dishonorable to the prophet and render him contemptible to the people; and besides, would not answer the end proposed, to reprove the spiritual adultery or idolatry of Israel, but rather serve to confirm in it; for

how should that appear criminal and abominable to them, which was commanded the prophet by the Lord? Others think that the woman he is bid to marry, though before marriage a harlot, was afterwards reformed; but this is directly contrary to Ch. 3: 1, and, besides, the children born of her, whether reformed or not, yet in lawful wedlock could not be called children of whoredom; nor would the above end be answered by it, since such a person would be no fit representative of Israel, committing spiritual adultery or idolatry, and continuing in it; and moreover, whether this or the former was the case, the prophecy must be many years delivering; it must be near a year before the first child was born, and the same space must be between the birth of each; so that here must be a long and frequent interruption of the prophecy, which does not seem likely; nor is it probable that he took his own wife, which is the opinion of others, and gave her the character of a whore, and his children with her, and called them children of whoredom, in order to represent and reprove the idolatry of Israel: What Maimonides, and the Jewish writers in general, give into, is more agreeable, that this was all done in a vision of prophecy; that it so seemed to the prophet in vision to be really done, and so he related it to the people.... (But) it seems best therefore to understand the whole as a parable, and that the prophet in a paradoxical way is bid to represent the treachery, unfaithfulness, and spiritual adultery of the people of Israel. Under the feigned name of an unchaste woman, and of children begotten in fornication....see Jer. 3:1,6,9; Ezek. 16:17,26,28,29; This shows the parable, and shows the reason of using the following symbols and emblems." (Gill, Comm.).

Keil-Delitzsch, give the literal argument, then disproves it even by the grammar: "Love again thy wife, who is still loved by her husband, although she has committed adultery." But it is quite as evident that this thought cannot be contained in the words of this text as that out of two co-ordinate participles it is impossible that the one should have the force of the future or present, and the other of the pluperfect. Nevertheless, Kurtz has undertaken to prove the possibility of the impossible.... If, then, in accordance with the text, we must understand the divine commands in Ch. 1 and 3, as relating to two successive marriages on the part of the prophet with unchaste women, every probability is swept away that the command of God and its

execution by the prophet fall within the sphere of external reality.... And the divine command itself to contract this second marriage, if it was intended to be actually consummated, would be quite irreconcilable with the holiness of God... Since God, as the Holy one cannot possibly sanction adultery.... The instruction given to the prophet to set forth a sin in a symbolical form, for the purpose of impressing upon the hearts of the people its abominable character, and the punishment it deserved, is not at variance with the holiness of God; whereas the command to commit a sin would be. God as the holy one cannot abolish the laws of morality, or command anything actually immoral, without contradicting Himself, or denying His own nature" (Comm.).

Notice both these comm.. used other scriptures (Gill: Jer., Exek.; Keil - Delitzsch, Jer., Zech.) to illustrate their points; but then they understood their illustrations; whereas Phillips doesn't understand his illustration in order to prove an unscriptural point; that being, "God cannot sin because He is not under law." God is a law unto Himself; Holiness is His chief attribute, His law is a transcript of his nature. The Lord cannot deny his own nature - everyone knows this but the Hardshell.

"He is the rock, His word is perfect: for all His ways are judgment: A God of truth and without iniquity, just and right is He" Deut. 32:4. "For be it from God, that He should do wickedness; and from the Almighty, the He should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways" Job. 34:10,11. Thou renderest to every man according to his work Ps. 62:12. "Righteous art thou, O Lord, and upright are thy judgments" Ps.119: 37. "I am the Lord which exercise loving kindness, judgment, and righteousness in the earth. Jer. 9:24. And if you call on the Father, who without respect of persons judgest according to every mans work, pass the time of your sojourning here in fear" 1st Pet. 1:17. The vindication of the righteousness and holiness of God, and of that just law which is the very expression of His being, is certainly the primary purpose of the punishment of sin". (Berkhof, Theology, p.251).

The Lord does not lie nor repent, Num. 23:19; 1st Sam.15: 29; Heb.6: 18; Tit.1: 2; "Can't be tempted with evil, no variableness, neither shadow of turning,

Jas.1: 13,17.

Gill: Holiness is the parity and rectitude of His nature; whose nature is so pure, as to be without spot or stain, or anything like it; He is light and purity itself, and in Him is no darkness or impurity at all; as "he is of purer eyes than to behold iniquity," so he is purer heart and mind then to have one sinful thought in it; His thoughts are not as ours; he is the pattern of purity and holiness, and to be copied after; men should be holy, as and because He is holy; it is one of the immutable perfections of God, in which he is to be followed; though it cannot be attained to, as it is in him, Lev.11:44, 45, and 19:2; 1stPet. 1:15,16 Holiness is an essential attribute of God; it is his nature and essence; he is holiness itself (Divinity, p.103). The law is holy, and the commandment holy, just and good (Rom.7) "it comes from an holy God, from whom nothing unholy can proceed; for holiness is his nature; and he is holy in all his works; and the law is a transcript of his holy will (ibid, p.370). "He can't go contrary to his nature, and perfections, and would be a denying of himself, which is not possible" 2Tim. 2:13. Again: "He can do nothing that is contrary to his attributes; he neither will nor can do it; for that would be contrary to his holiness and righteousness, See Job 34:10-12 and 34:23 (ibid, p.55).

So Phillip's solution of the problem of sin (and that only the Hardshells can solve); that "God is not under the law and "can do whatever he pleases", then uses an illustration that "proves" God broke His law to cause a man to sin, and all the while saying "God is not the author of sin" is inexcusably wicked, blasphemous, and demonic.

Another "proof", all through Sykes' and Phillips writings, that implies God is the author of sin is this statement: "God could have stopped Adam from sinning, <u>but He didn't,</u> therefore God must have wanted Adam to sin and fall," Yes, even against God's command! What is sin for a man to do, isn't sin for God to do, since man is under law and God isn't! <u>This is descriptive of a</u> tyrant: An absolute ruler unrestrained by law or constitution, a usurper of Sovereignty - Webster.

Necessitarianism: The theory that results follow by invariable sequence from causes. Webster.

Another lie of these Hardshells - they claim to be Supralapsarians. Berchof states

that "supralapsarians abhor the idea of a tyrannical God "(Theology, p.119). "Our standards," says Dr. Thornwall, the late able professor of systematic theology, "afford no sort of shelter to the Hopkinsian error, that the decree of reprobation consists in God's determining to fit a certain number of mankind for eternal damnation, and that the divine agency is as positively employed in man's bad volitions and actions as in their good" (Coll. writings, vol.2, p.143). Hardshells: Every thought, every word, every step, of every man is predestinated by God. They don't use the word "permit" or "suffer". They don't believe in any free will but God`s. Morris: "I do not believe the scriptures teach that Adam had, or any human being has, or ever did have, a free will, either before or after the fall" (Remnant, p.8, vol. 18, no.4). Phillips: "free will and free moral agency, a name that does not exist, nor can it exist" p.453. "notice carefully that we have not admitted that God gave Adam a freedom of will" p.462. Notice Gill: (Adam made in the image and likeness of God), "This image also lies in the freedom of the will, and the power of it. As God is a free agent, so is man; and as the freedom of the divine will does not lie in an indifference and indetermination to good and evil, but is only to that which is good; so was the will of man in his state of integrity; as likewise the will of the good angels and glorified saints, And man had a power to obey the will of God, and do his commands; and as he had not only a positive law given him to abstain from the forbidden fruit, as a trial of his obedience; so he had the moral law written on his heart, as the rule of his obedience, and had power and ability to keep it...(Divinity, p.277). And as Girardeau points out: "If God shut up man to sin, it was the same as causing him to sin. But if anything is certain it is that God is not the efficient cause of sin. If he were, as he cannot do wrong, sin would cease to be sin and become holiness, and the distinction between right and wrong would be completely wiped out."

"The maxim, "what is last in execution is first in intention," which the Supralapsarian urges in favor of his scheme, cannot be proven to hold of the plan by which God develops his purposes, that plan does not appear to involve a subordinated, but a coordinated series that is, one in which the parts are related as conditions to each other, but not as means to ends. Creation, the fall, redemption, are coordinate parts of God's great plan, each having its own peculiar significance,

resulting from its own peculiar perfections. But the supralapsarian makes, at least logically, if not confessedly makes, each element in the general scheme a means to the attainment of the succeeding feature, and the whole a concatenated series of means to the accomplishment of the ultimate end. Creation is in order to the Fall, the fall in order to salvation or damnation, and they in order to the grace and justice. Upon this theory it is not conceivable that the fall should not have happened. It was necessary, in order that men might glorify grace in their salvation and justice in their damnation. The covenant of works with a probation possible to have been fulfilled, and glorious rewards possible to have been secured, becomes unintelligible. It is not conceivable how the theory can be adjudged to the genius of the Calvinistic theology" (Calvinism, and Evangelical Arminianism, Girardeau, 42,43).

And while Girardeau shows that Calvinism has always been sublapsarian in their standards; that the supralapsarian has never progressed beyond a few private opinions, and at that "just a point of logic" (Twisse); it is a point of Doctrine to the Hardshell, which as they claim to be Hyper-Calvinists with their Tyrannical god and necessitarian hereseys - is cultism, not Christianity: And while they boast of being Hyper- Calvinists, they are hyper-Supras also. It was mentioned earlier that Trott would reject the modern Hardshell heresies. Trott:

"I think I am willing to go as far as others in acknowledging the absolute sovereignty of God as consisting with His Holy, self existing and independent Being; but when this sovereignty is extended to God's denying Himself or any of His holy attributes, which would be the case by making Him the author of sin or the direct cause of any of his creatures being accursed, I cannot admit of its correction. God's predestinating sin to come into the world, or the human family being made sinners by Adam's voluntary transgression, and His predestination to leave part of Adam's posterity to go on in sin, and thereby entail upon themselves the the curse of the law, whilst He predestinated others to salvation by Christ Jesus, and are very different from the idea that sin directly emanated from God, that pure fountain of love, or that He produced a class of beings for the express purpose of showing upon them the power of His wrath." (Select Works, p.425).

And while Beebe praises Trott`s articles on Predestination (vol. 1 p.108, editorials),

he lays the seed of necessatarianism; both Sykes and Phillips quote freely (or plagiarize) from Beebe's writings, but not from Trott. Some statements of Beebe are orthodox.

Beebe: "...when He endured with long - suffering or allows them to fill up the cup or allotted measure of their iniquities.." "That the purpose and predestination of all things do not exculpate men from blame, nor involve the supreme Jehovah as the author of sin.."Satan himself, if he could speak truth, would tell us that he could not drown a swine without the permission of God." "...in the extent of God's government, in perfect harmony with the responsibility of man for his conduct." "Men and devils act voluntary in sin.." (Phillips does not like "permission," "responsibility," "free will of Adam".)

But on the other hand, "Had the likeness in which Adam was created consisted as some (like Gill, and the second London D.G.) have supposed, in righteousness and true holiness, he would have been spiritual and consequently immutable; and therefore could not have fallen" (But how could he have stood, Mr. Beebe?). (Editorials, vol.1,p.603). Trott also in 'works' p. 427. "No spiritual life to lose in Adam."(But what died, Mr. Trott?) "God be thanked that we were the servants of sin..." (vol.2,p.156).His inconsistencies destroy his orthodoxy. Notice an orthodox statement: QUOTE DOUTY #1and Garardeau

Douty, Union with Christ, p.p. 8

Not by His love, but by His holiness, does God swear : 'Once have I sworn by My holiness; I will not lie unto David' (Ps. 89 :35; *cf.* Amos 4 :2). On the text just quoted, Stephen Charnock (1628–1680) says : 'He lays here His holiness to pledge for the assurance of His promise, as the attributes most dear to Him, most valued by Him, as though no other could give an assurance parallel to it ... he that swears, swears by a greater than himself; God having no greater than Himself, swears by Himself; and swearing here by His holiness, seems to equal that single one to all His other attributes, as if He were more concerned in the honor of it than of all the rest. It is as if He should have said, "Since I have not a more excellent perfection to swear by than that of My holiness, I lay this to pawn for your security, and bind Myself by that which I will never part with, were it possible for Me to be stripped of all the rest." It is a tacit imprecation of Himself, "If I lie unto David, let Me never be counted holy, or thought righteous enough to be trusted by angels or men." This attribute He makes most of.'[5]

Accordingly man, made in God's image, was made holy. He was totally separate from evil, and being 100% pure, he willed to be so. His moral nature was not in a state of neutrality, but possessed a definite bias toward right, as surely as fallen man's moral nature is not in a state of neutrality, but possesses a definite bias toward evil.

It was this quality of holiness in the first man that insured the proper exercise of his faculties—intellect, emotion and will—and that in regard to things natural, as well as to things spiritual. It enabled him to investigate the universe around him, to love the creatures he found there, and to use prudence in the course he pursued in it; as well as to understand divine truth, to love his Creator supremely, and to choose that which was right, because it was so. Thus it constantly gave a serious and sacred aspect to the whole of his existence.

The moral image of God in man was his spiritual life. Just as his soul was the quickening principle in his life physical, so his holiness was the quickening principle in his life spiritual. Should his soul be separated from his body, he would be dead physically; should it be separated from his holiness, he would be dead spiritually.

Girardeau, Calvinism and Evangelical Arminianism, p.p. 410-412

(4) The remaining question is, whether the decree of reprobation is inconsistent with the free moral agency of the non-elect sinner.

(1.) That ground can only be taken upon the supposition, that as God in consequence of election irresistibly produces the holiness of the elect, so in consequence of reprobation he irresistibly produces the sins of the reprobate. This position has already been abundantly refuted. God is not the author of sin; nor does the Calvinistic doctrine affirm that he is. On the contrary it solemnly maintains that he is not; and teaches, that, in the first instance, man had ample ability to refrain from sinning, and that he sinned by a free and avoidable election of his own will. The objection under consideration represents the Calvinist as holding that man sinned at first and sins now because he was reprobated. This is an utter mistake.

He holds that every man who is reprobated was reprobated because he sinned. It is palpably clear, therefore, that, as reprobation had nothing to do in bringing about sin in the first instance, in that instance it was simply impossible that it could have been inconsistent with the free moral agency of man. The objection amounts to this absurdity: man freely sinned and was therefore reprobated; consequently, reprobation so obstructed the free-agency of man that he could not avoid sinning!

(2.) The decree of reprobation infuses no sinful principle or disposition into men now. Their inability to obey God, and their positive inclination to disobey him, are the results of their own free and unnecessitated choice, in the first instance, and their indisposition to avail themselves of the offer of salvation, and to put forth efforts to secure holiness, is what they now spontaneously elect. They do not desire holiness, and God is under no obligation to change their wills by his grace. If it be said, that they cannot choose holiness and salvation because they are reprobated, it is sufficient to reply, first, that they are reprobated because they did not choose holiness, and do not choose it now, but chose sin, and choose it now; and, secondly, that they cannot choose holiness because they will not, and reprobation precisely coincides with their own wills. To say that they do not will to be damned, is only to say that they are not willing to experience the retributive results of their own self-elected conduct. Of course, they are not. No criminal is willing to be hanged. But if he was willing to commit the crime for which he is hanged, his hanging is of his own getting. The sentence of the judge is not inconsistent with his free-agency when he perpetrated the deed. God gives no man the will to sin, but he justly inflicts the doom of self-elected sin. Nor can his sentence of reprobation be, in any sense, regarded as the cause of that doom. It inflicts what the sinner has freely chosen. In fine, reprobation is no further inconsistent with the sinner's seeking salvation than is his own will. He does not wish to be holy, and reprobation keeps him where he desires to be. Reprobation did not cause sin; it justly punishes it.

Facts regarding Zanchy's 'Absolute Predestination: Zanchius and his translator and editor Toplady were sublapsarians, pp. 689,739. They both used the word suffer, or permit in relation to God's will. "Permission" solves the whole difficulty", p.815. They both used the term Absolute in regard to predestination, and Toplady used the word 'necessity' but in the sublapsarian view. Both held "The divine will is very properly distinguished into secret and revealed" (p.676). They believed the free agency of man, both before the fall and after PP.675,679,786. Not as the Arminian, not as denied by the Hardshell, but in the Calvinistic. Hodge points out the real issue between Luther and Erasmus wasn't "free will", but ability. (Hodge Theology. Vol.2, p.129). They did not believe that God works all things in all men, even the wickedness in the wicked, p. 752. "The Purpose of God does not seem to differ at all from predestination, that being as well as this, an eternal free, and unchangeable act of His will. Besides the word purpose, when predicated of God in the New Testament, always denotes his desire of saving his elect, and that only; Rom. 8:28, and 11:11. Eph. 1:11, and 3:11. iiTim 1:9. As does the term predestination, which, throughout the whole New Testament, never signifies the appointment of the non-elect to wrath, but singly and solely, the foreappointment of the elect to grace and glory; Though in common theological writings predestination is spoken of as extending to whatsoever God does, both in the way of permission and efficiency, as in the utmost sense of the term it does. It is worthy of the reader's notice that the original word, proetheto, which we render purpose, signifies not only as appointment, but a fore-appointment, and such a fore-appointment as is efficacious and cannot be obstructed, but shall most assuredly issue in a full accomplishment, which gave occasion to the following judicious remark of the late learned writer: "Purpose, is often used by Paul in connection with election (Rom.8: 28: 9:11; Eph. 1:II), to indicate that this plan of God's is not some empty and ineffective desire, but a constant, fixed and unchangeable purpose. This word denotes the highest degree of efficacy, as the ancient grammarians point out, and is expressly declared by Paul..."the purpose of him who accomplishes all things effectively according to his goodpleasure"(Eph 1:11)" (Turritine, trans.byBeardslee,p.359(Toplady'sWorks,p.688)

ZANCHY QUOTE; [redacted]

Toplady and Zanchius, Absolute Predestination, p. 689

VII. We come now to consider the meaning of the word predestination, and how it is taken in Scripture. The verb predestinate is of Latin original, and signifies, in that tongue, to deliberate beforehand with one's self how one shall act, and, in consequence of such deliberation, to constitute, fore-ordain, and pre-determine where, when, how, and by whom, any thing shall be done, and to what end it shall be done. So the Greek verb, προορίζω, which exactly answers to the English word predestinate, and is rendered by it, signifies to resolve beforehand within one's self what to do; and, before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end. The Hebrew verb, habhdel, has likewise much the same signification.

Now none but wise men are capable (especially in matters of great importance) of rightly determining what to do, and how to accomplish a proper end, by just, suitable, and effectual means; and if this is confessedly a very material part of true wisdom, who so fit to dispose of men, and assign each individual his sphere of action in this world, and his place in the world to come, as the all-wise God? And yet, alas! how many are there who cavil at those eternal decrees which, were we capable of fully and clearly understanding them, would appear to be as just as they are sovereign, and as wise as they are incomprehensible! Divine pre-ordination has for its objects all things that are created; no creature, whether rational or irrational, animate or inanimate, is exempted from its influence. All beings whatever, from the highest angel to the meanest reptile, and from the meanest reptile to the minutest atom, are the objects of God's eternal decrees and particular providence. However, the ancient fathers only make use of the word predestination as it refers to angels or men, whether good or evil; and it is used by the apostle Paul in a more limited sense still, so as by it to mean only that branch of it which respects God's election and designation of his people to eternal life. Rom. viii. 30. Eoh. i. 11.

But that we may more justly apprehend the import of this word, and the ideas intended to be conveyed by it, it may be proper to observe that the term predestination, theologically taken, admits of a fourfold definition: and may be considered as, (1.) "That eternal, most wise, and immutable decree of God, whereby he did, from before all time, determine and ordain to create, dispose of, and direct to some particular end, every person and thing to which he has given, or is yet to give, being; and to make the whole creation subservient to, and declarative of, his own glory." Of this decree, actual providence is the execution. (2.) Predestination may be considered as relating generally to mankind, and them only: and, in this view, we define it to be "The everlasting, sovereign and invariable purpose of God, whereby he did determine within himself to create Adam in his own image and likeness, and then to permit his fall; and to suffer him thereby to plunge himself and his whole posterity (inasmuch as they all sinned in him, not only virtually, but also federally and representatively) "into the dreadful abyss of sin, misery, and death." (3.) Consider predestination as relating to the elect only, and it is "that eternal, unconditional, particular, and irreversible act of the divine will, whereby, in matchless love and adorable sovereignty, God determined within himself to deliver a certain number of Adam's degenerate (p) offspring out of that sinful and miserable estate into which, by his primitive transgression, they were to fall; and in which sad condition they were equally involved with those who were not chosen: but being pitched upon, and singled out, by God the Father, to be vessels of grace and salvation (not for any thing in them that could recommend them to his favour, or entitle them to his notice, but merely because he would shew himself gracious to them), they were, in time, actually redeemed by Christ; are effectually called by his Spirit, justified, adopted, sanctified and preserved safe to his heavenly kingdom. The supreme end of this decree is the manifestation of his own infinitely glorious and amiably tremendous perfections: the inferior, or subordinate, end is the happiness and salvation of them who are thus freely elected. (4.) Predestination, as it regards the reprobate is, "That eternal, most holy, sovereign, and immutable act of God's will, whereby he hath determined to leave some men to perish in their sins, and to be justly punished for them."

(p) When we say that the decree of predestination to life and death respects man as fallen, we do not mean that the fall was actually antecedent to that decree; for the decree is truly and properly eternal, as all God's immanent acts undoubtedly are, whereas the fall took place in time. What we intend, then, is only this, *viz.*, that God (for reasons, without doubt, worthy of himself, and of which we are, by no means, in this life competent judges) having, from everlasting, peremptorily ordained to suffer the fall of Adam, did likewise from everlasting consider the human race as fallen; and out of the whole mass of mankind, thus viewed and foreknown as impure and obnoxious to condemnation, vouchsafed to select some particular persons (who collectively make up a very great, though precisely determinate, number) in and on whom he would make known the ineffable riches of his mercy.

'Absolute' verses 'permission'

Although the Hardshells claim agreement with the Second London Confession; claim agreement with Zanchius and Toplady: claim to be supralapsarians; are they correct in these claims?

Poole, 1st editor of the Remnant, wrote: "Respess has always been considered a leader of that period with the Limited camp; thus the things he says carries especially vital force in the question. "Learning that two Primitive Baptist Churches in Texas had withdrawn their fellowship for the doctrine of the absolute predestination of all things, Elder Respess writes: "This is the first time we have ever heard of this question being made a test of church fellowship, and we are sorry to hear it, because we believe it to be more a difference about words than in Spirit. It has been believed by many eminent saints amongst almost all the Baptists for probably centuries - we know it has ever since our remembrance. We have never ourselves professed to understand it; we couldn't understand it. We have always believed about it as Rowe does (that is, God decreed to permit sin), but it has never affected our love and esteem for those precious brethren who do believe it (that is, the absolute predestination of all things), because we are unable to say they are wrong about it (Hassells History, p.653,") quoted from Remnant, vol.5, no.4)

Beebe didn't like the word 'Permit' and the Absoluters of his day didn't either as the above case shows. Trott, as noticed before, used the word 'permit' all through his writing on Predestination (and praised by Beebe); modern day Absoluters (Morris, Phillips) don't use 'permit: And obligingly some earlier Calvinists made a difference in Absolute and Permit:

"One proof that Calvinism does not differ from Augustianism on the subject of the origin of sin under the divine - decree, is the fact that the Dort Canons, which are a very strict statement of Calvinism, reject supralapsarianism, and assert infralapsarionism. This means that the relation of God to the origin of sin is not efficacious, but permissive; which was Augustine's view" (Shedd, Theology, vol. 1,p.408)."It (Westminster Confession) teaches really no more on predestination than the great Catholic Augustine had taught in the fourth century, as well as the archbishops of Canterbury - Anselm in the eleventh, and Bradwardine in the

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fourteenth century. It gives however, a clearer logical shape and greater prominence to the doctrine in the system by placing it among the first articles. It puts the fall with its sinful consequences only under a permissive (as distinct from a causal or effective) decree, and emphatically exempts God from all authorship of sin" (Shaff, Creeds of Christiandom, vol. 1, p.769).

"What is meant by one of the terms of the contrast (between the free agency of man D.G.)and the sovereignty of God? It may be conceived as that aspect of the divine will, which is expressed in both his efficient and permissive decrees. Accordingly it may be apprehended as in some instances absolutely pre-determined events, and as in others bounding, ordering, and governing events which are not absolutely predestinated but permitted to occur. Or again, the sovereignty of God may be conceived as that aspect of his will which is expressed alone in efficient decree, and as therefore absolutely pre-determining events. Now it is evident that the question of reconciling the free-agency of man with that sort of divine sovereignty which operates in connection with permissive decree is a very different one from the question of reconciling the free-agency of man with that kind of sovereignty which operates in connection with efficient decree and absolute predestination. This distinction cannot be disregarded, if we would get a clear apprehension of the state of the question"(Girardeau, Calvinism and Evangelical Arminionism, p.p.396-397).

These examples only show more distinctly that distinction in God's will of which the scriptures affirm, effective and permissive. But we might also point out what Berkhof stated: "Supralapsarians (with few exceptions are willing to admit that the decree relative to sin is permissive, but hasten to add that it nevertheless makes the entrance of sin into the world a certainty" (Berkof, Theology, p.119). Also Shedd, "If God has decreed men's actions to be free actions, and as free action, then it is impossible that they should be necessitated actions. His decree makes the thing certain in this case, as well as in the other. The question how God does this, cannot be answered by man, because the mode of the Divine agency is a mystery to him. The notion of a decree is not contradictory to that of free agency, unless decree is defined as compulsion. And it be assumed that God executes all his decrees by

physical means and methods. No one can demonstrate that it is beyond the power of God to make a voluntary act of man an absolute certain event. If he could he would disprove the Divine omnipotence" (Shedd, Theology, p.404).

"Calvinism, and the importance of its being stated and expounded with clearness and fullness that would render misapprehension impossible, it has been shown that the causal efficiency of God did not so operate upon the will of man as to determine it to the commission of the first sin and thus to necessitate the fall. Man sinned by a free - that is, not merely spontaneous, but an avoidable, decision of his own will. For this even Twisse, the great supralapsarian, explicitly contends." (Girardeau, p.395)

Gill also, who expounds in his commentary (Rom.9) the supralapsarian view, but in his Divinity thinks that "Both (supra. and sub.) can be taken in"p.185), which he does in the Sub. View of the immanant decree of justification; and everywhere makes, the distinction in the <u>one</u> mind of God of efficacious and permissive decrees.

The Hardshell's aren't Hyper-Calvin on this point, at one time in his writings. Calvin spoke against 'permission', but later in the same book (Coles Calvinism) used 'permission' many times – That, the former, is the Calvin Richard Watson is protesting:

Watson, Turritine, Calvin

WATSON

Calvin has at large opened his sentiments on election, in the third book of his Institutes. (The following quotations are made from Allen's translation. London, 1823.) "Predestination we call the eternal decree of God; by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being *created for one or other of these ends*, we say, he is predestinated, either to life, or to death." After having spoken of the election of the race of Abraham, and then of particular branches of that race, he proceeds, "Though it is sufficiently clear that God, in his secret counsel, freely chooses whom he will, and rejects others, his gratuitous election is but half displayed till we come to particular individuals, to whom God not only offers salvation, but *assigns* it in such a manner, that the certainty of the effect is liable to no suspense or doubt." He sums up the chapter, in which he thus generally states the doctrine, in these words: (chap. 21, book iii:) "In conformity, therefore, to the clear doctrine of the Scripture, we assert, that by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the

gate of life is closed by a just and irreprehensible, but *incomprehensible* judgment. In the elect, we consider calling as an evidence of election; and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals his elect by vocation and justification, so by *excluding* the reprobate from the knowledge of his name, and sanctification of his Spirit, he affords another indication of the judgment that awaits them."

In the commencement of the following chapter (book iii, chap. 22,) he thus rejects the notion that predestination is to be understood as resulting from God's foreknowledge of what would be the conduct of either the elect or the reprobate. "It is a notion commonly entertained, that GOD, foreseeing what would be the respective merits of every individual, makes a correspondent distinction between different persons; that he adopts as his children such as he foreknows will be deserving of his grace; and devotes to the damnation of death others, whose dispositions he sees will be inclined to wickedness and impiety. Thus they not only obscure election by covering it with the veil of foreknowledge, but pretend that it originates in another cause." Consistently with this, he a little farther on asserts, that election does not flow from holiness; but holiness from election. "For when it is said, that the faithful are elected that they should be holy, it is fully implied, that the holiness they were in future to possess, had its origin in election." He proceeds to quote the example of Jacob and Esau, as loved and hated before they had done good or evil, to show that the only reason of election and reprobation is to be placed in God's "secret counsel." He will not allow the future wickedness of the reprobate to have been considered in the decree of their rejection, any more than the righteousness of the elect as influencing their better fate. "God hath mercy on whom he will have mercy; and whom he will he hardeneth. You see how he (the apostle) attributes *both* to the *mere will* of GOD. If, therefore, we can assign no reason why he grants mercy to his people, but because such is his pleasure, neither shall we find any other cause but *his will* for the reprobation of others. For when God is said to harden, or show mercy to whom he pleases, men are taught by this declaration, to seek *no cause beside his will.*" (Book iii, chap. 22.)—"Many, indeed, as if they wished to avert odium from GOD, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd; because election itself could not exist without being opposed to reprobation:—whom God *passes by, he therefore reprobates;* and *from no other cause* than his determination to exclude them from the inheritance which he predestines for his children." (Book iii, chap. 23.) *In the sub. view this is correct*

This is the scheme of predestination as exhibited by Calvin; and it is remarkable, that the answers which he is compelled to give to objections did not unfold to this great and acute man its utter contrariety to the testimony of God, and to all established notions of equity among men. To the objection taken from justice, he replies, "They (the objectors) inquire by what right the Lord is angry with his creatures who had not provoked him by any previous offence; for that to devote to destruction whom he pleases, is more like the caprice of a tyrant, than the lawful sentence of a judge. If such thoughts ever enter into the minds of pious men, they will be sufficiently enabled to break their violence by this one consideration, how exceedingly presumptuous it is, only to inquire into the causes of the Divine *will;* which is, in fact, and is justly entitled to be, the *cause* of every thing that exists. For if it has any cause, then there must be something antecedent on which it depends, which it is impious to suppose. For the will of God is the highest rule of justice; so that what he wills must be considered just, for this very reason, because he wills it." The evasions are here curious. 1. He assumes the very thing in dispute, that God has willed the destruction of any part of the human race, "for no other cause than because he *wills it;*" of which assumption there is not only not a word of proof in Scripture; but, on the contrary, all Scripture ascribes the death of him that dieth to his own will, and not to the will of GOD; and therefore contradicts his statement. 2. He pretends that to assign any *cause* to the Divine will is to suppose something antecedent to, something above God, and, therefore, "impious;" as if we might not suppose something IN God to be the rule of his will, not only without any impiety, but with truth and piety; as, for instance, his perfect wisdom, holiness, justice, and goodness: or, in other words, to believe the exercise of his will to flow from the perfection of his whole nature; a much more honourable and Scriptural view of the will of GOD than that which

subjects it to no rule, even in the nature of God himself. 3. When he calls the will of God, "the highest rule of justice," beyond which we cannot push our inquiries, he confounds the will of God, as a rule of justice *to us*, and as a rule to himself. This will is our rule; yet even then, because we know that it is the will of a perfect being; but when Calvin represents *mere will* as constituting God's own rule of justice, he shuts out knowledge, discrimination of the nature of things, and holiness; which is saying something very different to that great truth, that God cannot will any thing but what is perfectly just. It is to say that blind will, will which has no respect to any thing but itself, is God's highest rule of justice; a position which, if presented abstractedly, many of the most ultra Calvinists would spurn. 4. He determines the question by the authority of his own metaphysics, and totally forgets that one *dictum* of inspiration overturns his whole theory,—God "*willeth* all men to be saved:" a declaration, which, in no part of the sacred volume, is opposed or limited by any contrary declaration.

Calvin is not, however, content thus to leave the matter; but resorts to an argument in which he has been generally followed by those who have adopted his system with some mitigations. "As we are all corrupted by sin, we must necessarily be odious to GOD, and that not from tyrannical cruelty; but in the most *equitable estimation* of justice. If all whom the Lord predestinates to death are, in their natural condition, liable to the sentence of death, what injustice do they complain of receiving from him?" To this Calvin very fairly states the obvious rejoinder made in his day; and which the common sense of mankind will always make,—"They object, were they not by the decree of GOD antecedently predestinated to that corruption which is now stated as the *cause* of their condemnation? When they perish in their corruption, therefore, they only suffer the punishment of that misery into which, in consequence of his predestination, Adam fell, and precipitated his posterity with him." The manner in which Calvin attempts to refute this objection, shows how truly unanswerable it is upon his system. "I confess," says he, "indeed, that all the descendants of Adam fell, *by the Divine will*, into that miserable condition in which they are now involved; and this is what I asserted from the beginning, that we must always return at last *to the sovereign determination of God's will*; the cause of which is hidden in himself. But it follows not, therefore, that God is liable to this reproach; for we will answer them in the language of Paul, 'O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?'"—That is, in order to escape the pinch of the objection, he assumes, that St. Paul affirms that God has "formed" a part of the human race for eternal misery; and that by imposing silence upon them, he intended to declare that this proceeding in GOD was just. Now the passage may be proved from the context to mean no such thing; but, if that failed, and it were more obscure in its meaning than it really is, such an interpretation would be contradicted by many other plain texts of Holy Writ, of which Calvin takes no notice. Even if this text would serve the purpose better, it gives no answer to the objection; for we are brought round again, as indeed Calvin confesses, to his former, and indeed only argument, that the whole matter, as he states it, is to be referred back to the Divine will; which will, though perfectly arbitrary, is, as he contends, the highest rule of justice. "I say, with Augustine, that the Lord created those whom he certainly foreknew would fall into destruction; and that this was actually so, because *he willed* it; but of his will, it belongs not to us to demand the reason, which we are incapable of comprehending; nor is it reasonable that the Divine will should be made the subject of controversy with us, which is only another name for the highest rule of justice." Thus he shuts us out from pursuing the argument. When God places fences against our approach, we

grant, that we are bound not "to break through and gaze;" but not so, when man, without authority, usurps this authority, and warns us off from his own inclosures, as though we were trespassing upon the peculiar domains of God himself. Calvin's evasion proves the objection unanswerable. For if all is to be resolved into the mere will of God as to the destruction of the reprobate; if they were created for this purpose, as Calvin expressly affirms; if they fell into their corruption in pursuance of God's determination; if, as he had said before, "God passes them by, and reprobates them, *from no other* cause than his determination to exclude them from the inheritance of his children," why refer to their natural corruption at all, and their being odious to God in that state, since the same reason is given for their corruption as for their reprobation?—Not any fault of theirs; but the mere will of GOD, "the reprobation hidden in his secret counsel," and not grounded on the visible and tangible fact of their demerit. Thus the election taught by Calvin is not a choice of some persons to peculiar grace from the whole mass, equally deserving of punishment; (though this is a sophism;) for, in that case, the decree of reprobation would rest upon God's foreknowledge of those passed by as corrupt and guilty, which notion he rejects. "For since God foresees future events only in consequence of *his decree that they shall happen*, it is useless to contend about foreknowledge, while it is evident that all things come to pass rather by *ordination and decree*. It is a HORRIBLE DECREE, I confess; but no one can deny that God foreknew the future fate of man before he created him; and that he did foreknow it, because it was *appointed* by his own decree." Agreeably to this, he repudiates the distinction between will and permission. "For what reason shall we assign for his permitting it, but because it is his will? It is *not probable*, however, that man procured his own destruction by the mere *permission*, and without any *appointment* of God."

With this doctrine he again makes a singular attempt to reconcile the demerit of men:—"Their perdition depends on the Divine predestination in such a manner, that the *cause* and *matter* of it are found *in themselves*. For the first man fell because the Lord had determined it should so happen. The reason of this determination is unknown to us. Man, therefore, falls according to the *appointment* of Divine providence; but he falls by *his own fault*. The Lord had a little before pronounced every thing that he had made to be 'very good.' Whence, then, comes the depravity of man to revolt from his GOD? Lest it should be thought to come from creation, God approved and commended what had proceeded from himself. By his own wickedness, therefore, man corrupted the nature he had received pure from the Lord, and by his fall he drew all his posterity with him to destruction." It is in this way that Calvin attempts to avoid the charge of making God the author of sin. But how GOD should not merely *permit* the defection of the first man, but *appoint* it, and *will* it, and that his will should be the "necessity of things," all which he had before asserted, and yet that Deity should not be the author of that which he *appointed*, *willed*, and *imposed a necessity upon*, would be rather a delicate inquiry. It is enough that Calvin rejects the impious doctrine, and even though his principles directly lead to it, since he has put in his disclaimer, he is entitled to be exempted from the charge;—but the logical conclusion is inevitable.

In much the same manner he contends that the necessity of sinning is laid upon the reprobate by the ordination of GOD, and yet denies God to be the author of their sin, since the corruption of men was derived from Adam, by his own fault, and not from GOD. Here, also, although the difficulty still remains of conceiving how a *necessity* of sinning should be laid on the descendants of Adam, and that without any counteraction of grace in the case of the reprobate, and that this should be attributable to the will of God as its *cause*, while yet God, in no sense injurious to his perfections, is to be regarded as the author of sin, we still admit Calvin's disclaimer; but then he cannot have the advantage on both sides, and must renounce this or some of his former positions. He exhorts us "rather to contemplate the evident cause of condemnation, which is nearer to us, in the corrupt nature of mankind, than search after a hidden, and altogether incomprehensible one, in the predestination of GOD." "For, though, by the eternal providence of GOD, man was *created* to that misery to which he is subject, yet the *ground* of it he has derived from himself, not GOD; since he is thus ruined, solely in consequence of his having degenerated from the pure creation of GOD to vicious and impure depravity." Thus, almost in the same breath, he affirms that men became reprobate from no other cause than "the will of God," and his "sovereign determination;"—that men have no reason "to expostulate with God, if they are predestinated to eternal death, without *any demerit* of their own, merely by his sovereign will;"—and then, that the corrupt nature of mankind is the *evident* and *nearer* cause of condemnation; (which cause, however, was still a matter of "appointment," and "ordination," not "permission;") and that man is "ruined solely in consequence of his having degenerated from the pure state in which God created him." Now these propositions manifestly fight with each other; for if the reason of reprobation be laid in man's corruption, it cannot be laid in the mere will and sovereign determination of GOD, unless we suppose him to be the author of sin. It is this offensive doctrine only which can reconcile them. For if God so wills, and appoints, and necessitates the depravity of man, as to be the author of it, then there is no inconsistency in saying that the ruin of the reprobate is both from the mere will of God, and from the corruption of their nature, which is but the result of that will. The one is then, as Calvin states, the "evident and nearer cause," the other the more remote and hidden one; yet they have the same source, and are substantially acts of the same will. But if it be denied that God is, in any sense, the author of evil, and if sin is from man alone, then is the "corruption of nature" the effect of an independent will; and if this be the "real source," as he says, of men's condemnation, then the decree of reprobation rests not upon the sovereign will of God, as its sole cause, which he affirms; but upon a cause dependent on the will of the first man. But as this is denied, then the other must follow. Calvin himself indeed contends for the perfect concurrence of these proximate and remote causes, although, in point of fact, to have been perfectly consistent with himself, he ought rather to have called the *mere will of* GOD THE CAUSE of the decree of reprobation, and the corruption of man THE MEANS by which it is carried into effect: language which he sanctions, and which many of his followers have not scrupled to adopt.

So fearfully does this opinion involve in it the consequences that in sin man is the instrument, and God the actor, that it cannot be maintained, as stated by Calvin, without this conclusion. For as two causes of reprobation are expressly laid down, they must be either opposed to each other, or be consenting. If they are opposed, the scheme is given up; if consenting, then are both reprobation and human corruption the results of the same will, the same decree and necessity. It would be trifling to say that the decree does not influence; for if so, it is no decree in Calvin's sense, who understands the decree of GOD, as the foregoing extracts and the whole third book of his Institutes plainly show, as *appointing* what shall be, and by that appointment making it *necessary*.

Otherwise he could not reject the distinction between will and permission, and avow the sentiment of St. Augustine, "that the will of God is the necessity of things; and that what he has willed will necessarily come to pass." (Book iii, chap. 23, sec. 8.) So, in writing to Castulio, he makes the sin of Adam the result of an act of God. "You say Adam fell by his free will. I except against it. That he might not fall, he stood in need of that strength and constancy with which God armeth all the elect, as long as he will keep them blameless. Whom God has elected, he props up with an invincible power unto perseverance. Why did he not afford this to Adam, if he would have had him stand in his integrity?" (1) And with this view of necessity, as resulting from the decree of God, the immediate followers of Calvin coincide; the end and the means, as to the elect, and as to the reprobate, are equally fixed by the decree; and are both to be traced to the *appointing* and *ordaining* will of God. On such a scheme it is, therefore, worse than trifling to attempt to make out a case of justice in favour of this assumed Divine procedure, by alleging the corruption and guilt of man: a point which, indeed, Calvin himself, in fact, gives up when he says, "that the reprobate obey not the word of God, when made known to them, is justly imputed to the wickedness and depravity of their hearts, *provided it be at the same time stated*, that they are abandoned to this depravity, because they have been raised up by a just, but *inscrutable* judgment of God, to display his glory in their condemnation." (*Inst.* book iii, chap. 24, sec. 14.)

It is by availing themselves of these ineffectual struggles of Calvin to give some colour of justice to his reprobating decree, by fixing upon the corruption of man as a cause of reprobation, that some of his followers have endeavoured, in the very teeth of his own express words, to reduce his system to supralapsarianism. This was attempted by Amyraldus; who was answered by Curcellœus, in his tract "De Jure Dei in Creaturas." This last writer, partly by several of the same passages we have given above from Calvin's Institutes, and by extracts from his other writings, proves that Calvin did by no means consider man, as fallen, to be the object of reprobation; but man not yet created; man as to be created, and so reprobated, under no consideration in the Divine mind of his fall or actual guilt, except as *consequences* of an eternal preterition of the *persons* of the reprobate, resolvable only into the sovereign pleasure of God. The references he makes to men as corrupt, and to their corrupt state as the proximate cause of their rejection, are all manifestly used to parry off rather than to answer objections, and somewhat to soften, as Curcellœus observes, the harsher parts of his system. And, indeed, for what reason are we so often brought back to that unfailing refuge of Calvin and his followers, "the presumption and wickedness of replying against God?" For if reprobation be a matter of human *desert*, it cannot be a mystery; if it be adequate punishment for an adequate fault, there is no need to urge it upon us to bow with submission to an unexplained sovereignty. We may add, there is no need to speak of a remote or first cause of reprobation, if the *proximate* cause will explain the whole case; and that Calvin's continual reference to God's *secret counsel*, and *will*, and *inscrutable judgment*, could have no aptness to his argument. (2) Among English divines, Dr. Twiss has sufficiently defended Calvin from the charge, as he esteems it, of sublapsarianism; and, whatever merit Twiss's own supralapsarian creed may have, his argument on this point is unanswerable.

Watson, Theological Institutes, pp. 381-389

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[1] Calvin is sometimes represented as differing from Augustine, and teaching that God decrees sin as he does holiness by an *efficacious* decree. Möhler so asserts in his Symbolics, but Baur (Gegensatz, 744 sq.) shows that this is a mistake. Modern Lutheran theologians often make the same assertion. Fisher (Reformation, 202) says that in his Institutes, Calvin "makes the primal transgression the object of an efficient decree," but "in the Consensus Genevensis confines himself to the assertion of a permissive decree in the case of the first sin." But in the Institutes (III. xxiii. 8), Calvin affirms that "the perdition of the wicked depends upon the divine predestination in such a manner that the cause and matter of it are found in themselves. Man falls according to the appointment of divine providence, but he falls by his own fault (suo vitio cadit)." In Institutes, II. iv. 3–5, Calvin, it is true, asserts that "prescience or permission" is not the whole truth respecting God's relation to sin, because he is said in Scripture "to blind and harden the reprobate, and to turn, incline, and influence their hearts." But the accompanying explanation shows that he has in mind the notion of permission in the case of an idle spectator, who cannot prevent an action, and can do nothing towards controlling it after it has occurred—the same notion that is alluded to in the Westminster Confession, and other Calvinistic creeds. The "blinding, hardening, turning," etc., Calvin describes as the consequence of the Divine *desertion*, not causation. Some of his phraseology in this place is harsh, but should be interpreted in harmony with his explicit teaching in Institutes, III. xxiii. 8. One proof that Calvinism does not differ from Augustinianism on the subject of the origin of sin under the Divine decree, is the fact that the Dort canons, which are a very strict statement of Calvinism, reject supralapsarianism, and assert infralapsarianism. This means that the relation of God to the origin of sin is not efficacious, but permissive; which was Augustine's view.

Shedd, Theology, vol. I, p. 409

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Turretin, Reformed Dogmatics, Beardslee, pp. 456-457 #1

xxi. Dismissing these opinions, therefore, we embrace the fourth, which is the ordinary one among Reformed [theologians], who teach that there is a double decree, of providence and of predestination, because of the two orders of the works of God. In the first, God is conceived as first resolving to reveal his glory by creating man, and then by permitting the fall. In the second, he is conceived as first resolving to reveal his glory by showing mercy and justice, choosing some and rejecting others, then [providing] the necessary means to secure these ends. Since salvation can be understood under three aspects, [namely] its predestination, its acquisition, and its application, this decree is conceived in threefold fashion: First, it is predestined by election; secondly, the acquisition is accomplished by redemption; thirdly, the application is provided through calling. God is conceived as moved by his lovingkindness and goodness to have mercy on the fallen race of mankind, so that, when he could most justly have destroyed it, because of sin, he did not will to do so completely, but set apart a fixed and limited number of people, belonging like the others to the corrupt mass, for salvation. Because he could not show mercy and preserve his justice unless first there was satisfaction for sin, he appointed Christ as mediator, advocate, and head for them, to gain for them salvation and the means to it, the Spirit, faith, and sanctification, by making an absolutely complete satisfaction. Then, since the acquisition of salvation would have been useless for the elect unless it were applied to them, he resolved to call them to Christ effectively by the preaching of the gospel and by the grace of the Holy Spirit, who would apply and confer the faith won by Christ's merit by working in them with his infallible power.

xxii. According to this scheme, the first decree is the creation of man. The second is permission for the fall, by which man brought total destruction and ruin upon himself and posterity. The third is the choice of certain members of the fallen human race for salvation, leaving the rest in their inborn corruption and misery. The fourth is to send Christ into the world, as mediator and advocate for the elect, to gain salvation, for his own people only, by the satisfaction of divine justice through his perfect obedience. The fifth is to call effectively by the preaching of the gospel and the grace of the Holy Spirit, and to give them faith, justification, sanctification, and finally glory.

But what about these Hardshells who reject the word 'permit', or 'suffer'? According to the testimony thus given, they are necessitarians, fatalists, their god is a tyrant. They are not only hyper-Calvinists (which they everywhere admit), but hyper-supralapsarians - how hyper can you be and not be a cult? Paul taught us, with David: Be on God's side: v.3 (The Jewish opponent). "You say the Jew has advantage. He has indeed: God's veracity (truth, faithfulness) is pledged to give him eternal life. For can we think that the unfaithfulness of some Jews to God annuls His faithfulness to the race? Will He fail in His purpose?"

v.4 (The Apostle) "Certainly not! Rather should we admit any charge of untruth against man, than the least against God. So David saw, and wrote, in his confession of his own sin; his main thought, was (Ps.51:4) that he would only own the very worse against himself, that God might be seen to punish him justly." "Let God be true, and every man a liar."

Q.D. "If there is a failure, it is safer and truer to believe the truest man false, than "God who cannot lie." - It is a profound characteristic of all scriptures to be <u>always on the side of God.</u> In this lies one pregnant evidence, to those who will think it out, of the "Supernatural origin of the Bible." (verse 4) The Apostle more than accepts the opponent's position, but not in his sense. God's promise should indeed stand; The mere thought of a failure there is shocking. But that promise had never said the <u>impenitent individuals</u> of the chosen race should be safe from doom."(Moule, Rom. Ch.3).

(quote American Comm. Rom. 3 and Rom. 9)

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American Comm., Romans, Arnold and Ford #2

5. A third objection, arising from the way in which the previous one was answered. [Especial reference seems here to be had to the latter part of the preceding verse, where it is implied that God can turn man's sinful fact to his own glory, the exhibition of his righteousness.] So far from God's taking advantage of man's unfaithfulness to fail in fulfilling his promises, his veracity appears the more conspicuous in contrast with man's unfaithfulness. Compare the terms 'unrighteousness' and 'righteousness' in this verse with the unfaithfulness and faithfulness [or unbelief and trustworthiness] of ver. 3. If, then [as is actually the case], our unrighteousness thus commends [or sets forth] by contrast the righteousness of God, shall we say that God is unrighteous in taking [more literally, *who brings upon* us] vengeance? that he cannot righteously punish the sin which gives occasion to the fuller exhibition of his righteousness?[1] **I speak as a man.** *I speak as men are wont to speak.* This clause seems to be inserted apologetically, as if there were a kind of irreverence in the very supposition of any possible unrighteouness in God. Yet men do very often ascribe unrighteousness to God on suppositions that are true; so the apostle may well say: 'I speak as a man.' [De Wette on this phrase says: "I speak as men speak who often inconsiderately judge of God." Bishop Lightfoot notices that this expression is found only in the group of epistles to which this belongs—to wit: Corinthians and Galatians.]

6. God forbid: for then how shall God judge the world?[2] The certainty that God *will* judge the world is assumed, as something that the Jewish objector admitted, and so the apostle might legitimately argue that any supposition incompatible with that admitted truth is thereby proved to be false. ["Paul assumes that only the righteous One can judge the world." (Weiss.) Some, however, regard this as assuming the very thing to be proved, and affirm that it is no more certain that the Judge of the world must be just than that God is just. (Hodge.) But it is a very natural assumption, for, "Shall not the judge of all the earth do right?" It seems likewise to be taken for granted that in God's judgment of the world of sinners there must be the infliction of wrath. The conscience of the transgressor acknowledges his desert of wrath, and even the righteousness of the Heavenly Father in inflicting it. Right reason would concede at once that God, though our Heavenly Father, has a right to visit with wrath where it would be improper for an earthly parent to do so. On this point, some men in their reasonings have made a mistake. In remembering the "fatherhood of God," they have forgotten his rightful and infinite sovereignty. Even Farrar acknowledges that "We may not push the truths of the finite and the temporal into the regions of the infinite and eternal."] The supposition that he could not righteously punish the unrighteousness which commended his righteousness, would be incompatible with his being the Judge of the world, for *all* unrighteousness of man is, or may be, the occasion of showing God's righteousness more conspicuously, and so there would be nothing left for him to judge and punish. The argument from the greater to the less, from the general to the particular, here, is the same in principle as in Matt. 6:25, and in 1 Cor. 6:2. [Hodge speaks of it as a *reductio ad absurdum*.] "Intellectual difficulties in religion are best met by moral axioms. It may sound plausible to say: 'If man's sin contributes ultimately to God's justification, God cannot justly punish it;' but conscience, ever a safer guide than the intellect, echoes the language of revelation, which declares the coming judgment, and that judgment presupposes that sin can be, and will be, justly punished. The method of Scripture is to state each of two apparently conflicting principles (*e. g.*, God's grace and man's responsibility) singly and separately, and leave conscience, rather than intellect, to reconcile and adjust them." (Dr. Vaughan.) The expression 'God forbid' is explained under ver. 4.

7. This verse seems to be substantially but a restatement of the objection in ver. 5, but in the statement the *form* is changed in several particulars. The identity of the objection for substance is confirmed by the same introductory phrase in both. **For if.**[1] The differences of *form* are: 1. In ver. 5, first clause, man's unrighteousness is the subject and God's righteousness the object (grammatically speaking); while, in ver. 7, God's truth ["in fulfilling his promises" (Boise)] is the subject and man's falsehood the object. 2. In ver. 5, first clause, the *generic* terms, righteousness and unrighteousness, are used; in ver. 7, the more specific terms, truth and falsehood, are substituted, suggested, doubtless, by ver. 4. 3. In ver. 5, second clause, the question is: Can God justly punish man? In ver. 7, the question is: Can man be justly punished? And this reversing of the difficulty from the divine side, or standpoint, to the human is emphasized by the use of the personal pronoun, **I also.** [The full force of this last clause is something like this: "Why am *even* I who *in my lie* have contributed to God's glory, *still judged* of God as a sinner?" The sinner is ever desirous to justify himself, even though he has to charge God foolishly and wickedly in doing so. "If there is evil in the world, who is responsible for it but God himself? And if my sin is God's glory, why is he angry with me, and why should not I be rewarded rather than punished?" Of course, he is not sincere in this self-defense, for he knows that in his transgression he did not *intend* God's glory.]

8. The answer to this modified form of the third objection is made somewhat obscure by the elliptical character of the verse. Yet the difficulty pertains rather to the precise grammatical construction of the sentence than to the nature of the argument. The insertion of two little words will help to develop the sense:

"And why not rather say," etc.? Why not speak out the full thought which lurks in this objection? [In reference to this construction, see Winer, p. 628. Instead of **let us do evil,** etc., introduced as a quotation, and dependent on **we say,** we should naturally have expected a question similar in form to the preceding, the two questions reading thus: Why yet am I also judged as a sinner? And why should not I do evil, etc.? If we supply the word *say*, as some do, the construction becomes quite regular, thus: And why not *say*, as some affirm that we say, 'let us do evil,' etc.? Observe the change from the singular —"I," of ver. 7—to the plural of this verse. The simple outline of the objector's thought seems to be this: "If my unbelief, unrighteousness, untruth, contribute to God's glory, 'why yet am I also judged as a sinner;' and why should I not persevere in doing (what is called) evil that God's glory may be further enhanced; and why should not I be rewarded rather than punished therefor?" **Whose damnation** (*judgment*) **is just** is Paul's only answer to those who hold such abominable doctrine. "Syllogistically stated," says Farrar, "the existence of evil might be held to *demonstrate* either the weakness or cruelty of God, but such syllogisms, without the faintest attempt to answer them, are flung aside as valueless and irrelevant by the faith and conscience of mankind. The mere *statement* of some objections is their most effective refutation. . . . However logically correct, they are so morally repulsive, so spiritually false, that silence is the only answer of which they are worthy." But is it not a little singular that "advanced" objectors of our time will hardly allow the existence of any "evils" in this universe until you suggest to them the existence of an Almighty and all-wise One, who is able to control these evils and to educe good out of them? Yet, apart from the idea of a gracious and all-wise Providence, our ills would be evils indeed and well-nigh unbearable. We need in this world the sustaining thought which alone supported the Saviour: "The cup which *my Father* hath given me, shall I not drink it?"] It is not very strange that those high views of the divine sovereignty, which Paul sets forth in this Epistle, should be maligantly misrepresented, as he says they were, and as, in fact, they still are. But he puts the brand of his severest reprobation upon the Jesuitical principle: 'Let us do evil, that good may come.' They who profess such a pernicious doctrine, he says [not those who so slander us], are justly condemned, whose condemnation, judgment [perhaps referring to their being 'judged as sinners'], is just.

Notice the different ways in which these three objections are answered. The first (verses 1, 2) by a direct and specific assertion; the second (verses 3, 4) by an indignant repudiation of the objector's inference (a more specific reply being reserved to 9: 6-13); the third (verses 5-8) by showing that the principle of the objection is at variance with admitted truth, and shocking to the moral sense, and so refutes itself. The review of these verses suggests several reflections: 1. It is legitimate to argue from our intuitive moral perceptions. 2. The doctrine which never provokes from perverse men such objections as these must be different from the doctrine which Paul preached. 3. The habit of objecting against the principles of the divine government, and the doctrines of the divine word, is no new thing. Christians need not be surprised nor perplexed when they meet with such objections. Most of the objections are only old ones revived—the very same in substance that the first promulgators of Christianity had to encounter. If they could meet them calmly and confidently, how little ought they to disturb us! 4. The way in which the apostle meets these objections may afford us instruction. There are three fundamental truths against which objections and cavils, however plausible, are not entitled to any weight. These are, (*a*) God's truth and righteousness; come what will, these are never to be questioned. (*b*) The future judgment; this is one of the surest doctrines of revelation, and one which meets an answering echo in the conscience of man. (*c*) The essential quality of moral actions; any doctrine or sentiment that shocks our fundamental moral perceptions must be rejected at once as coming from the father of lies.[1] [It will doubtless be urged by the objectors to the

[1] The "Memoirs and Confessions of Reinhard" (born 1753, died 1812, court preacher at Dresden from 1792) records an interesting illustration of the efficacy of settled moral principles in giving the mind a firm

and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
9 What then? are we better *than they?* No, in no

we say), Let us do evil, that good may come? whose condemnation is just.
9 What then? are we better than they? No, in no

doctrine of "eternal punishment," that it perfectly "shocks" their moral sense, and that, therefore, there can never be in this universe of a God of love anything so utterly shocking as an individual suffering consciously to all eternity, even though this suffering be mental and in consequence of personal transgressions. We freely confess that the idea of an eternity of suffering is shocking to our natural feelings, and so is the bodily and mental anguish which men suffer in this world. We could not for an instant endure the sight of the collective amount of suffering which exists every moment in the earth. "Syllogistically stated," as Farrar says, "the existence of evil might be held to *demonstrate* either the weakness or the cruelty of God," that is, when regard is had to but one set of facts. From one point of view, no man living can explain a solitary groan, a single tear, in all this universe of God. And in a universe of chance neither this nor anything else can be explained. Still, all reflecting persons, with scarcely an exception, unite in declaring that God is good, though it is through his arrangement of causes and means and under his permission, that all this earthly suffering takes place. Nor would they perhaps be shocked at the idea of God's permitting a man to live forever on the earth, sinning and suffering in the manner he does now. So also an apostle, while not ignorant certainly of the pain and wretchedness experienced in this world of sin and death—a world which our limited wisdom and goodness would not care to create nor will to exist—could yet unhesitatingly affirm that "God is love!" Truly there is, notwithstanding such an inconceivable amount of human misery, abundant evidence of the goodness of God, and hence the idea of such a degree of suffering in this world of sin, where yet God's power and providence have absolute control, and can also educe good out of evil, does not "shock our fundamental moral conceptions." Why may we not, during the eternity that is before us, cherish these same views of the goodness of God, and of his moral government, even though sin should be allowed to exist forever and as "eternal sin" (Mark 3: 29, Revised Version) to be eternally punished? Certainly our merciful Saviour could not have spoken of "eternal punishment" in the way he did—in contrast with "eternal life"—unless those words of fearful import were true. But it is in view of such teachings as these that, as in the apostle's time so nowadays, men who do not realize that it is not for "such poor creatures as we" fully to understand all parts of an "infinite scheme" (Butler), are disposed to charge God with unrighteousness.]

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power over the clay, of the

20 find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 21 Why didst thou make me thus? Or hath not the

this view of the matter, the rebellious sinner is tempted to reply against God with very great freedom of language, and to say: "I am not to blame for resisting God's eternal purpose concerning me, since such resistance on my part is an impossibility;" or, "I do not resist God, for in hardening myself I have done nothing but obey him." Objections similar to the above are noticed by James (1:13) and by the Son of Sirach (Eccles. 15: 11, 12), and are rebutted by a direct denial. While therefore we cannot entirely remove the speculative difficulty attending this subject, we can tell the sinner that he is not sincere in making this objection; that he is offering it as a mere make-shift; that he knows God does not make him sin; that he is opposed to God and does disobey and resist God's will; and that he does this of his free choice; that he does not intend to obey, but he intends evil and makes this wickedness himself; that his alleged obedience is all a farce, and cannot be deemed by himself genuine, hearty, or meritorious. God by his providence may indeed give shape to the evil, and by his infinite power and wisdom cause it to promote his glory, and yet may rightfully punish the sinner for his intended transgression.]

20. Nay but, O man, etc. When the objector becomes too bold and irreverent, Paul rebukes his impiety before making any other reply to his objection. It does not become the creature to dispute with the Creator or to call him to account. [Nor will Jehovah upon compulsion give any account of his matters. Instead of the 'nay but,' we might properly read—*yea rather* (Luke 11:28), or, *indeed*, with a slight touch of irony. Through the inversion of words in the interrogative clause, a frequent usage in the New Testament, the 'thou' is rendered emphatic. The 'O man' is inserted to denote his inferiority and impotence as contrasted with the Almighty. It has been said that this replying against God by so weak a creature as man shows that he has a free will, or, at least, that he can use his tongue very freely. If the sinner is rebellious against God and chooses to use his freedom, he can find much wherewith to reply against God. He would bring God down below the level of his creatures and make him *responsible*, as it were, for all that is ill in the universe. 'Nay but, O man,' thou art too weak and ignorant and insignificant to put on such airs of superiority and to contend so haughtily with God. **Shall the thing formed say,** etc. The Greek particle (μὴ) supposes a negative answer. The application of the term 'thing formed' (πλάσμα) to man is warranted by Gen. 2:7; Ps. 103:14—Septuagint Version (102:14), 'he knoweth our frame' (πλάσμα)—and 1 Tim. 2:13. In the Wisdom of Solomon (7:1), Adam is called the '*protoplast*.' The query seems to have reference, not to an original creation (as of clay with its properties), but to the making or fashioning of that which already exists. Dr. Hodge says: "It is to be borne in mind that Paul does not here speak of the right of God over his creatures as creatures, but as sinful creatures, as he himself clearly intimates in the next verse. It is the cavil of a sinful creature against his Creator that he is answering." Hence the question, as Dr. Shedd remarks, "is not, Why hast thou made me a sinner? but, Why hast thou left me in sin?" So if we apply this language to the Jewish people whom God formed into a nation, their query would be: "Why hast thou withheld thy mercy from thy people Israel, and why dost thou show thy favor to the Gentiles? Why hast thou rejected or passed by thy covenant people and adopted the uncircumcised heathen?"]

21. Hath not the potter power over the

fail of accomplishment. If this be so, then the eternal blessedness of the saints is not secure, and heaven itself may be lost out of God's universe. Dr. Shedd says: "The distinction between the will of desire and the will of decree is illustrated in the human sphere by the difference between inclination and volition. A man frequently opposes the inclination of his will by a volition of his will. He decides to do what he is disinclined to do." In a similar way some speak of a principal or antecedent will and a consequent will. The "Bible Commentary" says: "When ἐθέλω (or θελω) and βούλομαι are *distinguished*, the former means the simple, spontaneous will, the latter the conscious and deliberate purpose." See further on θέλω and βούλομαι in notes to 7:15, also a long discussion under θελω in Thayer's Lexicon.—(F.)

same lump to make one vessel unto honour, and another unto dishonour?

potter a right over the clay, from the same lump to make one part a vessel unto honour, and another

clay, etc. ['Or' should precede 'hath,' as in the Revised Version. "It introduces a fresh ground of rebuke." (Alford.) 'Over the clay' (πηλοῦ) is here separated from its governing substantive, 'power,' owing, perhaps, to the joining together of words of similar or related import.] This figure is found repeatedly in the prophets. See Isa. 29:16; 45:9; 64:8; Jer. 18:6 [also Job 10:8, 9; Wisd. of Sol. 15:7; Ecclus. 33:13 (36:13, LXX.); 38:29, 30]. The comparison must not be pressed too far. It is just as impossible for man to have just cause to complain against God as it is for the clay to have cause to complain against the potter, but not for the same reason. In the case of the clay and the potter, the fault-finding is forbidden by the nature of the clay; in the case of man and his Maker, it is forbidden by the character of the Maker. The nature of the substance wrought upon forbids complaint in the former case; the character of the Being who works and none can hinder forbids it in the latter case. The authority of the worker is just as absolute in the one case as in the other; but, on the other hand, it is just as certain—nay, even more certain—that God will not treat creatures made in his own image as insensate clay, as that the potter will not treat the clay as if it were rational and moral and capable of knowing when it was ill-used. Having thus boldly rebuked the irreverence of the objector, Paul takes up the case more calmly and vindicates the justice of God's dealing with men. [As "the potter does not make the clay but digs it" (Bengel), so the reference here is not to an original creation of the clay. The lump with which the potter has to do is the clay with its natural properties, moistened and prepared for moulding. So the lump of humanity is humanity with its natural proneness to evil. "The words 'I will have mercy on whom I have mercy' imply that all deserved wrath, so that the lump of clay in the hands of the potter must refer to men already existing in God's foreknowledge as fallen creatures." (Scott.)[1] The potter has "authority" or "right" (ἐξουσία) over the clay—not merely physical strength (ἰσχύς or δύναμις)—to make of one part a vessel unto honor (for honorable use) and of another a vessel unto dishonor. Compare 2 Tim. 2:20. None of these vessels are worthless, but all have some use, otherwise the apostle would not in this connection introduce the words 'unto' (εἰς), 'willing' (θελῶν), and 'that' (ἵνα). The clay in its inferiority cannot question the potter, but *we* may say that no potter has a right to spend his time and energies in making useless vessels, and no wise potter will make vessels *merely* for the sake of destroying them. But he may make from the same lump some vessels for honorable and some for ignoble use. These vessels are not necessarily identical with the vessels of mercy and of wrath named below. "The work of the skillful potter," says Godet, "is not the emblem of an arbitrary use of strength, but, on the contrary, of a deliberate and intelligent employment of the matter at his disposal." If we apply this figure of the clay to fallen humanity, then the lump may represent both Jews and Gentiles (ver. 24), and the apostle teaches us that the Jews could not demand of God that they should be made vessels unto honor and the Gentiles should be made vessels unto dishonor. Of the lump even of Jewish humanity God may make vessels unto dishonor. In determining which vessels to make, he does not act arbitrarily or without reason, for his attributes always act in harmony, and his power is ever the servant of his goodness, justice, and wisdom. Paul certainly would not regard it as a complete description of man to say that he is a lump of clay; but when one makes high pretensions, puts on airs, talks of merit, and lays claims, then the apostle would take down his pride and feeling of self-sufficiency by assuring him that he is but clay in the hands of the potter. Let us be thankful that God can take us from the lump and mass of perdition and mould us into vessels of glory. We are not a mere clod of inert and senseless clay; but it would be well for us to resign ourselves submissively

[1] 'The same lump.' Notice the position of the article. If it came after αὐτοῦ, the phrase would mean *the lump itself*. On the "one part" and "another" (of the Revised Version), see Winer, p. 105.

22 What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

22 unto dishonour? What if God, [1]willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto
23 destruction; [2]and that he might make known the riches of his glory upon vessels of mercy, which he

1 Or, *although willing*.....2 Some ancient authorities omit *and*.

into the hands of God, as clay in the hands of a potter, that he may mould us (how easily!) into vessels of honor.]

22, 23. [**What** (or, *but*) **if,** etc., seems to introduce the answer to the objector's question. De Wette thinks that Paul in these verses had special reference to the Egyptians and the Israelites in Egypt. But, as Godet says, Paul has done with Pharaoh long ago. Philippi, however, supposes at least a *side glance* at Pharaoh.] There is some difficulty in the construction here, arising partly from its irregularity, and partly from the brevity and incompleteness of the expression. The following paraphrase may help to the right understanding of the sense: 'What ground of objection is there, or what fault can be found with the divine procedure [what adverse reply shall we make to God? (ver. 20)], if God, while purposing (θελῶν, wishing) to show his just severity and Almighty power upon those who deserved his displeasure, and were altogether fitted for perdition, yet endured them with much long-suffering before he inflicted punishment upon them; and, on the other hand, purposed to show [what if God willed to make known?] his rich and glorious mercy to those who were to be partakers of his compassion, and whom he had already prepared for salvation?' Surely there is nothing to complain of in all this. [While the margin of the American Revised Version—with Meyer, Philippi, Godet, and others—supplies an *although* before the participle 'willing,' thus giving emphasis to the long-suffering, De Wette prefixes *since* or *because*, and says that God bore with Pharaoh, and did not at once annihilate him, in order the more to show his wrath and his power in him. Some (Meyer, Philippi, Godet) regard this as a strange kind of *long-suffering*, the design of which, according to Weiss, was "to lead them to repentance." Yet the words referring to Pharaoh, 'for this very purpose have I raised thee up,' "make it certain that when St. Paul writes, 'God, willing to show,' he means, *because he willed.*" ("Bible Commentary.") And certainly sinners can abuse God's long-suffering to the enhancing of their condemnation. Winer, De Wette, and Meyer regard the phrase **that he might make known** as directly dependent on the verb **endured,** giving this idea: "He endured these vessels of wrath, not only (or, as Meyer would have it, notwithstanding his desire) to show his wrath and make his power known, but also (by delaying punishment) to make known the riches of his glory," etc. Others—like Philippi, Godet, Stuart—would supply another *if willing* (εἰ θέλων) at the beginning of ver. 23, and regard 'that he might make known' as equivalent to and co-ordinate with the infinitive 'to make known' (γνωρίσαι) of the preceding verse. The former give this rendering: "What if God, willing to make known the riches of his glory (called us)," for which parenthetic clause Paul substitutes 'whom he hath called.' Prof. Stuart would supply: Had mercy on us, or, made known his rich grace toward us, etc.][1]

Observe that he speaks of the vessels of **wrath as fitted to destruction,** and of the vessels of mercy **which he had afore prepared unto glory.** God's agency in the case of these last is direct, positive, effective. And who these are he tells us in the next verse. [De Wette, Meyer, Philippi, Alford, Stuart, think this fitting for destruction is effected, according to the apostle's representation, by the agency of God. But Paul certainly avoids making such express representation, and we therefore may refrain from so doing. Dr.

[1] Our own preference also would be to supply some form of θέλω, but as *although willing* would in this case be inadmissible, we must so regard it in the former. Τὸ δυνατὸν (*power*) corresponds with δύναμιν, ver. 17. See ἀδύνατον, 8:3. The word 'vessels' in both verses is destitute of the article, but it may be inserted in the translation, especially in the latter instance. The relative 'which' in our Common Version (properly *whom*), though referring to a neuter noun, 'vessels,' is here masculine, either by a *constructio ad sensum*, or, more probably by attraction to the following ἡμᾶς, us.—(F.)

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

24 afore prepared unto glory, *even* us, whom he also called, not from the Jews only, but also from the
25 Gentiles? As he saith also in Hosea,
I will call that my people which was not my people;
And her beloved, who was not beloved.

Gifford says that "both factors, God's probationary judgments and man's perverse will, conduce to the result, and it is the result only that is here expressed." Still, had this been spoken of as a divine result, we could only say, that as God hardened Pharaoh when he hardened himself, so he fits men for perdition when they are fitting themselves for it. The Gentiles, as we learn in 1:24, 26, 28, gave themselves up to iniquity, and God gave them up to a reprobate mind. That sinners do fit themselves as vessels destined for wrath is most plainly affirmed in the Scriptures. See 2:4; 1 Thess. 2:16, seq. And certainly God would not efficiently, and could not of his "good pleasure," prepare the vessels of wrath which are so displeasing to him. As Olshausen says: "The bearing *with much long-suffering* will not accord with the prominence thus given to the divine activity. There is something not only discordant but absolutely contradictory in the idea that God endures with much long-suffering what he has himself prepared." Four striking differences of representation are thus noticed by Godet: "I. The preposition προ (beforehand) is wanting in the participle (fitted). Compare ver. 22. II. There the passive form instead of the active used here. (Ver. 22.) III. Here the aorist referring to the eternal act, as in 8:29, instead of the perfect (ver. 22), which denotes the present fact. IV. Here the verb *prepare*, which indicates the beginning of the development, instead of that of ver. 22, which indicates result. These four differences are not accidental, and leave no doubt as to the apostle's view." To take *fitted* here in the sense of *fit* is unwarrantable. We remark, that as these vessels of mercy are actually existing sinners who, though penitent, have by their sins made themselves objects of divine pity and have received divine *grace*, and as the vessels of wrath are actually existing sinners who, by their persistent wickedness, have made themselves objects of the divine displeasure (to whom, however, God does not wish to show the *riches* of his wrath), so the apostle has not here spoken of God's original creating act or purpose in either case.]

24. Even us, whom he hath called, etc. [See Eph. 2:10.] See also the analysis at the close of ver. 13. Two things are made plain in the preceding passage: 1. That the election here spoken of is to *eternal life*, and not merely to outward privileges. 2. That it is *sovereign* and *absolute*, and not based on the ground of foreseen choice or merit on the part of man. ['The vessels of mercy' (election) spoken of in the last verse are here explained as meaning 'us whom he hath called.' Instead of *which*, referring to its antecedent, *vessels*, we have the masculine pronoun 'whom,' agreeing, by attraction, with 'us' (ἡμᾶς) in the subordinate clause. According to the teaching of 8:29, 30, the called ones here are those, not only from the Jews, but also from the Gentiles, whom God foreknew and predestined to be his. As we understand these three last verses, the reasoning of the apostle is virtually this: What if God has willed to pass by the great mass of unbelieving and rebellious Jews and to call his elect ones principally from the Gentiles, who shall find fault with God for so doing? Calvin well remarks that "the grace of God is not so confined to the Jewish people that it cannot flow forth to other nations and to the whole world, nor is it so obligated to the Jews that it must reach all the sons of Abraham according to the flesh without exception." These elect Gentiles are Christ's "other sheep" which are not of the Jewish fold (John 10:16), and that God should call them to be his people, and should gather them within the Messianic fold, is, as the apostle goes on to show, but a fulfillment of the Old Testament prophecies.]

The remainder of this chapter is taken up with confirming the foregoing doctrine by testimonies from the prophets.

25, 26. As he saith also in Osee, etc. Both the quotations are from Hosea, the first from 2:23, the second from 1:10 [in the Hebrew, 2:25]. They were originally said of the apostate [and heathenized] tribes of Israel, but are applicable to the Gentiles as well. [The first quotation varies somewhat both from the Hebrew and the Septuagint. The negatived substantives not my people and

Turritine

"An effect presupposes a cause, but a consequent presupposes only an antecedent, and causality is not involved in the relation between antecedent and consequence. The sun is not the cause of darkness because darkness follows it disappearance, and in the same way sin follows reprobation but is not caused by it... God can be said to predestine men to hardening as punishment, in which sense they are said to disobey "as they were destined to do" (1Pet. 2.8), and the wicked to have been "designed for condemnation"(Jude 4). It does not follow that God predestinated anyone to be a transgressor, and if anyone affirms this, we do not hesitate to call him anathema, as did the Synod of Orange(Turritine, p.411).

(Quote 458, Turritine) #2

Turretin, Reformed Dogmatics, Beardslee, pp. 458 #2

xxiv. Although we hold that the decrees should be arranged in this manner, it must always be remembered that this is said from the standpoint of our understanding, which forces us to separate into a number of partial concepts that which we cannot conceive as one. [The separation] is not maintained from the standpoint of God himself, who decreed all this by one altogether simple act within himself, both that which concerns the end and that which concerns the means. In this sense it is rightly said that there is only one decree in God, containing end and means together, by which he decreed to have mercy on some but not others, and to save them through and on account of Christ.[67] We hold that we should agree to this with sincerity and earnestness, that we may be anxious rather to apply this saving teaching in practical life through concern for piety and sanctification, and to confirm our election and calling by good works, than to investigate the useless unanswerable questions that feed empty curiosity but do not build up faith, and that profane people have the rash habit of asking.

Adam, created in the image and likeness of God (Gen. 1:26-27; 1st Cor. 11:7) defaced that glory and image, by disobedience. (Gill, Bates). Could God, being immutable, deny Himself and deface His own glory through His own decree, purpose, or predestination? Adam was mutable, (Conf., Gill), only God is immutable: "It was not through ignorance and want of knowledge that Adam fell...he had no darkness, blindness nor darkness of heart...nor was it through a defect of holiness and righteousness in him;...but as he was made mutable, which he could not otherwise be, he was left to the mutability of his will, and so sinned and fell ..." (Gill, Divinity, p.321). "Their eyes were opened, not to see, for they saw before, but to discern between the good that they lost, and the evil that they had incurred." (Augustine City of God, Book 14, ch.17). "..and by so much the lesser that is which is forbidden, by so much greater is the sin of disobedience, the more aggravated, and the more inexcusable" (Gill, Divinity, p.312).

"Abstention from eating the fruit of this one tree involved no hardship on man, not even inconvenience. An easier test of his faith in the goodness of his maker, and of his obedience to His will, cannot be imagined. Yet when Satan insinuated doubt, denied God's veracity, and assailed His character, Eve capitulated, and so did Adam. If ever there was a senseless, inconsidered act, it was theirs - one that was wholly irrational, and utterly inexcusable. Thus man fell from the life of implicit faith and answering obedience that he was duty bound to pursue" (Douty, Union with Christ, p.16).

We will let William of Ocean (one of the early schoolmen, 1280-1349) answer for the Hardshell: "God was so great that He could change His ethical norms. If he so willed it. God could make murder ethically good. God could not be under man's obligation. On one day God could decree that the good would be saved, and on an other, that they be damned" (quoted from Baker, p.91).

The Hebrew Language

The English translation of the Hebrew doesn't always give the thought of the Hebrew. Gill, a good Hebrew scholar, gives good interpretation as opposed to the Hardshell:

Hardshell: "incline not my heart to any evil thing, to practice wicked

works with men that work iniquity". (Psm.141:4) "David would not have prayed under divine inspiration". "Incline not my heart to any evil thing, to practice wicked work..." if it were not within God's sovereign prerogative to incline the hearts of men to evil things, to incline them to practice wicked works, if such suits His sovereign will and purpose." (Morris, Remnant, vol. 18, No. 4).

Gill "he (God) does not move, incline, or tempt any man to sin Jam. I. 13, 14, but he may be said to do this when he suffers them to follow their own sinful inclinations, and leaves them to be inclined by the power and prevalency of their own corruptions, and by the temptations of Satan, which is here deprecated.."

"Thus also, to add no more, we find that there have been, and ever will be some, whose eyes God blindeth, and whose hearts be hardeneth, i.e. whom God permits to continue blind and hardened, on purpose to prevent their seeing with their eyes, and understanding with their hearts, and to hinder their conversion to God, and spiritual healing by him, Isa. vi. 9. John xii. 39, 40. (Zanchius, Toplady's Works, p.676)

"Five times it is said that God hardened Pharaoh's heart; three times that Pharaoh hardened his own heart. Pharaoh, then, was hardened differently by God, from what he was by himself. He hardened his own heart by wilfully resisting Moses, and despising God, and the judgments of God. God hardened his heart, by not converting his already hard heart into a heart of flesh." (Charnocke, Holiness of God.)

Williams

"After all, it may be objected, that the scriptures ascribe to God the causation of moral ofevil; as, hardening the heart of Pharaoh - hardening whom He will - making the wicked for the day of evil - appointing to destruction - determining the death of Christ - delivering him by determinate counsel - doing all evil in a city - making vessels to dishonour - fitting them for destruction, &c. - In reply to this objection it must be considered, that whatever the import of such representations may be, no

interpretation which is unworthy of God can be the true meaning - that the idioms of the sacred languages ascribing cause or operation to God must be understood according to the nature of the subject - and, what is particularly to our purpose, that active verbs which denote making, doing, causing, and the like, often denote a declaration of the thing done, or that shall take place; or a permission of it.

Take a few specimens, Thus Acts x.15, "What God hath cleansed," means what God has declared to be clean, - isai. vi.9,10. The prophet is commanded to tell the people, "understand not, perceive not; " and, he is ordered to "make the heart of this people fat, to make their ears heavy, and to shut their eyes." And what can this mean more than to declare a fact, either what they then were, or what they would be?- so Jer. i.10. The prophet's declaration of what should be, is called his rooting out pulling down, &c.- Ezek.xliii.3. The prophet says, "when I came to destroy the city; his meaning undoubtedly is, When I came toprophecy or declare that the city should be destroyed. - Exod. v.22."Lord, wherefore hast thou evil entreated this people? Moses means, wherefor hast thou permitted them to be evil entreated; - Jer. iv.10 "Lord God, thou hast greatly deceived this people;" that is, permitted or not hindered them to to be deceived by the false prophets, - Ezek. xiv.9."I the Lord have decieved that prophet." Can anything else be meant than suffering him to deceive himself? - Matt. xi.25. Thou hast hid these things" i.e. not revealed. _____ Thus also, Rom. ix.18. "Whom he will he hardeneth," he suffereth to be hardened. - Rom.xi.8. "God gave them a spirit of slumber," i.e. permitted them to slumber. 2Thes. ii.11. "God shall send them strong delusion, that they should believe a lie;" i,e, shall permit them to be deluded so that they shall believe a lie." Exod.vii.3 &c. "And I will harden Pharaoh's heart," e.i., I will suffer it to be hardened. Matt. x.34,35 "I am not come to send peace,but a sword; For I am come to set a man at variance against his father." That is, my coming shall be the innocent ocasion of wars and variance. - Jude 4. "Who were before of old ordained to this condemination;" i.e. foretold or forewritten, as the word signifies;announced in the sacred pages, and proscribed by divine law. But the passage above all others, which appears to countenance the notion that God is the cause of sin, is 1 Pet. ii.8. "A stone of stumbling, and a rock of offence, even in them which stumble at the word, being

disobedient, whereunto also they were appointed, i.e. Unto which thing, their stumbling, they were appointed because disobedient. The Greek participle includes the cause of their falling; As Heb. ii.3, Neglecting so great salvation, How shall we escape? A striking contrast to this we have, John vii.17 "If any man will do his will he shall know of the doctrine but the disobedient shall, according to an awful but equitable appointment, "stumble, and fall, and be broken, and be snared, and be taken." - (Isa.viii.15) We have a further illustration of this meaning in Heb. iii,18. "To whom sware he that they should not enter into his rest, but to them that believe not:"i.e. who were appointed to disturuction? The answer is, the disobedient; for the original word is the same here as in Peter, under a different inflection. And it is added, ver 19, "So they could not enter in because of unbelief". Thus also Rom. 9:7 "The rest were blinded, or hardened; i.e. were suffered to be blind or hard. And that this is the meaning is deciided by verse 20, "Because of unbelief they were broken off." Upon the whole, Peter intimates, that none should be offended at such characters, men of learning and eminence rejecting the Messiah and his gospel. Their end is what might be expected, as fortold by the prophets, according to God's righteous government, and his eternal appointment, or determination, respecting all such offenders. Their habitual unbelieving disobedience was the cause, but their actual stumbling at the word to their distruction was the natural, the righteous, the appointed effect. To this they were appointed, placed, or set forth (as Pharaoh was raised up) by the righteous judgement of God, who resisteth the proud and disobedient; in order to shew forth the glory of his justice in them. They were personally appointed to exalted situations, being civil and ecclesiastical builders; they were suffered to reject Christ, in pure equity; and thus were deservedly constitued awful warnings to others." (Williams, Quoted from Ridgley's Divinity,pp.533,534).

Insert: Hodge,Shedd, Bushwell, Dick,Curry

Hodge, Comm. on Rom. 9 #2

(3.) Nearly allied to this mode of explanation is that which rests on the assumption that God is said to do what he permits to be done. Reference is made to such passages as the following. 2 Sam. xii. 11, "I will give thy wives unto thy neighbour," *i. e.*, I will permit him to take them. 2 Sam. xvi. 10, "The Lord hath said unto him, curse David." Isa. lxiii. 17, "O Lord, why hast thou caused us to err from thy ways, and hardened our heart from thy fear." Deut. ii. 30, "For the Lord thy God hardened his spirit (Sihon's,) that he might deliver him into thy hand." 1 Kings xi. 23, "The Lord stirred up another adversary." Ps. cv. 25, "He turned their heart to hate his people." In 2 Sam. xxiv. 1, God is said to have moved David to number the people; but in 1 Chron. xxi. 1, Satan is said to have provoked David to number Israel. From these and similar passages, it is evident that it is a familiar scriptural usage, to ascribe to God effects which he allows in his wisdom to come to pass. Hence, almost everything is, at times, spoken of as if it was produced by divine agency, although, in a multitude of other places, these same results are referred, as in some of the examples cited above, to their immediate authors. According to this mode of representation, God is understood as merely permitting Pharaoh to harden his own heart, as the result is often expressly referred to Pharaoh himself, Exod. viii. 15, 32, &c.

Shedd, Theology, vol. 1, p.p. 447#2

The meaning of "harden," here, is, "not to soften." The meaning of "hate" in Rom. 9:11, is, "not to love." This text is equivalent to Luke 17:34: "The one shall be taken, the other shall be left." The word ἐμίσησα is employed Hebraistically, not classically. It does not denote the positive emotion of hatred against sin, because it is expressly said that in election and preterition reference is not had to holiness and sin. A man is not elected because he is holy, or omitted because he is sinful. "Hatred," here, denotes the withholding of regenerating mercy. It is the same Hebraistic use of the word "hate" with that of Christ, in Luke 14:26 compared with Matt. 10:37. To "hate" father and mother is the same as to "love less," in comparison. Compare also the Hebraistic use of "hide," to denote, "not to reveal," in Matt. 12:25. The popular signification of "reprobate" denotes an uncommonly wicked person. In this, it differs from the scriptural and theological signification, which denotes mere non-election, with no reference to degrees of sin. A similar Hebrew idiom is seen in Ps. 141:4: "Incline not my heart to any evil thing." The negative permission to incline himself, the Psalmist calls a positive inclining by God. He asks God to keep him from his own inclination to evil. This idiom is found in the Turkish language. To "let fall," and "to cause to fall," are the same word. "I missed my steamer," in Turkish, is, literally, "I caused my steamer to run away." In the Oriental languages, the imperative form often expresses permission, instead of command. Herrick: Bib. Sacra, Oct. 1885.

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Bushwell Theology, vol. 1, p.387

It is true that Nathan the prophet in rebuking David, reminding him of all his privileges, said "Thus saith Jahweh God of Israel . . . I gave thee thy master's house, and thy master's wives into thy bosom . . ." (II Sam. 12:7, 8). These words have caused some confusion on the mission field in polygamous societies. However, Bible students ought to recognize at once that this mode of expression should convey only the idea that God had *permitted* for the time being the polygamy which was customary at that time. It is certainly not legitimate to understand David's polygamous household as a "gift of God" in the way in which we today understand such words.

This saying of Nathan's should be interpreted by the usage of speech in which it is stated that God moved David to number Israel (II Sam. 24:1) by permitting Satan (I Chron. 21:1) to provoke David to this course of action. It is not uncommon in the Scripture for God to be designated as the ultimate source or author of that which He permits. Careful reading of the context in such cases, especially the broader context of the Scripture as a whole, is necessary for us, with our occidental minds, to understand the true meaning of what the Scripture teaches. There are not a few instances in the details of scriptural moral regulations which must be understood in the light of this principle.

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Dick, Theology, vol. 2, pp. 323-328

I now proceed to consider some passages of Scripture, in which the agency of God in sinful actions is mentioned.

I begin with an expression which is used on several occasions, particularly by the apostle Paul, who says concerning the vessels of wrath, that "whom he will, God hardeneth:"* and by Moses, who informs us more than once, "that the Lord hardened the heart of Pharaoh." There is something awful and startling in these words, and they seem to import an agency on the part of God, which is at variance with his acknowledged holiness, and justice, and goodness. With respect to Pharaoh, we may remark, that the command to let the Israelites go was one with which he could not be supposed to be ready to comply, because it interfered with the sovereign authority which he claimed in his own dominions, would deprive him of a great proportion of his subjects, whose labours were profitable to the state, and was delivered by Moses, a man whom he did not know, in the name of JEHOVAH, whom he did not acknowledge as God; that when the commission of Moses was confirmed by miracles, they were at first such as were imitated by the Egyptian magicians, and therefore seemed to indicate no superior power, to which he was bound to submit, or of which he had reason to be afraid; that when other miracles were wrought which exceeded the power of the magicians, their effects were soon removed, so that Pharaoh would think that the danger was past, and probably flatter himself that each judgment would be the last; that when he gave his consent that the people should go into the wilderness to sacrifice to their God, Moses rejected the grant, unless they were permitted to take their flocks and herds along with them; that the destruction of the first-born, by which he was compelled to yield, must have left a strong feeling of resentment and revenge in his bosom; and, finally, that the situation of the Israelites, who were

* Rom. ix. 18.

entangled in the wilderness, having the sea in front, and the mountains on either hand, appeared to present a favourable opportunity of punishing them for all the calamities which they had brought upon his country, and of retaining them under his yoke. All these events were ordered by the providence of God; but, in not one of them did he exert any direct or immediate influence upon the mind of Pharaoh, either to infuse wickedness into it, or to confirm his proud and rebellious disposition. Hence it is plain, that when God is said to have hardened his heart, the expression must be understood in a qualified sense. He hardened it, not by any positive act, but by a series of dispensations, from which, being previously corrupt, it took occasion to persist in disobeying his commands. God placed him in certain circumstances, and left him to act according to his natural inclinations.

In a similar manner we must explain the expression when it is used concerning other sinners. God does not create wicked dispositions in their hearts, but he does not restrain, by his providence or his grace, those which already exist. He does not keep them out of the way of temptation; but as they go on heedlessly, he permits them to encounter and to fall over stumbling-blocks. He does not hinder Satan, and other men like themselves, from laying snares for them, and soliciting them to sin. He withholds his grace, which would have converted them, but which he was under no obligation to communicate; and he even removes the checks which he had put upon them, because they submitted to them with impatience and murmuring, and discovered an eager desire to get rid of them. The consequence is, that their hearts are hardened, that their wickedness increases, and grows into a confirmed habit; but it is evident that the hardening of their hearts is their own work, and is ascribed to God only indirectly. He does not impel them to commit sin, nor would his dispensations of themselves lead them to it; that is, unless there were a previous inclination or tendency to it. He does not prevent them from committing sin; but he cannot on this account be called the author of it, unless

it could be proved that he is under an obligation to impart effectual grace to all men without distinction.

In like manner we must explain those passages in which God is said to blind the eyes or the minds of men. What has been already said is obviously applicable to them; and indeed, although the expressions are different, the subject to which they relate is the same. The same effect is pointed out by the hardening of the heart, the blinding of the eyes, the giving of men over to a reprobate mind, the delivering of them up to their own lusts, to walk in their own counsels. Nothing more is intended, than that God withholds his grace from them, leaves them under the power of corrupt inclinations, and does not prevent them from being exposed to temptation. With respect to the blinding of the mind, it is worthy of attention, that while at one time it is represented as the act of God, it is attributed at another to the agency of Satan. "The god of this world," says Paul, "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them."* Now, as both representations must be true, and God and Satan must both be concerned in the effect, it seems to be the proper way of reconciling them, to suppose, that while God withholds his Spirit, who would illuminate their minds, he permits Satan to use his arts to deceive them. Although we are ignorant of the mode in which Satan acts upon the mind, yet we are certain, from the testimony of Scripture, that he possesses the means of strengthening its prejudices, and stirring up its passions in opposition to the truth. But there is nothing positive in the part which God takes in this matter, except that his providence may so order the circumstances of sinners, that, being already averse to spiritual things, they shall hence find an occasion of being confirmed in their dislike. He does not blind them by weakening or confounding their understandings, or by suggesting objections against the gospel: these come from themselves, or from the secret insinuations of the spirit of error and falsehood.

* 2 Cor. iv. 4.

When God is said to tempt man, there is no difficulty, because the word may be used in a good or in a bad sense. It is used in a good sense when the Scripture says that "God did tempt Abraham;"* for the meaning is, that by commanding him to offer in sacrifice his only son, upon whose life the performance of the promises depended, he made trial of his faith, and gave him an opportunity of manifesting it, to the glory of divine grace and his own honour, as well as for an example to succeeding generations. It is used in a bad sense when it expresses the methods employed to entice men to sin; and to apply it to God in this sense, would be blasphemy: "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."†

What shall we make of the following words? "If the prophet be deceived, when he hath spoken a thing, I the Lord have deceived that prophet."‡ After the remarks already made, we cannot suppose that, strong as this language is, it imports that God had actually deceived him; but it must be understood to mean, that, if the idolatrous Jews, who are mentioned in the context, had consulted a person calling himself a prophet, and he, fancying himself to be what he pretended, and imposed upon by his own imagination, had delivered a prediction which proved to be false, God was to be considered as having a righteous hand in this transaction, and making use of the presumption of this man to punish his rebellious people. God had deceived him, because he had permitted him to be the dupe of his own pretensions, and refused to impart to him a true revelation, as he had formerly done to Balaam for a particular purpose.

But we hear similar language employed by a true prophet with respect to himself: "O Lord," said Jeremiah, "thou hast deceived me, and I was deceived."§ To evade the difficulty the words have been rendered, "Thou hast allured me, and I was allured." It was thou who didst persuade me to undertake the prophetical office; it was by thy powerful influence upon my mind that my reluctance was overcome, and I consented to engage in it, notwithstanding the opposi-

* Gen. xxii. 1. † James i. 13. ‡ Ezek. xiv. 9. § Jer. xx. 7.

tion and danger which I foresaw as the consequence of doing my duty. Without changing the translation, the words may be explained hypothetically. If I have been deceived, as my enemies allege, who do not acknowledge me to be a true prophet, I have been deceived by thee, by whom I was called to the office. But the latter being impossible, the former was not true; and, consequently, the charges against Jeremiah, as if he had spoken lies, terminated upon God who had sent him. If neither of these views of the words should be deemed satisfactory, we may set them down to the account of human infirmity. Perhaps they were uttered by Jeremiah, when his mind was ruffled by the contradiction and reproaches of his countrymen; and if this is the true state of the case, whatever is their meaning, he alone is answerable for it. They are a rash and unfounded charge against God, similar to that which was made by that peevish and irritable prophet Jonah, who presumed to say, in answer to the question of his Maker, "Doest thou well to be angry?—I do well to be angry, even unto death."*

It is easy to apply these observations to other passages which speak of the agency of God in the sinful actions of men, as when he threatened "to take David's wives, and give them to his neighbour, who should lie with them in the sight of the sun,"† and when he is said to have "bidden Shimei curse him,"‡ "to have put a lying spirit into the mouths of Ahab's prophets,"§ and "to have turned the hearts of the Egyptians to hate his people, and to deal subtilely with his servants."‖ Some allowance should be made for the oriental style, which admits a boldness of expression, not so suitable to the more correct and philosophical languages of the West. When transferred into our language without qualification, it conveys ideas different from those which are intended by the original writers. Hence, I cannot but think that those divines have greatly erred, who imagined that Scripture authorized them to make use of the strongest and harshest terms in speaking of this mysterious subject. It would have been wise, since nothing is more certain than that God is not the author of sin, to have carefully avoided every term which seemed to lead to this impious conclusion. All the passages which have been quoted, and others of a similar nature, may be explained by admitting, that God permits sin, and upholds sinful creatures in the exercise of their faculties. This is surely safer, and more consonant to our conceptions of his character, than to say with Calvin, that the devil and wicked men act by his command, and that they are so completely in his power, that he compels them to act.

ABLE TO STAND BUT LIABLE TO FALL

By H. M. Curry

(Note: Many of our older readers in Alabama will recognize the writer of this article. Elder Curry was a very gifted minister and educator. Selected by the Peabody Institute to help lay the foundations of secondary education in the South after Reconstruction, he settled in Pike County and taught school at Roger's School near Troy. Many of his former students are still alive, and speak with profound respect of him as a teacher and a minister. He spoke several languages, and often used different Bibles in those languages for the required "religious devotion" required by law. In this way, he harmonized his strong belief in separation of church and state (his students unable to understand the texts) and his belief in being subject to the law. His logic and knowledge of truth are blended together in this article on Adam's transgression.)

"and Power to fulfil it" par. 1, sec. 4, 2nd London

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

Let us now proceed to consider some of the *a priori* arguments. First, God had a purpose in man on the earth. When faith beholds the works of God in creation it sees nothing in vain; the domestic beast of burden, the ravenous beast of prey, the wholesome grape, the deadly upas, the useful iron, the seducing gold, the wholesome food, and the destructive poison, all answer some useful end, some wise purpose, some intelligent design of the Mind that created them. Shall we confess this, and then say that man, the climax of the natural creation, was created without purpose or design, either for time or for eternity by the God of all wisdom? Did God create man and turn him loose in the world to ruin himself and all his posterity, to thwart God's will and destroy all His pleasure?

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

embodies both animal and vegetable life mysteriously combined, and the power of reproduction, growth, and repair lies in the vegetable life. The multiplication of the human race did not begin until death passed upon the man; so from this it is seen that if Adam was able to stand, he was able to render the creation of the world in vain.

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

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

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

Again, the world in its present condition is either as God intended it should be, or it is not. If it is not as God intended, then God's intention has been defeated, and everything has gotten from under His control. There are only three positions to be taken with regard to the first man: God either purposed that he should fall, or purposed that he should not fall, or else had no purpose at all in the matter. If He purposed that He should not fall, but remain sinless forever, then the earth is peopled with an entirely different race of beings from what God intended; everything has gone contrary to God's purpose. If *one man* could reverse the purpose of God, and change the whole world, both for time and eternity, of what account is God's purpose? Where is any ground of hope of salvation either for time or eternity through the purpose of the same God? Where are our obligations to call Him God, or worship Him as such? Where is His right to call Himself God, and claim our confidence, reverence and praise? To

say that God purposed him to stand, but that man fell, is to plunge into the darkest, blankest, most hopeless fatalism. If we say that God had no purpose one way or the other, then what do we mean by talking of God's purposes, and calling Him a God of purpose? If we say that God purposed the fall, then there is no conflict between God's purpose and the existing state of affairs. We can then look upon the word "purpose" as meaning something; and when we talk of God being a God of purpose our speech harmonizes; and when we speak of His purpose of grace we can do so with just reverence and holy confidence.

Again, God purposed that man should be removed from the earth by death. "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) One may say these words were spoken after man sinned. True enough; but did they come into the mind of God after man sinned? This is the utterance of a decree; but is the decree no older than its utterance? If God did not intend in the creation that man should return to dust, why did He create him from dust? Why did He not make him of some other material? But the very fact that He made him of dust shows that the decree, "Unto dust shalt thou return," was in the mind of the Creator when He made him. "It is appointed unto men once to die." (Heb. 9:27) Death, then, is an *appointment.* Who made the appointment? God made it. Has God any appointments now that He did not have from eternity?

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

One may say that God knew that Adam would fall, and provided the remedy before the calamity came. To admit God's foreknowledge of the event is to yield the point that he was made to stand, for how was he able to stand if God knew that he would fall? The proposition is incompatible with foreknowledge. It is argued by some that God knew that he would, but he did not fall by God's decree. By whose decree did he fall? If God foreknew the man would fall, the event was *certain, inevitable*, and could in no wise fail to come to pass. Now, what made the event certain? What rendered it inevitable? What brought it to pass? One says that God's foreknowledge of an event does not

necessitate its coming to pass. If God's knowledge does not, what does? "Who is he that bringeth to pass when the Lord commands it not." (Lam. 3:27) Either God's decree makes the event certain, as foreknown, or it is purely a matter of total necessity.

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

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

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

The great stumbling stone in the way of most minds is the trite, meaningless expression that this would have made God the author of sin. But is it not taught in the Scriptures that God visits the iniquities of the fathers upon the children? Where is there any human code of practice or standard of justice but what would pronounce that unjust, wicked, and cruel? "Visit the iniquities of the fathers upon the children of the third and fourth generations." (Deut. 5: 9) Punish the child for the crime of its grandfather, a crime committed before the child was born, or even before its parents were born? If we are going to impeach God by human standards we

must impeach Him here, and declare Him wicked, unjust and cruel; and renounce His name, and abandon His worship. But again, Jesus said that the blood of all the prophets, from the blood of Abel to the blood of Zacharias, that perished between the temple and the altar, shall be required of this generation. (Matt. 23:35) Where is the justice, *from a human standpoint*, in requiring that the righteous blood that had been shed for four thousand years, of that generation? Such destruction as had not been seen since the world began was sent upon that generation of men, women, and helpless children, and God did it. Then, upon this point of God being unjust if He does so and so, let the words of inspiration stop every mouth, and silence every tongue.

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

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

After Phillip's introduction of Curry, "very gifted minister and educator" and "his Logic and knowledge of truth are blended together in this article..." we are cautioned right away by the mention of his deceit through his "strong belief in separation of Church and state", as he misinterpreted such, but was constitutional, in Curry's day.

The proposition "that Adam was able to stand but liable to fall" came to him from Methodists and New School Baptists and seemed to him "puerile and illogical." The expression in substance is found in the second London Confession, and many lesser ones like Kehukee, etc., and this educated man didn't know? And his "logic" against this "trite" expression is what is "puerile" and silly.

"When faith beholds the works of God in creation it sees nothing in vain"; then Curry proceeds to name things that weren't in the original creation, but in the creation after the curse when it was subjected unto bondage. Fallen man, with all his logic, knows nothing about the original creation except that it was "very good"; and what was "very good" to the Lord, fallen man knows nothing about. - he sees through a glass darkly, and his thoughts are not the Lord's thoughts"; and in the flesh he is still at enmity with God. Man needs to know this first before his logic begins to speculate and form false inferences from the word of God.

1. "Did God create man and turn him loose in the world to ruin himself and all his posterity, to thwart God's will and destroy all his pleasure:"

The scriptures say God did create man. He made a covenant of works with him (and with him as the head and representative of his posterity) and made a test for his obedience, and threatened death for disobedience. God's command was His will, "if the revealed will of God is not indeed His actual will, we do not know God's will" (Divine Election, Berkouwer). If he were not able to stand then the command of the Lord would have been deceitful and in mockery. There was every incentive for Adam to obey: Made upright, in the image and likeness of God, in true holiness - and lord of the earth. How he could fall is the question - not how he could stand. It was God's will that Adam freely obey, with no force or compulsion upon him. But alas, Adam was mutable (confession), which he otherwise could not be (Gill), and was susceptible to the wiles of Satan working through Eve. How could a mere creature rise up against Almighty God, without His permission or suffering him to do so? This

is what the Hardshell needs to explain instead of prating Sovereignty to the detriment of God's holiness.

2. "The first purpose of God in placing man upon the earth was that he should multiply and replenish it."

The first purpose was the pleasure of God: "for thy pleasure they are and were created" (Rev. 4:11). According to Curry everything Adam did until reproduction wasn't in God's purpose!

Curry continues: "God made the earth not in vain; he formed it to be inhabited" (Isa. 45:18).

"If Adam was able to stand, he was able to defeat God's purpose in this; for had he stood, there is no ground to believe that the earth would ever have been inhabited..." (The same as taught by Sykes and Phillips as noticed before.) But notice his scriptural "proof" quoted by Christ (Jno. 12:24) as pertaining to His own death (not to man's fall); which in no wise established Curry's principle ("without death there is no reproduction") of the seed of Adam before the fall - that would have been two impossible commands from the Lord to Adam - that he could not possible obey, (forbidden fruit, to fill the earth) according to the Hardshells. Notice Curry's conclusion to this: "The multiplication of the human race did not begin until death passed upon the man; so from this it is seen that if Adam was able to stand, he was able to render the creation of the world in vain." What brilliant logic! And what would have happened if Adam had stood? Curry explains: "The garden would have overflowed", "how could the earth have supported the population?" "each offspring under the same probation, some fallen, some not". Adam couldn't stand but his offspring could! (Curry never reconded any 'confirmation in holiness' as Gill and others; or that Adam alone was the Head and representative of the race, the command and trial given only to him). "Then (if Adam had stood), his offspring, some standing, others not, what confusion! What anarchy! What savagery! "So God either purposed that he should fall, or purposed that he should not fall, or else had no purpose in the matter". The Hardshell simply cannot say - "God purposed to suffer the fall" - wonder why? And as if that weren't enough, Curry becomes more

blasphemous later as the reader can see.

The fall was certain to God, but as Gill and Calvinistic writers teach, this is incomprehensible to man, how a permissive decree is certain.

Curry says "The great stumbling stone in the way of most minds is the trite, meaningless expression that this would have made God the author of sin." Excuse me Mr. Curry, this was no "trite, meaningless, expression" to all the great writers before you Hardshells came along . They all said with Calvin - It is a great blasphemy to say God is the author of sin. Curry's conclusion that if his logic is incorrect, through his false twisting and misuse of scripture; 'proving' that God can be unjust, even wicked by "human" standards; is, as we saw regurgitated by latter day Hardshells, the same old wicked blasphemy from the same old wicked source that it ever has been. Human standards! God's standards. Both Paul and Peter speak of the "Long-suffering" of God. This long-suffering, patience, and holding himself back from the final righteous judgment - only God can do. The Hardshell knows nothing about this.

Andrew Fuller

"He (Fuller) was a horribly complicated writer to read behind. He changed the common meanings of almost every important word he used! An intelligent person cannot readFuller without realizing the man was dancing around the truth in illogical dualistic jargon. From the first extremely difficult paragraph, one realizes that this man is full of deceit. People can communicate better than this when they are not trying to hide what they believe. One view is all that is needed to show his deceit. He believed in a general atonement and a "particular" redemption. Now, tell me dear reader, did this man know what an "atonement"or "redemption" is? Of course not. This man was ignorant of Bible doctrines! Or highly deceitful; or both. His followers were, and are, deceived by this vain deceiver. The above is illogical!Any intelligent person can recognize those terms, as used, are an oxymoron – mutually exclusive. When put into the spiritual realm, it is mere deception. Calvinism clearly teaches, and always has, that Christ died only for the elect. And that is the only Biblical position."(Phillips, Hyper -Calvinism, p.163).

"Andrew Fuller' introduced the New Divinity in England, 1782, which swept American churches between 1813 - 1820, and had set up a conditional scheme of universal appeals and an incomplete salvation based upon the view of a "General" atonement of Christ. It rejected the view of a complete and finished salvation of a "particular" people in Christ before the foundationof the world." (Phillips, God's Decree and Predestination, p.316).

The statement by Phillips against Fuller, and the following are two statements for Fuller:

Cathcart Nettles

Cathcart, Encyclopedia of Baptists, Art. Fuller

He traveled all over England very many times, pleading for foreign missions; five times he journeyed through Scotland on the same errand of love; and he visited Ireland once to advocate the cause of the perishing. The noblest cause that stirred up Christian hearts, the cause that brought the Saviour himself from the heavens, found in Andrew Fuller its grandest champion, and to him more than to any other human being was the first foreign missionary society of modern times indebted for its protection in infancy, and the nurturing influences that gave it the strength of a vigorous organization.

His literary reputation spread all over his own country, and his name, long before his death, was as familiar in England and America as a household word. All denominations read his writings with profound interest, and they place the highest value upon them still. His "Calvinistic and Socinian Systems Examined and Compared, as to their Moral Tendency," and "The Gospel its own Witness; or, the Holy and Divine Harmony of the Christian Religion Contrasted with the Immorality and Absurdity of Deism," are works worthy of the greatest theologian of any age, and long since they have placed their author beside Dr. John Owen, Dr. John Gill, and John Howe, as one of the first expounders of the Bible of the Anglo-Saxon race. "The Franklin of theology," as he has been called. Mr. Fuller was a voluminous writer; and his works have passed through several editions. Though a staunch Baptist on the communion question, in 1798 Princeton College conferred on him the honorary degree of D.D., which he declined. Yale College, under the presidency of Timothy Dwight, followed the example of Princeton in 1805, with a similar declination from Mr. Fuller.

Nettles, By His Grace and for His Glory, p.p. 123-127

Fuller's most organized defense of the "limited design of the atonement" occurs in chapter four of his *Reply to Philanthropos*. This work was highly valued by the Baptist churches of Scotland and was reprinted by them in 1845 as a separate tract entitled "Universal Atonement Refuted." Their understanding and approval of Fuller were extraordinarily clear, for appended to the tract was a "Summary of Doctrine," which makes the following avowal: "These churches never taught nor allowed to be taught amongst them that Jesus died for all men, for the whole human family, for Judas as well as for Peter, that many for whom he shed his precious blood shall perish."[42]

This position and their specific understanding are especially significant in light of the wording of Article IX of the summary: "The Lord Jesus Christ, by his suffering and death, has made a full, an infinite atonement, which is able to save all that come to God by Him."[43]

A sermon preached by Fuller in 1803 contains the same meaning in similar words when he says that "with this sacrifice God is well-pleased, and can, consistently with all his perfections, pardon and accept of any sinner, whatsoever he hath done, who believeth in him."[44] As is evident from the elements of the Scottish summary, such words do not necessarily conclude universal atonement; on the contrary, they only presuppose the absolute uniformity of God's gracious provisions in atonement and efficacious calling.

In that same spirit, Fuller proposes an atonement consistent with the formula "sufficient for all but efficient only for the elect." This position does not place Fuller in a unique position or in any way isolate him as an amender of the historic Reformed understanding of limited atonement. He is in complete harmony with one way that consistent Calvinists have expounded that doctrine. While I personally prefer a different construction of limited atonement—and defend that construction later in this book—to label Fuller as out of step with the historic understanding of limited atonement, or to construe his position as intentionally more sympathetic with universal or general atonement, would totally miss Fuller's point. His position is in precise harmony with the canons of the Synod of Dort.

The strength of Fuller's commitment to the effectuality of Christ's death can be seen in the first query he proposes to Philanthropos: ". . . whether our Lord Jesus Christ had any absolute determination in his death to save any of the human race." He proceeds with confidence,

42. Andrew Fuller, "Summary of Doctrine," *Universal Atonement Refuted* (Baptist Churches of Scotland, 1845), p. 20.

43. Ibid., p. 17.

44. Andrew Fuller, *The Great Question Answered* (London: W. Button & Son, 1803), p. 24.

sure that he can demonstrate the affirmative, and concludes "if it be shown that Christ had such an absolute purpose in his death; the limited extent of that purpose must follow of course." The reason for such a conclusion is that an absolute purpose to save must be effectual.[45] He develops seven reasons for his position.

First, Fuller claims that God's faithfulness to promises made to the Christ of the certain efficacy of his death necessitate a "limitation to the absolute determination of Christ to save." If such a limitation does not exist, one must conclude that Christ did not properly redeem any man or render the salvation of anyone a certainty. Nor could the Father guarantee that "my righteous servant shall justify many" or that he should "see the travail of his soul and be satisfied." If these and numerous similar promises are to be kept, what can guarantee such apart from the "certain salvation of some of the human race"?

Second, the character roles under which Christ died show limited but effectual design in his death. He dies as a shepherd for his sheep. He will bring all of his sheep together "and there shall be one fold." He dies as a husband for his wife "that he might sanctify it by the washing of water by the word." He dies as a surety of a better testament. If he is truly a "surety," then the salvation of those for whom he died must be certain. Therefore, "we cannot extend the objects for whom he was a surety beyond those who are finally saved, without supposing him to fail in what He has undertaken."[46]

In conformity with this same idea, Fuller later discusses the covenantal character of the death of Christ. Written several years after the confrontation with Dan Taylor, the following quote demonstrates Fuller's view to be substantially the same in the later years:

> Yet as Christ laid not his life down but *by covenant*, as the elect were given him to be the purchase of his blood, or the fruit of the travail of his soul; he had respect, in all he did and suffered, to this recompense of reward. Their salvation was the joy that was set before him. It was for the covering of *their* transgressions that he became obedient unto death. To *them* his substitution was the same *in effect* as if their sins had by number and measure been literally imparted to him.[47]

Another character under which Christ presents himself is as a sacrifice of atonement. Even as the Jewish sacrifices atoned for the sins of those, and only those, on whose behalf each was offered, so Christ

45. Fuller, *Works*, 2:489–490.
46. Ibid., p. 491.
47. Ibid., p. 708.

set himself apart as a "victim to vengeance," that he might consecrate his people and present them faultless before his Father.

Third, another reason for seeing an absolute determination in the death of Christ points to the effects ascribed to the death of Christ. These effects do not terminate on all mankind but on only a portion. Redemption, the forgiveness of sins, the death of the old man, all result from the death of Christ. For this very cause he died "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Such privileges do not actually come to all men, nor are all men his peculiar people.

Fourth, Christ is said to have borne the sins of "many." Although "many," on some occasions, can be construed to mean "all," most often it is used for a limited number. Fuller contends that "there is no reason . . . why the many whose sins he bore, should be understood of any other persons than the many who by his knowledge are justified, and who, it must be allowed, are not all mankind."[48]

Fifth, the intercession of Christ, founded upon his death and included in its design, does not extend to all mankind. Christ prays for those given him of the Father, including those who should believe on him through the words of his present followers. Thus, Fuller reasons, Christ prayed for "all who should at any period of time believe, to the exclusion of those who should finally perish."[49]

Sixth, Fuller again exhibits the interrelatedness of the Doctrines of Grace. He says, "If the doctrine of eternal, personal, and unconditional election be a truth, that of a special design in the death of Christ must necessarily follow." Fuller then sets out to prove that the Bible teaches that men are saved because "God eternally purposed in himself, that they should believe and be saved." He lists at least twelve different Scripture passages supporting this view (Eph. 1:3; 2 Thess. 2:13; John 6:37; Rom. 8:29; Acts 18:10; 13:48; 1 Peter 1:2; 2 Tim. 1:9; John 15:16; Matt. 11:25; Rom. 9:15, 21; 11:5, 7). In addition, the death of Christ is given as a reason for nothing being laid to the charge of God's elect in the last day; but if Christ has died for all alike, his death does not give any security against such a charge. In such a case, the security of the elect (Rom. 8:33, 34) would not be based upon the death of Christ but upon what "they themselves had done in believing in him."[50]

Seventh, the character of the saints in the world above indicates that a definite design existed in the death of Christ. They will attribute their salvation to none but the Lamb and will join with the four-and-

twenty elders singing, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Not all people of every nation are redeemed by the blood of the Lamb, but only these, a particular people *out of* every nation.

Fuller continues his defense of limited atonement by exposition of specific passages that easily teach the doctrine (e.g., Rom. 3:24, Gal. 3:13, 14). In addition, he answers accusations that several Scriptures directly contradict the doctrine by showing them to be much more compatible with limited atonement than with any supposed universal atonement. In particular, he gives space to 1 Timothy 2:6, 1 John 2:2, Hebrews 2:9, and 2 Peter 2:1.

Fuller believed that the true gospel was grossly perverted in the hands of three deadly enemies: hyper-Calvinism, antinomianism, and Arminianism. He maintained and sought to defend true historic Calvinism in opposition to all of these.

The error of both the hyper-Calvinists and the antinomians lay in their improper application of the doctrine of total depravity to the duty to keep the moral law. To the antinomians he called for an affirmation of the goodness of the moral law and its eternally binding nature. As it is briefly summarized in the commandments to love God with our whole being and love our neighbor as ourself, the force and obligatory nature of the law has not abated. Furthermore, the specific delineation those two broad commands received in the moral law of the Old Testament cannot be abrogated, though some specific cultural applications for Israel may or may not be relevant to the Christian today.

Fuller doubted that those who dismissed the perpetuity and goodness of the moral law really understood the gospel. Although they might speak great words about the grace of the gospel, such persons had no way to measure either the goodness of God or the sinfulness of man. They clearly aligned themselves with the basic assumptions of Socinus and Arminius. "In short," Fuller claims, "we may safely consider it as a criterion by which any doctrine may be tried; if it be unfriendly to the moral law, it is not of God, but proceedeth from the father of lies."[51]

To the hyper-Calvinists, Fuller regularly set forth Calvin and the sixteenth-century Calvinists as his model and as their judges.[52] In addition, Fuller gives substantial quotes from the Synod of Dort[53] to express his position on the free offer of the gospel to all men. The gospel is for sinners as sinners, not for sinners as "sensible" sinners. After quoting at length both Calvin and the canons of the Synod of Dort, Fuller states, "I would not wish for words more appropriate than the above to express my sentiments."[54] In fact, his objection to the sentiments of those reputed to be hyper-Calvinists was not that they were too Calvinistic; rather, he complains that "what is now called Calvinism is not Calvinism."[55]

The third group Fuller opposed, the Arminians, he considered positively destructive to the gospel. His entire correspondence with Dan Taylor demonstrates clearly his sentiments on this subject.

Later, when he was accused of following Richard Baxter's "leading peculiarities," Fuller was forced into reading the polemical tracts of Baxter. In the process he found that they were "so circuitous, and full of artificial distinctions, and obscure terms" that he often could not discern their meaning, "nor could I have read them through without making myself ill."[56] In his reaction to what he could absorb from Baxter, he summarizes his objections to Arminianism:

> Finally, Mr. Baxter considers Calvinists and Arminians as reconcilable, making the difference between them of but small amount. I have no such idea . . . I should rather choose to go through the world alone than be connected with them [the Arminians]. Their scheme appears to me to undermine the doctrine of salvation by grace only, and to resolve the difference between one sinner and another into the will of man, which is directly opposite to all my views and experience.[57]

Cathcart pointedly held the 2nd London confession of faith - see the Article on "confessions of faith". Did he misunderstand Fuller's position on the Atonement? Here are Fuller's own words;

"Mr. Baxter pleads for "universal redemption;" I only contend for the sufficiency of the atonement, in itself considered, for the redemption and salvation of the whole world; and this affords a ground for a universal invitation to sinners to believe; which was maintained by Calvin, and all the Calvinists. I consider redemption as inseparably connected with the eternal life, and therefore as applicable to none but the elect, who are redeemed from among men" (Works Vol.11, p.714).

"To tell a sinner he cannot love God, repent of sin and come to Christ, is only another mode to telling him that he has the very heart of a devil. "But this is a killing work." It is granted; and all my hope is that God will please to succeed my labors, first to kill, and then to make alive. A conviction of our being utterly lost must proceed an application to the Saviour. So long as a sinner can find any hope or any help in himself, he will never fall at the feet of Christ, as utterly undone. The whole need not a physician, but those that are sick. If it tends to drive sinners to despair, it is such a despair as lies at the foundation of gospel hope. The sinner may be alive without the law; but if he live to God, the command must first come, sin revive and he die, Rom. 7:9. So far from shunning to declare this sentiment, humiliating as it is, I should on that account rejoice to see it propagated throughout the whole earth" (Fuller's Works, Vol. 2, p.471).

Fuller quotes many good Calvinists in his support, Calvin, Owen, Dort confessors - Calvinism, not Crispism where Christ is actually made a sinner (in Fuller's view), defended by Rushton, Trott, Beebe, Smoot, etc. His main enemies were Antinomianism, Arminianism, and High Calvinism. And although as Benedict and other historians have told us that earlier American churches were divided into Fullerite and Gillite parties; neither could Fuller or Gill be responsible for the gross Arminianism and Hardshellism that evolved from their teachings, anymore than scripture itself be blamed for Catholicism, Campbellism, or Mormonism. Fuller was

not a commercialist - neither was Gill, nor Trott; and if he erred, it was to the opposite of the Hardshells. He urged men to get off their "theological" butts and start preaching Christ. As difficult, as Phillips tell us, for him to understand Fuller, and what he thought he understood about him was a complete misunderstanding; he did understand George Ella a recent writer who wrote against Fuller; even to the point of plagiarism: "That he meant a completely different thing by almost every orthodox term he used (p.19); "Christ's death was for all" (p.21); "he redefines words as he goes along " (p.21); "ingenuity is suspicious", "very few understand him", "uncommon degree of subtlety", "Christ died equally for every man" (Rushton quote, p.23); (Law and Gospel, Ella). We wonder also if Phillips adopted "Calminian" (p.170), or the faith of Christ doctrine (p.132), from Ella?

Notice Fuller's objector: "it is no where expressly said that Christ died for a part of mankind - p.71. Fuller: It is expressly said that he gave himself that he might purify unto himself a peculiar people; that he laid down his life for the sheep; that he loved the church, and gave himself for it; that he died that he might gather together the children of God that were scattered abroad; and that those who are without fault before the throne of God were bought form among men. But be it so that we no where expressly read that Christ did not die to redeem all mankind; the scriptures do not so much deal in negatives as in positives; their concern is not so much to inform man what is not done, as what is done. I know not that it is anywhere expressly said that all mankind are not to be baptized; yet I suppose P. well understands that part of our Lord's commission to be restrictive. "But the main stress of the argument seems to lie in the meaning of such general expressions as all men, whole world, etc. . It is admitted, as was before observed, that there is in the death of Christ a sufficient ground for indefinite calls and universal invitations; that God does invite mankind without distinction to return to him through the mediation of his Son, and promises parden and acception to whomsoever shall so return. There have been and now are many considerable writers, who are far from disowning the doctrine of particular redemption, (or that the salvation of those who are saved is owing to an absolute and consequently limited design in the death of Christ,) who yet apprehend that a way is opened for sinners, without distinction, being invited to return to God with the promise

of free pardon on their return. And they suppose the above general expressions are intended to convey to us this idea. For my part, though I think with them in respect to the thing itself, yet I question if these general expressions are so to be understood. The terms ransom, propitiation, etc. appear to me to express more than this, and what is true only of those who are fully saved. To die for us appears to me to express the design or intention of the Redeemer. Christ's death effected a real redemption, through which we are justified. He redeemed us from the curse of the law, being made a curse for us, and thereby secured the blessings to come upon us in due time, Rom. 3:24; Gal.3,14. Such a meaning therefore, of the general expressions above mentioned does not appear to me agreeable; much less can I asseed to the sense put upon them by Philanthropos. (Fuller, Works, Vol. 2 pp.495,496).

What is so difficult to understand what Fuller has written here? What is "horribly complicated" about it? Where does he change the common meanings of words? Where is the "dancing around the truth"? Where is the "dualistic jargon"? Where is he "deceitful"? I suppose we should diagram the sentences and explain the points of speech. What ridiculous charges! Where does Fuller teach that Christ died for all manking? This is said repeatedly by Rushton, Phillips, and Ella - see Fuller's usage of "for us" in the above. How could the Particular Baptists of Scotland understand Fuller if Phillips can't?? According to Ella, Fuller was really an Anti-nomian, a Socinian, and an Arminian; that Christ "actually became a sinner" - so Rushton and the Hardshells. Gill's edition with his notes of Crisp, show Crisp wasn't of that opinion. So that readers don't misunderstand Crisp "That the transgression itself is become the transgression of Christ, is somewhat harsh" Gill: "But it should not seem harsh, since transgression only became Christ's by imputation or by being in the sinner's stead, as immediately explained; nor that the guilt and punishment of sin only are laid on Christ, but the fault itself, since that is not to be seperated from guilt; and since the scripture is so express, that sin or iniquity itself is laid on Christ: hence the learned Witsius observes: "I know not why some should chose to say, the guilt or

punishment of our sins were transferred to Christ, rather than sin's themselves as to the guilt; since this latter is said by scripture itself, whose most pure, most wise, and very emphatic speeches, to desire to soften, by I know not what milder ones of ours, shows a mind nice and squeamish, and not setting that just value upon the sacred writings due unto them - Irenic, Ani - madv.c.i.s.15.

Crisp: "The lord hath laid on him the iniquity of us all; The meaning is that Christ himself becomes the trangressor in the room and stead of the person that had transgressed; so that in respect of the reality of being a transgressor, Christ is really the trangressors. Gill: "Not the real actor of commiter of the transgression, as is afterwards explained, but as there was a real imputation of it to him, being the surety of his people who had transgressed; and is the true and only sence in which the Dr. is to be understood; for, as the excellent Witsus, just before quoted, says "not so, God imputes our sins to Christ, as to judge that he commited the sins that we have commited; as to be drunk with Noah, to commit incest with Lot, or adultry with David; such a thought, so foreign from all reason, could never inter into any man in his sences, much less a christian, and one that fears God." Ibid, 5.ll. Despite any of Fuller's supposed lack of understanding here - these above things did enter the Hardshell's mind - Christ's "Body" brought the "Head" under the law of sin and death through their eternal vital union and strict Traducianist doctrines, as has been noticed over and over before. There is no such thing as 'imputation' to the Hardshell - Christ's 'body' died, Christ's 'body' suffered on the cross. (Nettles' defence of Fuller is far more accurate than Ella's offence). Ella slanders Fuller. He claims Fuller was not a particular Baptist; not holding particular redemption. Fuller most certainly did, for the elect only. But as the worth of the atonement was infinite, considered only in itself, it would be sufficient for all men, if all men were to come to Christ, which is the ground for universal, and indifferent invitations according to Fuller. But he also knew man didn't have the moral ability to come. Read Gill's comments on Mt. 13:20; Acts 17:30;26:29; Rom.10:1 - Ella could blame Gill for the same as he blames Fuller. Ella even takes the Hardshell definition of "old school" and "new school", (Pre Fuller, Post Fuller); why doesn't Ella follow the primitive Ivey who denounced all the Particulars because they were "means" Baptists? What Ella doesn't seem to know is that

neither the "Absoluters" not the "Primitives" believe Gill anymore than they believe Fuller concerning Particular Baptist doctrines. We won't condemn Fuller with Rushton or Gadsby, nor damn him with Ella and Phillips, but only give the following:

Haldane

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Haldane, Doctrine of the Atonement, pp. 124-128

CHAPTER XIII.

ON THE SUFFICIENCY OF THE SACRIFICE OF CHRIST FOR ALL MANKIND.

With regard to the infinite value of the sacrifice of Christ considered in itself, there is no dispute. Had it pleased God that all mankind should be saved, no more suffering than Christ endured, would have been necessary; and had it been the Divine purpose that but one solitary individual of Adam's race should obtain salvation, there would have been no abatement of what Jesus endured upon earth. In either case, the demands of justice must have been satisfied,—the curse denounced against sin must have been borne,—the wages of sin must have been paid by the death of the substitute, whether of the individual or of the countless millions of Adam's race, according to the irrevocable sentence which had proceeded from His mouth, with whom there is no variableness, or shadow of turning.

We have observed, that some who hold scriptural views in regard to the extent of the Atonement, represent the general invitations of the Gospel as being founded upon the sufficiency of the sacrifice offered upon the cross for all mankind. This is a subject, however, on which the Scripture is silent. It represents the Atonement as being amply sufficient for all who come to the Saviour, however aggravated their guilt; but it never speaks of an indefinite sufficiency in the Atonement, as an inducement to sinners to rest on it for salvation. God is uniformly represented as having a specific purpose in the gift of his Son. An innumerable multitude were given by the Father to the Son in the everlasting council; he accepted the gift, and in the fulness of time said, "Lo, I come to do thy will, O God,"—"by the which will," says his Apostle, "we are sanctified through the offering of the body of Christ once for all," Heb. x. 9, 10.

Men are constantly prone to err on the right hand or on the left. While one class who profess the truth have, in order to simplify the Gospel, represented the Atonement as having been offered for those that are lost, as well as for the saved; another class,—who possess much acquaintance with the truth, and who know that the good Shepherd laid down his life only for his sheep,—object to address the Gospel to men indiscriminately. They justly hold, that the Atonement was made exclusively for the Church, and from this they infer, that there is no ground for preaching salvation indiscriminately, and beseeching men to be reconciled to God. The error on both sides springs from the same source, viz. resting the proclamation of salvation upon our speculations

as to the sufficiency of the Atonement, and not being satisfied with the positive commandment to preach the Gospel to every creature, illustrated by the example of the first ministers of the Word.

Dr Wardlaw divides the theories on the subject of the Atonement into three classes. The first he terms "the theory of exact equivalent," which represents the "expiatory sufferings of the Redeemer as possessing just as much atoning virtue, neither less nor more, as was equivalent for the merited punishment of all who shall be benefited by it," which he justly rejects as derogatory to the dignity of the mediatorial substitute. Upon this we simply remark, that if the sufferings of Christ were expiatory, they must have *expiated* the guilt of those whose "substitute" he had become. The second scheme he terms the theory of "infinite sufficiency, but definite intention or limited destination." The third, that of "indefinite or universal Atonement, with gracious sovereignty, in its effectual application." The latter scheme he adopts and defends.

It is remarkable that so much stress should be laid on the indefinite sufficiency of the Atonement,—a question upon which the Scriptures never enter. We have already seen that the word of God furnishes us with a simple ground for preaching the Gospel to every creature, namely, his own commandment, illustrated by the example of the inspired Apostles. With such a warrant, it is surely altogether superfluous to dispute upon what principle the commandment rests. We are taught to walk by faith; "the commandment is a lamp, and the law is light."

The Atonement, as exhibited in Scripture, had a specific

object,—to "gather together in one the children of God that were scattered abroad," John xi. 52. This design shall be accomplished; not one of the "seed of the woman" shall be absent; not one of the "seed of the serpent" "shall stand in the judgement" on the great day. All Christ's "beautiful flock" shall be delivered in full tale to his Father when in the midst of the great congregation he shall say, "Behold I and the children whom thou hast given me." They are all the purchase of his blood, Acts xx. 28, and shall be the trophies of that power which is given him over all flesh, that he might give eternal life to as many as were chosen in him before the foundation of the world, that they might be holy and without blame before him in love.

When we consider the dignity of the Redeemer's person, it may be asked, Was not his Atonement of infinite value? and if so, Why might not all mankind have been saved by it? We answer, such was not the will of God; He had a special end in view, and this shall be fully accomplished. But does it, in the smallest degree, derogate from the glory of the Redeemer that his Atonement extended no farther than the commission which he received when he became the Father's servant, and undertook to redeem all the children given him from death and to ransom them from the power of the grave?

It may be asked, Would greater sufferings have been needful had the number of Christ's sheep been greater? We may also inquire, Had it been intended that the Lord should work double the number of miracles, would it have been necessary that his power should be increased? Certainly not; he received the Holy Spirit without measure, and by the power of the Spirit he performed those mighty works which the Father had given him to do; and, had his commission extended to the healing of all the sick in Syria and the neighbouring nations, or to preventing any death from taking place in Israel or throughout the world during his personal ministry, who can doubt but the power he possessed was amply sufficient? But he had no such commission; he was not sent but to the lost sheep of the house of Israel; and the Son could do nothing of himself; he was entirely guided by his Father's will, both in regard to those whom he restored to health or raised from the dead, and to those whose sins he bore in his own body on the tree.

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Clark, An exposure of heresys

EXPOSURE OF HERESIES

PROPAGATED BY SOME

"OLD SCHOOL BAPTISTS."

1853

INTRODUCTION.

To the Christian Reader;

The following work was not written to gratify any personal pique, for the author cherishes no animosity against any, but for the defence of the Gospel of Christ, and, (if the will of God be so,) for the deliverance of any of the Lord's Spiritual Israel who may be entangled in the anti-Christian web of those who propagate the errors herein exposed, and are under their yoke of bondage, so that they may not be partaker of their sins, and ultimately receive of their plagues.

The author is not insensible to the natural feelings which arise under the repeated accusations which have been preferred against him and his brethren, of being false accusers, and of slanderously reporting of them that they have published doctrines which they affirm they never held; but he desires that God may keep him from their influence, and that he may be enabled, by the grace of God, and in the fear of the Lord, to bear a faithful testimony to the truth of God,—THE TRUTH AS IT IS IN JESUS,—and to set down nothing against them, as diverse from that truth, only what they have openly avowed, and published to the world as their sentiments.

To this no Christian, or reasonable man, can take any exceptions, as it is giving them credit for the undisguised expression of their views; and the desire is, above all else, that the cause of Christ may be promoted, and that God, in all things may be glorified.

If these results are accomplished, the author will be amply compensated for the unpleasant labor, which a sense of duty to Christ and his Church, devolved upon him.

CHAPTER FIRST.

To the Saints and faithful Brethren in Christ;
Grace be with you, and Peace from God our Father,
And from the Lord Jesus Christ.

In the prosecution of the work indicated in the title page, an in the introduction, we deem it proper, as preliminary to the end, to frame the bill of indictment against them, and then pr ceed to the proof.

We have charged them with propagating sentiments in relatio to the Son of God, which are substantially those held by Ari and his followers; and also with unscriptural and heretical vie concerning the Church of God, and the salvation of sinners.

First—That the Son of God, *as such*, the Life and Head of th Church, is a creature; that he is inferior to the Father, as th Father made him, or created him first of all his works, and creat all other things by him as Solomon made the temple by Hira That there are three natures or existences in Christ, and that th mediatorial existence is a creation.

Second—That the sacrifice of Christ, as the son of Mary, as *man Christ Jesus*, could avail no more than the sacrifice of Ma herself, as she was not capable of producing a nature any bet than her own, and hence if Christ's human nature, or body, w a sacrifice for sin, Mary's body would have answered as well.

Third—That the Son of God is not equal to and one with t Father, as there is a priority of existence with the Father.

Fourth—That Christ, the Head and Life of the Church a Mediator, was neither human nor divine, but a created existen

Fifth—That when Christ, the Son of God and Head of t Church, was put to death, all the members were dead—there w not a living saint during the time he lay in the tomb.

Sixth—That sinners are not regenerated, or quickened by t Holy Ghost, but by a created, quickening spirit; and that th is no change in man in soul, body or spirit, in regeneration.

Seventh—That the Church was created in and simultaneou with Christ in eternity, which relationship of Christ and t Church is illustrated by the creation of Adam and his seed in hi and that, consequently, the Church of Christ is not composed made up of Adam's sinful posterity, for Christ no more came earth after his seed than Adam went to heaven after his. A that Christ will not come the second time to this earth.

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CHAPTER SECOND.

The root or basis of all the errors embraced in the indictment is *ianism*, and it will, consequently, be necessary, first, to show hat that ism is, or what Arius believed and propagated, and which e give from the best authority.

ARIANISM—WHAT IS IT?

The wise man has justly said, "There are many devices in a an's heart" (Prov. xix. 21); and a greater than Solomon has id, that, "Out of the abundance of the heart the mouth speak-h" (Matt. xii. 34). So in every age and dispensation, men of orrupt minds, and reprobate concerning the faith, have intro-uced and propagated theories in religion—mere human devices—ixed up in the general way with some truth, and the more of hat the more readily they deceive and entrap the unwary. And hose who have obtained a celebrity in history, as founders of cts, and leaders of parties, have their creeds named after them, nd, of course, all who adopt their sentiments are considered their ollowers, and are called after them. Hence we have *Arminians*, om Arminius, who arose in the 16th century. *Arians*, from rius, who flourished in the close of the 3d and beginning of the th centuries. *Sabellians*, from Sabellius, who appeared in the 3d ntury. *Socinians*, from Socinius, who arose in the 16th cen-ry, &c. We must not suppose, however, that the *elements* of ese *isms* originated with these men; but, on the contrary, they ve existed in some shape or form from time immemorial. They e all advertised in the scriptures; and from mere circumstances rticular persons, occupying prominent positions in society, have oncentrated and embodied the elementary principles which are eval with the existence of man as a sinner. In the heart of man, a fallen sinner, exists in *embryo* every error and ism that is in xistence, and the profession of religion, without the root of the natter, but places him in a situation the more effectually to de-elope the innate principles of his depraved nature. There is, in very system, or *ism*, known in ecclesiastical history, something hich may be called its *distinctive feature* or *element*, and imbibing *at*, however we may differ from the party in other respects, dentifies us with the *ism* fully and distinctly. It is not necessary hat we should hold every sentiment in detail that Arminius held, n order to constitute us Arminians; nor that we should main-in all the points of the Arian creed to make us Arians.

There are Arminians of every denomination, and we not unfre-uently find Baptists, Methodists, Presbyterians, Episcopalians, utherans, &c., engaged in battle array against each other, and et are all Arminians. We will present in detail the constituent

parts, or elementary principles, of each of the four isms named in the foregoing, and enlarge upon Arianism, in conclusion, as that is more immediately in our way at present than any of the others.

The *root* of *Arminianism* is *conditional salvation*, comprising, of course, general atonement, and the free will of man in receiving or rejecting the salvation. No matter what differences may exist among them as to the *condition*—whether they are many or few, hard or easy to perform, they exist in the system as its life. The *root* of *Arianism* is an error as to the character of Christ. It is that He, in his person and character as the Son of God, had a beginning—was made, or created—and that, consequently, he is not coeternal with, and equal to, the Father. For his Father existed before him, and his *sonship*, therefore, as the *Son of God*, is not placed in his *divinity* or *Godhead*. The *root* of *Sabellianism* is an error both as to Christ and the Holy Ghost. It is that there is but one Person in the Godhead, and that the Word, or Christ, and the Holy Spirit, are but emanations from God. *Socinianism* is near akin to Arianism, though it has coalesced with Unitarianism. Indeed these three isms could very well keep house together, as their radical principles are the same. Its *root* is, that Christ was a mere man, and had no existence until he was born of Mary; that the Holy Ghost is not a distinct person, but that the Father is properly God.

The brethren will see from the creeds of these several parties, thus epitomized, that the difference between them, especially the three last named, is scarcely worth contending about, and that they could very consistently cast in their lots together and have one purse (Prov. x. 14); and this they generally do, whenever an onset is to be made upon the citadel of truth, as Herod and Pilate did on a memorable occasion (Luke xxiii. 12). Indeed, we have witnessed attempts made by some in modern times to combine the constituent parts of these creeds, and introduce one which they claim to be original, and of others attempting to graft on to the old stock and root of Arianism, and claiming the paternity of their *nondescripts*, when, in fact, it is, in either case, but a garment of many colors, and very pertinently described by the historian in the words following: "Thus it appears that heresies are revived, from age to age, with new names, and under new dresses, carrying the appearance of something original, and not allowed to be the same things which had long ago been exploded and refuted." As often, therefore, as *Arianism* has been *exploded* and *refuted*, it is still alive, and *revived* among us; and we will conclude these remarks by presenting more of its features in detail.

First from the history, or Dictionary Theological, of all Religions, &c., by C. Buck: "Arians, followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of

God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created —the instrument, by whose subordinate operation he formed the universe; and therefore inferior to the Father both in nature and dignity." We will turn, farther, to ecclesiastical history, and glean from "The Arian Controversy," some items, by which, no doubt, many of our readers will be reminded of some things which have happened in our day. We have appealed to the testimony of the enemies of the Waldenses—those who wrote against them and persecuted them—as well as to what they published themselves of their sentiments, to prove what they believed—and it is perfectly justifiable to cite the testimony of those who controverted the Arians to prove what they believed; and such evidence must be received with double weight when it is found to be in harmony with what the Arians themselves published voluntarily as their sentiments. It may not be inappropriate here to present a sketch of the character of Arius as given by the historian: "He was by nature formed to deceive. In his behaviour and manner of life he was severe and grave; in his person tall and venerable; and in his dress almost monastic. He was agreeable and captivating in conversation, and well skilled in logic and all the improvements of the human mind then fashionable in the world. Such was the famous Arius, who gave name to one of the most powerful heresies which ever afflicted the Church of Christ, and of whom Cicero's words, with a little variation, in his masterly character of Catiline, might be delivered; 'had he not possessed some apparent virtues, he would not have been able to form so great a design, nor to have proved so formidable an adversary.' He who does much mischief in deceiving souls, must at least have a fair appearance of morals." It is farther said of him that, "In his beginnings, he was a promising character;" and the first full development of his real sentiments was in apparent contention against *Sabellianism*, in which he said, "If the Father begat the Son, the begotten had a beginning of existence; hence it is evident there was a time when he was not." Again, the historian says: "What Arius really held may be distinctly stated from the concurrent testimony of friends and enemies. Already some secret and ambiguous attempts had been made to lessen the idea of the divinity of the Son of God. While his eternity was admitted by Eusebius, the historian, he was not yet willing to own him coequal with the Father. Arius went greater lengths; he said, that the Son proceeded out of a state of non-existence; that he was not before he was made; that he who is without beginning, has set his Son as the beginning of things that are made, and that God made one, whom he called Word, Son, and Wisdom, by whom he did create us. From these, and such like expressions,

it is evident what Arianism properly is; for the Epistle of Arius himself, preserved by Theodoret, represents his views in the same manner as his adversaries have done, and proves that no injustice has been done him in this respect." Concerning the Epistle mentioned above, an extract of which we subjoin as far as it relates to an expression of his sentiments, the historian says: "I believe it is the only fragment of his writings, and it is therefore the most authentic of all records, to decide the question, what Arianism is." Passing over the fore part of the Epistle—which is of no consequence to the matter in hand, only to show that the spirit of the *ism* is in the *type* as it was in the prototype, as he puts up doleful wailings about *persecution* which he had experienced from those that opposed his doctrines—we present one or two passages to show the opposing sentiment in those days, and then give his own version of his views. He said they were expelled as *Atheists*, because they believed not with him who publicly says: "Always God, always the Son; at the same time the Father, at the same time the Son.... God does not precede the Son in thought, not for a moment: always God, always the Son." Coming on to a relation of his own sentiments he says: "We cannot bear to hear these impieties, though the heretics should threaten us with ten thousand deaths. But by will and counsel he existed before the times and the ages, full God, only begotten, not mixed with anything heterogeneous, and before he was begotten, or created, or defined, or founded, HE WAS NOT; for he was not unbegotten. We are persecuted because we say, THE SON HATH A BEGINNING; but God is without beginning. For this we are persecuted, and because we say, that the Son is from NON-EXISTENCE, and thus we said, because he is no part of God, nor of any subject matter; for this we are persecuted; the rest you know."

We already anticipate that the minds of our readers, who are at all conversant with our history for the last twenty years, to go no farther back, will instinctively turn, in reading these sketches and extracts, to a particular spot in the State of New York. The coincidence, in almost every particular, is so striking that to suppose for a moment they could not see it, would be ascribing to them a dullness and stupidity we are not at all willing to concede. It is asked, and with reason too, do not those in our day who hold what are called Arian sentiments, maintain that Jesus Christ is God? *Certainly!* And what do you read in the avowal of the *prototype* in the above extract? FULL GOD! But what *else* is there? Is there not *death in the pot*, notwithstanding? But we present another extract from the ancient controversy to show the subtlety and cunning of that spirit, and that the lapse of 15 centuries have not altered or changed it in any essential feature.

"They canvassed the doctrine of Arius, extracted his propositions out of his own writings, and argued the subject with great vehemence....But it soon appeared that without some explanatory terms decisively pointing out what the scriptures had revealed, it was impossible to guard against the subtleties of the Arians. Did the Trinitarians assert that Christ was God? the Arians allowed it, but in the same sense in which holy men and angels are styled gods in scripture. Did they affirm that he was truly God? the others allowed, that he was made so by God. Did they affirm that the Son was naturally of God? it was granted; for even we, said they, are of God, of whom are all things. Was it affirmed, that the Son was the power, wisdom, and image of the Father? "They collected together the passages of scripture, which represent the divinity of the Son of God, and observed, that taken together they amounted to a proof of his being of the SAME SUBSTANCE WITH THE FATHER—*Omousios*—of the *same essence, substance,* or *nature.* To which agrees the declaration, Heb, i. 3., *kai character tes hypostaseos*—rendered, *and the express image of his person.*" This tore the mask from the hypocrite, and presented him in his true colors. And it is now as then—no matter what is said about Christ being God, &c., it is not that the Son of God, in his sonship and character, as such, is equal to the Father—one with Him—of the same substance, essence, and nature. The Arian sentiment in those days was attempted to be modified by some. They seemed to hold a middle notion, that the Son of God was from eternity, but was not Jehovah. The historian thus speaks of that—"That is what is commonly called *high Arianism*, and secretly grows among us; the more so because not distinctly understood, and because it is consistent with some sort of Trinitarian doctrine. It is doubtless the most specious of all heresies. But two questions its defenders seem incapable of answering: 1st. Why Christ is so often called Jehovah, the self-existent God, in scripture? 2d. How they can clear themselves of the charge of holding more Gods than one?"

We have now, we hope, shown by documentary evidence what Arianism is; and we have no doubt or fears, earthly, but what all that are taught of God among us, in due time, will see where its root is under our name. The word of God forbids us to think otherwise. For it is written, "*Their folly shall be manifest unto all*" (2 Tim. iii. 9). We have not the slightest disposition or desire to make any application, or to impute any sentiment, to any person or persons beyond their own voluntary admissions and endorsations. But what men say themselves, they believe, and what they contend for and support, certainly we have the undoubted right to impute to them; it would be doing them injustice not to do it. When men preach, and write the same sentiments that

Arminius did, all say they are Arminians; and when they write and publish the same that Arius did, of course, they must be Arians. Beyond that we have no wish to go.

CHAPTER THIRD.

We now proceed to adduce the proof by documentary evidence that they have published sentiments that are strictly Arian. We shall give literal extracts from their writings and refer to the numbers and pages where they can be found; and we shall consider the editor responsible, of course, for his own productions, and also for what he endorses in others. To this none have any right to object, as we do them no injustice by quoting their own words, and if they are found in company with old Arius the fault is theirs not ours.

[From the "Signs of the Times," Vol. xvii, No. 11, page 87, editorial.]

I.—"Bro. Hood views Christ as possessing two whole and complete natures—human and divine—so do we; but much of the difficulty involved, as we conceive, with our esteemed brother, and with many others—is in restricting him to his two natures—human and divine; and so losing sight of his mediatorial nature altogether, as being a mediator between those two natures. Now brother Hood, we trust, will unite with us in searching for that golden link which unites these two natures in our Emanuel. Paul says, 'For there is one God, and one Mediator between God and men, the man Christ Jesus' (1 Tim. ii. 5). Then to unite these two natures which distinctly considered are as wide apart as heaven and earth, 'there is one Mediator.' Now this mediatorial existence of Christ is that to which we have understood such terms as *set up, begotten, first-born,* together with every other name or title which expresses or implies derivation, or inferiority, to be applied in the scriptures, excepting only such names or terms as are applied strictly to his humanity....Christ as the Life and seminal Head of his own Church or body, dwelt in the bosom of the Father, was the begotten, and only begotten of the Father, and the begetting and setting up of that Head was the begetting and setting up of the body of which he is the Head and Life. And when that Head was put to death in the flesh, the Life of the body or church was taken away, and all her members were dead, as long as he remained in the grave; but when he was raised up together with his dead body, did all his members arise from death, and were quickened together with him."

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NOTE 1st—The Apostle's doctrine is that there is *one Mediator*, and he is *the man Christ Jesus*. The editor not being satisfied with that invited bro. Hood to go with him in search of the "link," the third nature in Christ, for a Mediator, &c.

Upon this particular point we ask attention to the editorial response to E. V. White, of Loudoun Co. Va. published with Mr. White's letter, in the 4th No. of the Signs of 1871. Mr. White informed him that he had been charged with preaching or writing certain doctrines, and one specification was, that Christ had three natures. To this he responded as follows :—

II.—"The first of the charges is that we are accused of ascribing to our blessed Lord three natures. To this charge we plead, not guilty. When? Where? To whom did we ever make such a declaration? We have no recollection of ever on any occasion attempted to tell what were the number of his natures, or to ascribe to him any other than what the Bible declares." "But our brother White says that our accusers charge that we hold that he is 1st God ; 2d man ; and 3d an eternal created existence. The first and second, that he is God, and man, is admitted. We most positively deny that we have uttered the sentiment, or made the assertion of the third specification."

NOTE 2d—We will not undertake to characterize this demonstration. Our readers, after comparing it with the preceding selections from the same author, will know what it is, and therefore will not be at a loss for the proper term to express it.

In 1836 the editor wrote a circular letter for the Warwick Association, from which the following is an extract, by which it will be seen that he has departed from the faith he then professed. :—

III.—"The Apostle to the Gentiles informs us that *godliness* is a great mystery (1 Tim. iii. 16), not to be solved by philosophers, or the literati of this world. Flesh and blood cannot reveal it ; none can understand its nature but such as have heard and learned of the Father, and are come to Christ (John vi. 45—see also Matt. xvi. 17). It is exemplified by an exhibition of divinity in humanity ; *God* was *manifest* in the *flesh*, justified in the Spirit ; seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. *Here we have the whole mystery*, and it is truly sublime and unsearchable. *In it Deity and humanity are linked together ; eternity and time are joined ; heaven and earth are connected, and in it, too, Christ and his people are identified.*"

NOTE 3d—The italics are our own. The doctrine is sound, and the sentiments well expressed in this extract, but it is as diverse

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from the doctrine of the Warwick Circular of 1852, and from the sentiments in his reply to bro. Hood, as light is from darkness, as truth is from error.

But we proceed with the extracts :—

[From "Signs," Vol. xvii, No. 13, page 103, editorial.]

IV.—"Christ existed as the Son of God before he was made of a woman; and so his seed existed in him as their mediatorial and seminal Head before they were created in Adam. When we speak of the existence of Christ as the Son of God, the Mediator, the Head of the Church and life of his people, before he became incarnate, we do not allude to his absolute Godhead, for in his Godhead he is the self-existent God, in the most absolute sense of the word, but we allude to what he was in the beginning of the creation of God, and the first-born of every creature, and thus existing in his mediatorial character, the fullness of the Godhead and the fullness of the church were all embodied in that mediatorial existence."

NOTE 4th—The intelligent reader will very readily see the position he assigns *the Son of God*, as he says when we speak of Christ *as the Son of God*, "we do not allude to his absolute Godhead." In that lies the deadly poison, no matter about the affirmation of his absolute Godhead. It was not *God manifest in the flesh*, and therefore it is a distinct denial of his claim of being equal with God. It is God, man *and* Mediator, and the latter is the created existence, *the beginning of the creation of God;* that is, the first creature that God made—"the first production of divine power"—as they interpret that scripture. That the Son of God existed before he became incarnate we believe, as he is before all things, and by him all things consist, and he is therefore, *as such*, "the true God and eternal Life."

[From "Signs," Vol. xvii, No. 16, pages 121 and 122. By a correspondent, Eld. S. Trott.]

V.—"In my communication, 10th No. present volume 'Signs,' in replying to bro. Barton's query concerning the church being created in Christ Jesus before the foundation of the world, I took the ground that the expression, 'created in Christ Jesus,' naturally involved the idea that the church was created in his creation, as the Head of his church, and of course, as far back as he stood as her Head. I refer to 1 Cor. xv. 45, as sustaining the same idea, and also Rev. iii. 14, and Col. i. 15, as further justifying the application of the idea of creatureship to our Lord in reference to his headship....Though they have dealt so summarily with that portion of God's word, I will in candor answer the question they

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put to me. The first is, *whether the quickening and life-giving spirit of God is a created existence?* I answer, decidedly, yes. The text under consideration, I think, gives me full authority so to answer. It says, 'The last Adam was made a quickening spirit.' A *quickening spirit*, I presume they will admit, must be a *life-giving spirit*. And to be *made* is equivalent to being *created*, as I before showed, by reference to Eph. ii. 10. That *a creation in Christ Jesus* naturally implied a creation of them in him as a head, and therefore a creation of him as the Head of that life they derive from him, I may still appeal to that text as confirming the truth of my answer. . . . But notice, I am aware of the drift of their question, and I am not a going to be led by it to say that the essential Holy Ghost is a creature. He is a God. But I know of no authority in the scriptures to believe that it is his province to *quicken* or *first regenerate* dead sinners; although the idea that it is has been so prevalent among us. . . .

They again ask, *If the Scriptures give any information of anything being created before the beginning?* If they mean by *beginning, the beginning of the creation of God*, I answer, no; for Christ is that beginning. But if they mean by it, the *beginning of time*, as in Gen. i. 1, I say, yes; for in that *beginning God created the heavens and the earth*, but Christ being the *Beginning of the creation of God*, and the *First-born of every creature*, must in this sense have been created or brought into existence before these, and therefore before time. . . . Will any person, after candid reflection, say of this life that is so particularly spoken of as distinct from the word as being declared to be *in the word*; and again, as if to prevent mistake, it is said, and the *life was the light of man*, not simply *it was the light, &c.*, that it is itself the word of the essential Godhead? If not, must they not admit that this life was a produced, that is, begotten or created existence in the word, or to be driven to the necessity of admitting that there are other self-existences than God, and therefore other gods? If, then, this life is not a self-existence, then it may properly be termed a creature as being produced of God. Remember that Christ is that life. . . . They ask, in reference to the declaration, 'Who is the image of the invisible God,' (former part of verse 15,) 'Can a creature be the image of the invisible God?' It seems Adam was created in the *image of God*, (Gen. i, 27,) and so is the *new man renewed after the image of him that created him.* (Col. iii. 10.) But wishing to answer them more fully on this point, I will ask them, if according to their views the Son, as such, does not exist as God, and only as God? If so, is he not the invisible God equally with the Father? And, third, Can the *invisible God* be an *image of the invisible God?* I say, no; for an image, according to the general and natural import of the word, means a visible representation formed of some

person or idea; as the image of liberty, &c. I do not believe that the self-existance, as such, of God was ever represented in an image, but all the attributes of God I believe are expressly represented in and through the Son, or Christ. And I know not that God has ever been represented, or *declared*, to men but by Christ. (John i. 18.) If God is declared in the works of creation, *all things were created by the Son*, (Col. i. 16,) but then God *made the world by him*, as Solomon made the vessels of the temple through Hiram. (1 Kings, vii. 14–18. See Heb. i. 1, 2.) . . . Whereas we have never admitted that as a person he is a creature, but on the contrary, whilst we say that as man he was a creature, and that as a Son, or as the Head of his church, or as Mediator, and Christ, he is a creature, that is, the existence in him which constituted him these, was not self-existent, but was brought into existence of God, yet that he took both of these existences in union with him as God, the latter in eternity, the former in time, thus existing as God, as the Son of God, and as the son of man, in one complex person."

NOTE 5.—The intelligent reader cannot fail to see the position assigned the Son of God, and the character given him, by this writer. We have given full extracts, so that his true sentiments might be stated in his own words. The sum of which is, that the SON OF GOD is not equal to and one with the Father, is a *creature*, differing only from other creatures in that he was created before time, or in eternity. That he has three natures or existences, one self-existent and the Creator, one in eternity, the other in time. Also that sinners are not regenerated by the Holy Ghost.

But we proceed:

[From "Signs," Vol. xvii, No. 20, pages 154 and 155. Circular Letter, Licking Association, by Eld. T. P. Dudley.]

VI—"Is it not evident, then, that all '*living souls*' were created in and simultaneously with the first man Adam, and they all being born of him, necessarily partake of his nature, 'and he called their name Adam?' And that all '*quickened spirits*' were created in and simultaneously with the 'last Adam'—that they all, being born of him, 'Born of God,' as necessarily partake of his nature? That all living souls, no more necessarily descend from the first Adam, than all quickened spirits necessarily descend from the last Adam. . . . .

. . . . We should not forget that Adam the first is said to be the 'figure of him that was to come.' What, then, do we learn from the figure? That *the bride and all the spiritual children were created in and simultaneously with the last Adam.* That they are of the same nature with him."

NOTE 6.—The head and progenitor of the human race—Adam the first—was created and all his seed or posterity created in him; and so the Head of the church was in like manner created, and the *quickening spirits*, or his family, created in him,—the former in time, the latter in eternity, is the theory developed in the foregoing extract.

[From "Signs," Vol. xxii, No. 21, page 166, editorial.]

VII—"This mediatorial qualification, we believe, is found in his peculiar Sonship, as the son or descendant of God, in which he is declared in the scriptures to be 'the only begotten of the Father,' 'the first-born of every creature,' 'the beginning of the creation of God,' &c. We cannot understand that any of these terms which imply derivation or dependence, to be applicable to his essential Godhead; neither can we see how they can apply to his humanity; but we do understand them as applicable to him in his mediatorial headship, and as the spiritual Life of his body, the church. . . . . As God, he is not *between* God and man, for he is God; as man, he is not between God and man, for he is man. But as Mediator he is between God and man. The Godhead and humanity represent fully the parties between which a mediator was required."

Again:

[From "Signs," Vol. xvii, page 132, editorial.]

VIII—"We do believe that Christ, as the foundation and source of all life to his saints, was so *constituted, made* or *created* by God; for these are scriptural terms, and must have meaning. And it is in this sense we understand that 'He only hath immortality.' From or through him only flows life to us; for *that life was in his Son*, but this life was so given us in him as to make us in him the sons and children of the God and Father of our Lord Jesus Christ."

NOTE 7.—We call your especial attention, dear reader, to a specimen of what we may call *clerical legerdemain*, that some may be surprised at. You have not only noticed in the last preceding extracts the term *created* used in reference to the being of Christ, the Son of God, but in all the foregoing extracts have seen, no doubt, the same and relative terms employed to express the same idea or sentiment, that the Son of God was created; but in the 4th No. of the Signs of 1856, the editor, in answer to the question propounded to him by E. Whatley, of Texas, Whether the Son of God is a created being, replied:

IX.—"We do not believe that the Son of God is a created being, nor have we ever expressed an idea implying such belief."

NOTE 8.—Again, to the question that Christ and his people were created simultaneously in eternity? he responds:

X.—"We have already answered this question in part; we do believe that Christ, as a Son, is the begotten of the Father, not created."

NOTE 9.—We will not characterize this,—but Solomon said: "The legs of the lame are not equal."

[From "Signs," Vol. xviii, No. 7, page 51. By a correspondent, and endorsed by the editor.]

XI.—"From the testimony of the Scriptures, my mind has been led to conclude that Christ, as the Son of God, and Head of the church, was the first production of divine power; and when he was brought forth, (as declared in the 8th ch. Rom., 1st ch. Col., and 3d ch. Rev.,) the church was brought forth with him and in him, as Eve was brought forth in Adam, and who is said to be 'the figure of him that was to come.'"

NOTE 10.—The Son of God, *the first production of divine power!* that is, the first creature that God made. It will require a greater display of jugglery than has ever yet been witnessed, to defend that sentiment from the charge of Arianism. Indeed, it is nearly in the express words of the Arian creed.

[From "Signs," Vol. xx, No. 11, page 85. Circular Letter of Warwick Assoc'n, written by the editor of the "Signs." See the whole letter.]

XII.—"As a son he was sent into the world, and came not of himself, as before proved by his own words, 'For I proceeded forth and came from God, neither came I of myself, but he sent me.' (John viii. 42.) And in this very chapter he asserts that his existence, in his mediatorial subordination of the Godhead, was anterior to Abraham's day,—verse 58. In this he was not speaking of his Godhead, for in his Godhead he was in no sense subordinate, or dependent on another to send him into the world, neither was he speaking in regard to his humanity, for in that he was 'not yet fifty years old.' But as the Mediator he did come, in subordination to his Father, to do not his own will, but the will of him that sent him, and to finish his work. . . . . It is therefore clear that whatever constituted him the Son of God, was delivered up for the offences of the people. And if, as we think none will contend, that his Godhead died, and something more than humanity was delivered up, the conclusion seems to be unavoidable that Christ, in his mediatorial life, and headship of the church, suffered, died, and arose from the dead, ascended up into

heaven, and sits at the right hand of God, and that he ever liveth to make intercession for and in all those for whom he acts as Mediator."

NOTE 11th—While there is some truth interspersed throughout the first part of this extract, yet it is expressly stated that the Son of God is not equal to and one with the Father; for whatever constituted him the Son of God died, and as the Godhead did not die, of course the Son of God is not Jehovah. There is no escape from this conclusion, as the construction upon his words is legitimate and fair—they cannot be otherwise construed to make sense.

[From "Signs," Vol. xx, No. 22, page 176, editorial.]

XIII.—"We know of no nature derived from Mary, above the nature which Mary herself possessed. Nor do we know how any thing could be derived from any source which did not previously possess that thing, and if Mary possessed a nature, or was capable of imparting a nature which could, if offered, take away the sins of all the election of grace, we cannot perceive why God 'spared not his own Son,' or why Mary's body would not have answered the same purpose."

NOTE 12th—Of all that they have written upon their new theory nothing has appeared so abhorrent, so distinctly suggestive of the carnal mind, and of total ignorance of the truth as it is in Jesus, as this extract. Is it not counting the blood of the covenant an unholy thing? Can any one that ever felt the heavenly influence of the grace and love of Christ, and who has felt the application of the blood of the covenant in the forgiveness of sins, thus reason about the body of Christ, as the sacrifice for sins? But what has God said upon this subject? "The SEED OF THE WOMAN shall bruise the serpent's head." "Wherefore, when he cometh into the world, he saith, sacrifice and offering, thou wouldst not, but a BODY hast thou prepared me....By the which will we are sanctified through the offering of the BODY of Jesus Christ once....But this MAN, after he had offered one sacrifice for sins, forever sat down on the right hand of God."—Gen. iii. 15. Heb. x. 5—10—12.

Again:—

"I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my FLESH, which I will give for the life of the world ....Except ye eat the FLESH of the Son of man, and drink his BLOOD, ye have no life in you. Whoso eateth my FLESH, and drinketh my BLOOD, hath eternal life; and I will raise him up at the last day. For my FLESH is meat indeed, and my BLOOD is drink

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indeed." "And the Word was made FLESH and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "For as much then as the children are partakers of FLESH AND BLOOD, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death IN THE FLESH, but quickened by the spirit." John vi. 51—58, i. 14. Heb. ii. 14. 1 Pet. iii. 18, iv. 1. We close this note with the Apostolic testimony concerning those who deny that Christ has come in the flesh, and in it suffered as a sacrifice for sin. "And every spirit that confesseth not that Jesus Christ has come in the FLESH, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the FLESH. This is a deceiver and an antichrist." 1 John iv. 3—2 John 7.

[From Pamphlet by Elder G. Beebe, published in 1843, against Elder Daniel Parker's Two Seed Theory.]

XIV.—"Two errors prominently appear in his description of the origin of the parties, a refutation of which I shall attempt, viz: first, that the elect of God, as such, were created in Adam: and second, that the non-elect were not created in Adam. First. It is not true that the elect, as such, were created in Adam. That portion of the human family which God has denominated *the elect*, have received nothing from or in Adam than what is common to every other member of the human race." . . . . "But the elect of God, as such, were created in Christ Jesus, and existed in him before the natural creation took place." . . . . "Christ, as the Head of his Church, is the beginning of the creation of God, and the First Born of every creature. In his Godhead he is not numbered with, nor compared to *creatures*, for his Godhead is self-existent, and therefore not begotten, created or derived. But in his Mediatorial office, or Headship of his Church, he was set up, created and begotten; and all his children was set up in him, created in him, and begotten in him, so far as relates to their spiritual condition." . . . . "The spiritual and the natural creations of God seem to be confusedly blended together in his theory. By the spiritual creation, I mean the creation in Christ Jesus; and, by the natural creation, all that properly belongs to this world, including the creation of all the human family, as such, in Adam." . . . . "Christ, as Mediator and Head of the Church, is "The beginning of the creation of God, and the first born of every creature." . . . . "As God, Christ is uncreated, underived, self-

existent and independent; but, as the Life of his people and Head of his Church, he proceeded forth and came from the Father—was created, begotten, and born. Not in the natural creation; for, as Head of his church, he is before all things and by him all things consist. His derivation was prior to the natural creation. *The only begotten of the Father, and the first born of every creature.* In him as the spiritual Head, all the members of his mystical body had their spiritual creation before there were any fountains abounding with water, or ever the earth was. The same spiritual creation which set up our Days man, our spiritual Head, gave actual being to all the elect of God in him."

NOTE 13th—We were forcibly reminded while glancing over the pages of this pamphlet of the case recorded in Acts xix. 13—16 verses, as the author of the pamphlet undertook to correct the error of Eld. Parker, as to the origin of the two classes of the human race, by the introduction of an error as great as the one charged upon Eld. Parker.

He charges Eld. Parker with maintaining that the elect were created in Adam, but the non-elect were not, and his theory is that the elect were not created in Adam, but the non-elect were. Alas, for our old father; if both these theories are true he is childless—he has no posterity upon earth. But admitting that all that he has charged against Eld. Parker's Two Seed doctrines is true, wherein would any Parkerite be benefited by being converted to his theory? If his satanic majesty is capable of merriment, he must have been amused at the contention of these doctors over him and his seed.

But passing from this particular point, the reader will notice interspersed throughout, as far as we copied from the work, the same baneful heresy that is prominent in all that we have quoted from their works, that *the Son of God, the Head of the Church, the Mediator, was created*, and his people created in him, before the natural creation. No matter what is said about the *Godhead*, and the *divinity*, &c., *it is not the Son of God, as such*, that is self-existent, underived, and independent. Our brethren and all who feel any interest in, or have any concern about these things, will make a note of that.

The three that bear record in heaven is the Father, Son, and Spirit, and these three are one; and the Son said, I and my Father are one; but if he is "the first production of divine power," if he *was created*, as they affirm, must not the Father and the Holy Ghost have been created also? As one they must have the same origin. In baptism the ordinand is administered in the *name*, not *names*, of the Father and the Son and the Holy Ghost, which attests the truth that the three are one, and that all the

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fullness of the Godhead dwells bodily in the Son, so that he thought it no robbery to claim equality with the Father. He is God and man, no more, no less. He is the *root* and *offspring* of David. He is David's LORD and David's *Son*. "David in spirit called him Lord," or Jehovah; and "no man can call Jesus Christ Lord, but by the Holy Ghost."

Their theory is as strictly a Two Seed system as Elder Parker's, and of a worse type, for Eld. P. never degraded the Son of God to the level of creatures. On another page in Eld. B.'s pamphlet—it is stated as follows:—

XV.—"As Eve was created in Adam, as identical with and a part of him—the bone of his bones and flesh of his flesh; so the church, the elect of God, the Lamb's wife was, as I have before shown, created in Christ—existed in him, as one with and a part of him—bone of his bones and flesh of his flesh."

NOTE 14th—This, so far as it relates to the creation of Christ and the church in him in the sense stated, is not only false doctrine, but it is the greatest absurdity that we have noticed. The reader will bear in mind that the creation in Christ, of which they speak, was *before* the natural creation, consequently, before time and in eternity, and was a *spiritual creation*, yet it has *bones* and *flesh*, as Adam and Eve had!

The Master said: "A spirit hath not flesh and bones as ye see me have." But as these eternal created spirits are of a different order of beings from those that Christ meant, or had any knowledge of, perhaps *they* may have *flesh* and *bones*.

We hope we shall not become obnoxious to the charge of being uncharitable if we suggest that there is a *spirit* advertised in the scriptures that perhaps had something to do in bringing these *spirits* with *flesh* and *bones* into the churches, to trouble Israel, and to "cause divisions and offences contrary to the doctrine which we have learned."

[From "Signs," 15th May, 1849, by Elder S. Trott.]

XVI.—"*Creation is a first bringing into existence*, as if, as is evident, an existence in Christ was necessary to constitute him the Head of his people, as an existence in Adam was necessary to constitute him a head, then they must have been created in him just so long ago as he has stood as their Head.

So Paul, in drawing a parallel between Adam and Christ, says: 'And so it is written, the first man, Adam, *was made* a living soul; the last Adam *was made a quickening spirit*, 1 Cor. xv. 45. Here, by the construction of the passage, the words, *was made*, apply equally to the latter and first clauses, and so the

translators have applied it. What is this being *made a quickening spirit*, but being MADE THAT SPIRIT WITH WHICH THE CHILDREN OF GOD ARE QUICKENED SPIRITUALLY? And if he was *made*, of which is the same thing, CREATED AS SUCH, was not that quickening spirit which is the *new man*, the *new creature* in his people, then *created in him?* And if brother Barton, or those Ketoctan brethren will point out any definite period in time when Christ was first *made a quickening spirit*, and then first stood as the head of spiritual life in believers, then I shall have to give up that they were not in that life *created in him before the foundation of the world*; otherwise I must still contend that they were thus created in him in eternity."

NOTE 15th—This is without disguise or ambiguity, the avowal, not only that Christ, the Son of God was created, but that the quickening spirit was also created. But this is in harmony with the declarations of this writer quoted elsewhere, that the life-giving Spirit of God is a created existence. We will quote a few more sentences from the same letter :—

XVII.—"The following propositions which I presume will be admitted to be self-evident, will, I think, cover the whole ground : 1st, if there is not in the believer another existence, another life distinct from that which is born of the flesh, then the *new birth*, the *new man* spoken of, is no other than a new formation of the Adamic nature in whole or in part. And as this new man 'is after God created in righteousness and true holiness,' so far as this change has taken place in our nature, it must have been made truly holy and heavenly. 2d, If a distinct life is imparted in regeneration, *and that life is a creature, a new creature*, THEN CHRIST, AS THE HEAD OF THAT LIFE, IS A CREATURE ; FOR HE IS IT. 3d, Or if Christ, as the Head of that life, is not a creature, he is self-existent, and the life therefore is self-existent, for he is it, and being self-existent, it must be independent in its action."

NOTE 16th—This is bad logic and worse divinity. The gist of the propositions is, first, that if the *man*, the *sinner*, is the subject of the new birth, it can only be a new formation of the flesh or nature ; and secondly, if Christ, the Head and life, is self-existent, then those to whom that life is communicated, must be self-existent too! That is, as that writer wrote in another place, "they would be born little gods." Alas for us, for the Church of God, for all mankind, if wisdom is to die with these people.

It is God that quickens sinners dead in trespasses and sins. The dead hear his voice and live. And all that are in their graves shall hear his voice. "Why should it be thought a thing incredible with you, that God should raise the dead?" But what

apostle, or whoever before in the church of God since the apostolic dispensation, ever conceived that God could not impart life either in regeneration or in the resurrection, without making the subjects self-existent and independent, like himself?

[From Circular Letter of Licking Association, 1851.]

XVIII.—"We have declared that we know not what the *soul*, literally is, that we find no scriptural authority for the assertion, 'The soul (literally) is born again'—the terms quicken, regenerate, born again, made partaker of the divine nature, and resurrect; where they occur in the scriptures of truth, have reference to MEN and WOMEN, and not to souls, literally." . . . . "We have constantly and consistently maintained, that 'except a MAN be born again, *he* cannot see the kingdom of God.'" "We have asked our adversaries for their interpretation of that, to us, deep, mysterious, indefinable something, called the soul. They confess they know not what it is, yet they denounce us as *heretics*, because we cannot say, it is regenerated."

[From Circular Letter of Licking Association, 1853.]

XIX.—"Now, we have searched, closely, the word of the Lord for proof to sustain the *notion*; 'the soul, is regenerated;' 'the soul, is born again;' 'the soul, is quickened;' 'the soul, is resurrected;' 'the soul, in regeneration, becomes the new man;' and we are constrained to believe the error is the result of carelessly reading the scriptures, or disregard of the lessons they teach; and is consequently, nothing more nor less, than *human tradition*: and that those who are engaged in propagating that *notion*, are, emphatically, 'teaching for doctrines the commandments of men.' We are aware, that because of our dissent from the notion, 'the soul is born again, resurrected, and becomes the new man,' we have been denounced from Maine to Georgia; and from the Atlantic to the Pacific, as heretics; and as having 'left Old Baptist ground.'

But allow us to reply, if Old Baptists leave the word of God, we have no wish to follow them. We may be allowed to say, we sincerely regret, that Old Baptists, here and elsewhere, have suffered themselves to be imposed upon by these new theorists, who disregard the authority of 'him who speaks from heaven.'" . . . . "If the soul is the subject of regeneration, and the new birth, is man not as incapable of sinning, subsequently to the new birth, as he was antecedently to the 'breathing into his nostrils the breath of life, and man became a living soul?' Or will our opponents have it, that this *soul*, which they say, is regenerated and born again, and resurrected, and becomes the 'new man,' 'which after God is created in righteousness and true holiness,' *blows hot*,

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and *blows cold;* or exercises wicked volition, for the 'old man,' and holy volition for the 'new man?' But, our opponents have found out, that the wicked propensities and vile affections within, compose the old man.' We do not so understand the apostle. He says, 'The *old man* is corrupt *with his deeds.*' 'The old man is corrupt according to the deceitful lusts.' Thus, drawing a distinction between the man and his deeds, lusts, and wicked propensities; by which he is made known. Deeds, whether mental or physical, do not give *being* to the agent by whom they are performed; but only develope the nature of the agent who performs them."

NOTE 17th—The reader will have discovered from the preceding extracts from the circular letters of the Licking Association, that they deny in unequivocal terms the doctrine of the regeneration of the soul, but explain with the quibble that the MAN is regenerated, as if they had found a *man* who had no *soul!* There is no contention about the regeneration of the *body* in time, as none contend for that, and so if the soul is not regenerated, there is nothing left about the *man* to regenerate, and therefore the whole secret of the matter is that *men—sinners of Adam's posterity*, are not regenerated at all. They have no part or lot in the matter, as "Christ no more came from heaven to earth after his children, or family, than Adam went to heaven after his," as they have taught in their ministry.

Before introducing the scriptural testimony to prove that our view of regeneration is according to the word of God, we will present a scrap of history to show that they have departed from what they originally professed to believe upon this point.

This association in 1854, republished a circular letter written by Elder John Gano, in 1796, for the Elk Horn Association of that year; which they prefaced with flattering words of commendation, in which is found the following sentence:—

XX.—"Light, life, repentance for sin, and joy in the Holy Ghost, are wrought in the regenerated soul."

NOTE 18th—They appended a note to this sentence, explaining what *they* mean by the phrase, *regenerated soul*, that is, *regenerated man;* but that they had no right to do.

They introduced Elder Gano as a witness for them, and after they put him upon the stand they had no authority to change the phraseology of his testimony, and as he testified, and the Elk Horn Association also, in adopting the circular, they are *our* witnesses.

But we have greater Witness than this JOHN, surnamed *Gano*, and to him we would take heed.

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Designing to append an article to this work upon the subject of regeneration, we need only say here that the denial of the regeneration of the soul, or the denial of regeneration, absolutely, which is the same thing, is subversive of the whole work of salvation, and is a denial of the words of the Apostle that Christ Jesus came into the world to save sinners. Upon that plan, if there are *sinners* at all of Adam's posterity, they are not saved, as the Church of Christ is not made up of his race, and especially as no change is ever effected in any of them, either in soul, body or spirit.

If any of the Adamic race get to heaven, they must go there in their sins, and without regeneration.

But in the proper place we will attend to this question in order.

CHAPTER FOURTH.

We would call the particular attention of our readers to some significant facts in relation to the history of this schism in Virginia, and especially in the Ketoctan Association.

The first distinct development of the heresy in the ministry within the bounds of that Association, was on the stand at the session in 1850, at Water Lick Church, with which the Association convened.

Elder R. C. Leachman declared from the stand that Christ would not come again to this earth,—he came once, then he had something to do, but having finished that work, he would not come again, &c.,—and demanded to know who believed he would ever come again. Whereupon, Eld. Thomas Buck spoke from his seat behind him, *I believe he will come again*, and this was re-echoed by Elders Marvin, Louthan, and several other ministers who were present, and Elder Buck left the stand.

The Association was held in 1852, at Zion Church, and we find the following proceedings reported in the minutes, viz :

"*Whereas*, A letter was received on yesterday, by the hands of Bro. Lynn, from Chappawamsic Church, setting forth and declaring non-fellowship for certain doctrinal sentiments which have been advanced and inculcated by certain Elders or Ministers, with whom the said Church has recently had correspondence, such as 'the life-giving Spirit of God is a created existence,'—'the Son of God, as the Head of the Church, is a creature, &c.;'—and whereas, the said Church asks us, through her Messenger aforesaid, whether we hold and believe the said doctrine, and others of a kindred character, referred to in her letter, that the said Church may be governed in her future action in reference to her correspondence with us by the answer we now give thereto ;

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Resolved, therefore, That we most unhesitatingly reject those sentiments as being heretical, and that we have no fellowship for them or those who believe them.

Resolved, also, That we have no fellowship for sentiments advocated in the presence of the Association this day, to wit: 'That when Christ died and lay in the grave three days and three nights, there was not a living Saint in Heaven or upon earth during that time,—that Christ will not come a second time to this world,'—were put and adopted."

This was substantially a declaration of non-fellowship for *Arianism*, and the editor of the Signs of theTimes characterized the proceedings of the Association as "*proscriptive*," while certain preachers—Elders Trott, Leachman and Clipstine—and churches, withdrew from the Association on account of such declaration, asserted they were cut off thereby; called a meeting and passed resolutions of non-fellowship against Ketoctan, and yet affirmed that they did not hold the doctrines condemned by the Association!! They non-fellowship Ketoctan for rejecting doctrines which they say they do not believe!

At the session of the Ketoctan Association in 1853, a committee was appointed, consisting of Elders William C. Lauck, John Clark and Ambrose C. Booton, upon the minutes of the following Associations, which were presented to the Association, viz.: Baltimore, Delaware, Delaware River, Warwick, Chemung and Lexington, to be investigated by them and report to the Association.

The next day, the second day of the session, the committee presented the following report, which was read and adopted by the Association, and ordered to be printed in the minutes, viz.:

"The Committee, to whom were referred the minutes of the above-named Associations, made the following report through Elder William C. Lauck:

REPORT.

"Your Committee, to whom was referred the propriety of receiving the minutes from the Baltimore, Delaware, Delaware River, Warwick, Chemung and Lexington Associations, and to report thereon, beg leave to state, that they discover in the minutes of the Warwick Association, that whilst they refused to admit queries 'for discussion or decision by the Association' from the churches, she, nevertheless, assumed authority to denounce Elder B. Pitcher, as 'malicious and calumniating,' and 'that it is highly improper that he should, under any circumstances, occupy a seat with us,' (them,) and, also, 'to drop from their minutes the Hardiston Church, for sustaining the same Elder Pitcher,' and by so doing they have exercised authority over the churches contrary

to the gospel and Baptist usages; because the Hardiston church had charged that Association with having sent out false doctrine in the circular of last year, viz.: 'Of a mediatorial Christ without deity or humanity,' and 'a mediatorial Christ out of the Lord,' &c. Your committee conceive the charges aforesaid to be clearly deducible from the circular referred to; but the Warwick Association is pleased to assert that the said charges are 'totally unfounded in truth.' From the Warwick circular we make the following quotations, which fully sustain the Hardiston Church, and falsifies the recent issues of her minutes, viz: 'In this He was not speaking of His Godhead; for, in His Godhead, He was in no sense subordinate, &c. Neither was He speaking in regard to His humanity; for, in that He was not fifty years old. But, as a Mediator, He did come in subordination to His Father, to do, not His own will, but the will of Him that sent Him—and to finish His work.'"

We report, furthermore, that since our last Association, some three Churches have withdrawn from and declared non-fellowship for this Association, doubtless because they *substantially* maintained certain heretical sentiments against which we declared non-fellowship last year, or there could have been no cause given by us for their procedure. The Convention of the Messengers from the said Churches, held at Ebenezer M. H., nevertheless asserted as the cause of their withdrawal and disfellowship for us, were issues between us, which had never occupied the attention of the Association in discussion or otherwise—and they having withdrawn from us, are in correspondence and fellowship with the Associations above-named.

Now, therefore, whilst we do not charge the Baltimore, Delaware, Delaware River, Chemung and Lexington Associations, with holding the sentiments and approving the conduct of the Warwick Association and the Churches referred to, we cannot consistently hold fellowship and correspondence with those who hold in their fellowship and correspondence the Warwick Association, and the Pastors of the three Churches referred to, as we believe the said Pastors have been the instruments of their withdrawal and declaration of non-fellowship for us.

Your Committee, therefore, recommend that we *discontinue* our correspondence with the Warwick Association, and *suspend* our correspondence with the Baltimore, Delaware, Delaware River, Chemung and Lexington Associations, for the reasons above assigned; and we recommend, also, that the Association do not receive their minutes, nor read their letters of correspondence."

We find the following testimony, also, against them and their heresies in the minutes of the Ebenezer Association, at the session in 1853:

ITEM 3. "Elder John H. Menefee and Bro. H. H. Hess were appointed a Committee to examine minutes of Corresponding Associations, and Elder Menefee shortly afterwards reported that they had made such examination, and that they had found, from the minutes of Rappahannock and Ketoctan Associations, that they had discontinued their correspondence with certain Associations, in consequence of heretical opinions, and Messengers from Patterson's Creek and Juniata Associations having also given similar information in relation to the action of those bodies, the Committee were of opinion that the subject required the consideration of this Association. Whereupon, Elder Wm. C. Lauck presented the following preamble, &c., which was *unanimously* adopted:

Whereas, We have learned from the Messengers and minutes of Juniata, Patterson's Creek and Rappahannock Associations, that they have discontinued their correspondence with certain Associations with whom they formerly corresponded, in consequence of their connection with the Warwick and Baltimore Associations, and the corresponding meeting of Virginia, which are understood to hold heretical sentiments, against which the Ketoctan Association, at their last session, passed resolutions of non-fellowship,—and whereas, we have great confidence in the sound scriptural faith and practice of the Ketoctan, Rappahannock, Patterson's Creek and Juniata Associations, and love them for the truth's sake; therefore, be it

Resolved, That we discontinue our correspondence with the Corresponding Meeting of Virginia, the Baltimore, Warwick, Delaware and Delaware River Associations; not that we would be understood as charging all of the Associations named, and those in correspondence with them, or the members thereof, with holding the vain opinions that the *Eternal life died on Calvary,—was a created or produced existence,—the Son of God is a creature, &c.—there is no change wrought in the soul in regeneration,—the life-giving Spirit of God is a created existence, &c.*—and many other kindred heresies recently preached and published by professed Old School Baptists. But so long as Associations, or brethren whom we love as the chosen and peculiar people of God, do thus continue to identify themselves with others who disseminate heresy by holding correspondence and fellowship with them, we feel it a duty, devolved upon us by the Gospel of Christ, to discontinue our correspondence with them; but shall, nevertheless, most gladly renew our correspondence with either of said Associations, or with individual Churches, or members thereof, whenever they shall withdraw their connection and fellowship from the Associations who tolerate the heretical opinions complained of, and shall signify a desire to be in fellowship with us."

We have thus presented the testimony of six Associations, all uniting, with marked unanimity, in a verdict of guilty of the charges of heresy preferred against them. The following are the names of the preachers in attendance at the Ketoctan Association in 1850, viz.: Elders Thomas Buck, Wm. C. Lauck, Wm. Marvin, A. C. Booton, Z. J. Compton, Walter McCoy, Benjamin Cornwell, R. C. Leachman, G. Beebe, P. Hartwell, S. Trott, P. A. Clipstine, Henry Louthan. Marvin, Booton, Lauck and Leachman were appointed to preach on Saturday, and the latter named preacher avowed the sentiments named in the foregoing account of that Association. There was but little said or done about those doctrines at the session in 1851.

The following ministers were present in 1852, when the division ensued, viz.: Thomas Buck, A. C. Booton, Wm. C. Lauck, Walter McCoy, Wm. Marvin, J. Ruckman, Joshua Jennings, D. T. Crawford, Joseph Furr, J. Corder, Wm. Howsell, P. A. Clipstine, R. C. Leachman. The three preachers who left the Association at that session were Trott, Leachman and Clipstine, and the four churches under their charge, reported through their meeting at Fryingpan, reasons for leaving the Association, which were not before the body at all. The *only* question before them was the resolutions of non-fellowship reported, and their withdrawal in consequence of the adoption of those resolutions was conclusive proof that they held the sentiments condemned in them.

In the 20th Vol., 18th No. of "The Signs of the Times," (1852,) page 143, we find the following editorial notice:

XXI.—"APPOINTMENTS.—We received, too late for insertion in this number, a notice for a meeting, appointed by the Ebenezer Baptist Church of Loudoun County, Va., for preaching and consultation, in regard to the proscriptive measures adopted by Ketoctan Association, at her last session. Churches aggrieved are invited to send messengers to participate in the consultation, and Old School Brethren in general, of both parties, are invited to attend. The meeting is to be held at the Meeting House of the Ebenezer Church, on Friday before the third Sunday in November (1852) next, at 11 o'clock, A. M."

NOTE 20.—It is strange logic, that when an Association, or any other body, shall make a declaration of what they believe, or do not believe, it shall be stigmatised as *proscriptive*. When the Ketoctan Association declared non-fellowship for *Arminianism*, as developed in *Benevolent Institutions*, &c., the editor chronicled it with approbation, as can be seen in the 18th No., 3d Vol., page 317, of his paper; but when she, in 1852, declared non-fellowship for *Arianism*, he stigmatises the act as proscriptive. In the latter

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case the Association got into his household, decapitated his god—his "first production of divine power," the "created existence."

If the sentiments named in the resolutions of the Association was a MISCONSTRUCTION or a *misrepresentation* of their views, as they affirm, why did they leave? What harm can a declaration of non-fellowship do any person if it is not against sentiments held by him?

We have thus shown the true cause of their leaving the Association, and which also is additional proof that they hold the sentiments imputed to them.

In this connection we publish a letter written by Elder Thomas Buck, that dearly beloved brother in Christ, to Elder William C. Lauck, who has kindly submitted it to our disposal. Elder Buck was a firm and bold defender of the faith once delivered to the saints, whose face was set as a flint, and he could neither be terrified nor bribed. He lived in faith and died in faith, and though dead, he yet speaketh. The following is the letter referred to:

"MOUNT PLEASANT, Warren Co., Va., June 1st, 1850.

DEAR BRO. LAUCK—I have had in contemplation, for some ten or twelve days, to express to you my great pleasure on reading your reply to Brethren Trott and Beebe; for I think, to the question in controversy, you have answered them plainly, forcibly and scripturally; and notwithstanding they complain so grievously of being either ignorantly misunderstood, or wilfully misconstrued, by Bro. Clark, you and him, and I believe all candid, unprejudiced readers, or brethren, have construed the mystified and unmeaning arguments of Bro. Trott to be, and to mean, just what our dear Bro. Clark understood them to mean, and what I assuredly did understand by them. First, that their system of eternal union was the same, in substance, with Bro. Dudley's eternal new creation, and that the body of Christ, the Church, was entirely complete eternally, not in the purpose or design of God, but really and properly so. Second, that Christ, as the Head of the Church, is a creature, and that created thing is neither human nor divine. Third, that there are two spirits, the Holy Ghost, or Spirit of Truth, and the Spirit of Life; and that this created spirit is the quickening spirit, and created in Christ Jesus, and, of course, God created a new creation in himself, and this new creation is what constitutes Christ the Son of God. *Mystery of mysteries!* instead of explaining the inexplicable mysteries of the Godhead, he has really mystified it. I only designed by this communication to express, not only my own understanding of the explanation you have made in the 'Signs,' but that the brethren about 'Fort Mountain' are unanimous in the belief of the same doctrine; for your piece in the 'Signs of the Times' was read in Waterlick Church meeting

with great satisfaction, and approval, and they say you are right in saying that they believe that doctrine.

I write so seldom that I can scarcely write intelligibly. I find myself to have failed in my mental as well as physical abilities; but I rejoice in my God that there are some young brethren in the ministry in whose ability and faithfulness I have great confidence and comfort.

I am, as ever, your unworthy brother in Christ,

THOS. BUCK."

Many letters of like import with this can be produced; and we wish to call the reader's attention to an important fact in the rise and progress of these heresies, and consequent division among us, that, while the authors and propagators of these heretical doctrines have constantly affirmed that *we* have originated all the opposition to them and to their doctrines which have been exhibited in any section of the country, and that instead of laboring to arrest the division among the O. S. Baptists we have labored to promote it, &c. The truth of history, and the honor of Christ, require that we should correct this very erroneous statement and perversion of truth in the case.

In the first place, it is known and written in the history of the introduction of these heresies among us, that *Ministers*, *Churches* and *Associations*, in every state and territory in the United States, and some in Canada and in England, have taken decided position against them, and declared non-fellowship for them, many of whom, at the time, had never seen a line from our pen, nor, indeed, had ever heard of us in connection with these things. And as to the insinuation that we suffered these things to proceed and to culminate in division without moving a finger to prevent it, &c., we will in answer to this refer the reader to a letter we addressed to the editor of the "Signs of the Times" in 1849, and published in the 23d number of the paper of that year, Vol. xvii. beginning on the first page, and which occupies two whole pages, of three columns, and one column on the third page. After calling his attention to these novel doctrines, and the inevitable consequences that must ensue in the churches and denomination, if the advocates of them persist in pressing them upon us, and agitating them in the papers and from the pulpit, we close in the following words:

"And, brother Beebe, I must candidly own, that, with all due deference to the wisdom and experience of brethren who are understood to favor these views, as I now understand it, if that is the gospel I never preached it, never knew it, and dont now know it. And may we not ask that, if these things be so, has the gospel ever been preached since the apostolic age? Can it be shown in ecclesiastical history that this view of the character of Christ

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was ever held by any branch of the church of Christ? My pathway, brother Beebe, has been in a great measure strewed with thorns, but I know of nothing that has given me more unfeigned sorrow, more poignant distress, than the clouds which seem to hang over our sky at present. I have been in two wars, first with the *Campbellites*, and secondly with the *New School Baptists*, and I once believed I knew how to fight *them*, at least I have had some experience at it, but I do not know how to fight my brethren. It pains me sorely to see them contend and strive, especially about words to no profit. And I would say to them: 'Sirs, ye are brethren, why do ye wrong one to another?' Are we to be guilty of the folly of turning our arrows from anti-Christ, to shoot at each other? Shall it be that the people, against whom all the powers of earth and hell are combined, shall so far forget their high calling as to bite and devour one another, and therefore be consumed one of another? May the Lord deliver us from such a calamity! And, my brother, I think I speak advisedly when I say, that if there is not an end to these things *in* the Signs, there will be an end *to* the Signs.

I remain yours in tribulation,

JOHN CLARK.

BELLEFAIR MILLS, Stafford Co., Va., Sept. 11th, 1849."

The editor reviewed this letter at length, but it was only to repeat, in changed phraseology in some things, the same doctrines, and the prediction has been literally fulfilled, that, as they did not cease these things in the Signs, there has been an end to it so far as the doctrine upon which it was stated is concerned. Articles furnished for its columns by correspondents holding our views give it some credit among sound Baptists, but so far as the doctrines of the leaders are interspersed in it, there is poison enough in them to pollute a fountain as large as the Atlantic Ocean. Brethren in every section of the country have seen and understood their doctrines without our aid, and have pronounced against them without being prompted by us, and the plea of not being understood, or of misrepresentation, will not avail them, as they are regarded as sensible men, and if they do not *mean what they say*, why do they not *say what they mean?* We have been charged by them not only of *misunderstanding* their words or meaning, (which is a small matter and only evidence of our ignorance,) but with *misrepresenting* and even *slandering* them, when we have stated *verbatim* what they have written; and that of itself is sufficient justification for us in this expose from the record they have made. Our law doth not judge any man before it hears him and knows what he doeth, but when we have heard and seen, it is lawful to judge righteous judgment. The Lord is our judge,

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and he knows that we have never labored to pervert the meaning of their words, or to misrepresent them in any way, and now if what we have selected from their written works do not bear us out in the indictment, and sustain the charges of heretical doctrines preferred against them, we shall cheerfully acknowledge it when it is so made to appear according to the scriptures. We have imputed no sentiment to them only what they say they believe, and by quoting their own words, and if our comments are inharmonious with the text, our intelligent readers will detect it, and no injury will ensue to them by it, but it will recoil upon us.

We could furnish additional evidence against them from their writings, and from brethren who have heard them preach, and also from unpublished letters in our possession received from some of their preachers, with the additional testimony of Churches and Associations in every section of the country, which have pronounced against their doctrines, but what we have produced is sufficient for all who have ears to hear what the Spirit saith unto the Churches.

We now submit an exposition of the particular verses of scripture upon which they rely to prove the creature-ship of the Son of God, to show from these passages, and from other portions of scripture, that they prove the very reverse of their theory; that, instead of Jesus, the Life and Head of the Church, being a *creature*, he is the *Creator*. Following this we present the scriptural view and illustration of REGENERATION, considered doctrinally and experimentally, and conclude with the treatise on the REGENERATION OF THE SOUL.

CHAPTER FIFTH.

JESUS IS JEHOVAH, THE CREATOR.

"Who is the image of the invisible God, *the first-born of every creature.*"—Col. i. 15.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, *the Beginning of the Creation of God.*" Rev. iii. 14.

It has been well said by a distinguished historian, that "no real Christian can think it unimportant whether his Saviour be believed to be the Creator or a creature;" and the questions therefore propounded to the Pharisees by the Son of God himself (Matt. xxii. 42), "What think ye of Christ? Whose son is?" are of the first and greatest importance. They present indeed in the churches the *test question;* for the *Spirit of truth* and the *spirit of error* are

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abroad in the earth; and as Christians have ever been under the influence and guidance of the former, they have been at the same time annoyed and perplexed by the latter, especially in its insidious movements and attack upon the character of Christ.

These, however multiform they may be, can always be detected when brought to the touchstone of truth—the infallible standard of God's word. Some particular passages of scripture are always selected by schismatics, which have the semblance of favoring their dogma when detached from the connection in which God has placed them. The *Arminians* and the *Calvinists*, the *Arians*, and the *Unitarians*, &c., all have their favorite texts; and the verses at the head of this article have been used by the *Arians*, since the rise of that sect in the third century to the present time, to sustain their heresy. They form the very bulwark, behind which they have fortified themselves, and from which they imagine they can never be dislodged. No matter when or where they show themselves, these are the scriptures they bring forward to support the idea, that the *Son of God is a creature*, and *the first production of divine power;* and we have taken the liberty to place in *italics* the particular parts of the verses chiefly relied upon by them to prove their theory of the creature-ship of the Son of God. In engaging, as we now do, to defend and maintain the true character of the Son of God, we shall undertake to prove the very reverse of their theory; that the person, or character, the Son of God, whom they represent to be a *creature*, is the *Creator*, and that too by the very scriptures which they adduce, with collateral passages, which abound in the scriptures. And we particularly request all those who have earnestly inquired to know what is the difference between us, to accompany us into the investigation, by which they will see that the *difference* is just the difference between *the thing formed*, and *He that formed it*—between the *creature* and the *Creator*—and that it is impossible to conceive of extremes farther asunder.

In the first place, we deny that the expression, "*The first-born of every creature,*" considered simply in the connection in which it is found, conveys the idea, or that the apostle designed to teach the doctrine, that He of whom this was said was created, or made, either first or last. That the Son of God is the character spoken of in that verse, is evident from the close of the 13th verse; and the 16th verse is a lucid elucidation of the 15th, or of what is said of Christ in that verse, especially that of his being the first-born of every creature, as the apostle adds—"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and by him all things consist."

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Now, if the apostle meant, by the expression, "first-born of every creature," that the Son of God was the first creature made, as the Arians affirm, where is the force, or sense, in the affirmation that follows, and by the conjunction, *for*, pointing directly to what precedes it?

And how could he maintain in one member of the sentence (for the sentence includes all between the 9th and 20th verses) that the Son of God was a *creature*, and in the next, that he was the *Creator*? And how could it, in truth, be said of one that was himself created, that he created all things? And how could the very phrase, or revelation of his creature-ship, be pointed to as illustrative, or as evidence, that he created all things? The 16th and 17th verses show him to be the Creator, and in the beginning of the 16th the apostle refers to what he had said of him in the preceding verse, to prove him to be such. It is remarkable, that the apostle claims for the Son of God the prerogative of being the Creator, upon the ground of his being the first-born of every creature! He is the first-born of every creature, *for* he created every creature. He created all creatures, and *therefore* is the first-born of every creature.' Strange that the very argument which the apostle made to prove the Son of God to be the Creator, should be wrested and perverted by men to try to prove that he was himself created! We need not therefore go from the Epistle to the Col., to prove all that we need in support of the divine and glorious character of the Son of God, as the first-born of every creature; and those who take the opposite ground, can take either alternative presented before them, either to maintain that after he himself was created, he created every thing else, and consequently, that he was *created* a *creator;* or else, that after he was created he became "the subordinate instrument by which God created the world," &c., that "God made the world by him, as Solomon made the temple by Hiram," that is, as his instrument or servant. But we know which horn they take of this dilemma. True to the spirit and instincts of the ancient prototype, they talk of a first production of divine power, and of a priority of existence with the Father, &c.

The passage quoted from Rev., is the address to the angel of the church at Laodicea, the last one mentioned of the Seven churches in Asia; and as a similar address, or communication, is made to each of the others, we will present them in the order in which they are revealed. But. first, we lay down, as a position that is self-evident and incontrovertible, that whatever may be meant by the phrase, "the beginning of the creation of God," it must be consistent with what is said of the same person in the communications to the other churches, with what John said of him, and what he said of himself, in that book. Four times in that book, he declares himself to be the Alpha and Omega, the Begin-

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ning and the Ending, the First and the Last? and, in the last instance, links the three characters together, and which can apply to none but Jehovah. No creature, no matter when or where made, can say, I am ARCHE, *the Beginning*. But to suppose that the expressions, Alpha, Beginning, and First, refer to the order of God's creation, what are we to understand by the terms put in contrast with them here? If the term *Beginning* has reference to his own existence, what does the term *Ending* refer to? Does it mean that he was the first thing of creature that was made, and the last that shall die? So it would seem from the Arian notion. But let us hear what he says himself, and of himself—"I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY" (Rev. i. 8). There can be no mistake in this. It is THE LORD—THE ALMIGHTY—that speaks, who gave all things a being and beginning. Every tense of the verb is employed to express his eternity. And he who speaks thus of himself reaffirms the same in his opening speech to John (v. 11), which he heard when in the Spirit on the Lord's day, and closes the Revelation to John in the same divine asseveration, joining all the characters before given to him together—"I am Alpha and Omega, the Beginning, and the End, the First and the Last" (xxii. 13). And farther, as if it was the design of God, that the wayfaring man, though a fool, might not err herein, or be at a loss to know who it is that here speaks, and of whom these things were said, we read in the 6th verse—"And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done;" also in the 16th verse, "I, Jesus, have sent mine angel to testify unto you these things in the churches." It is Jesus then, that is the Lord God of the holy prophets: that is, the Lord, the Almighty, the Beginning and Ending, &c.

We now turn to the seven churches, and what was said to each of them concerning the Son of God. First, to the church at Ephesus, it was said of him—"He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." To the church in Smyrna—"The First and the Last, which was dead and is alive." To the church in Pergamos—"He which hath the sharp sword with two edges." To the church in Thyatira—"The Son of God, who hath his eyes like unto a flame of fire, and his feet like unto fine brass." To the church in Sardis—"He that hath the seven spirits of God, and the seven stars." To the church in Philadelphia—"He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth." To the church in Laodicea—"The Amen, the faithful and the true Witness, the Beginning of the Creation of God."

Now it must be apparent to every one, it appears to us, who is not blinded by prejudice or ignorance, that it is the same divine and glorious character that speaks to all the churches here, and whose sovereign voice is heard throughout the whole Revelation there made to John. It was Jesus, the Son of God, who could say—"I know thy works,—I will come unto thee quickly—I have a few things against thee—I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan—I will keep thee from the hour of temptation—And all the churches shall know that I am he which searcheth the reins and hearts." And this none but Jehovah can do. Compare also the 8th verse of the 1st chapter with the 8th verse of the 4th chapter, if anything further is necessary to give an understanding of the character of him who is the Beginning of the Creation of God—who is the LORD GOD ALMIGHTY, who gave to all creatures and things a beginning, and therefore is the beginning of all things began, or that had a beginning—the whole creation of God.

We will now turn to the testimony of the holy prophets, his ancient witnesses, by which we shall see that the Beginning of the Creation of God, the Jesus of the New Testament, is the Jehovah of the Old; that he who was the Beginning and Ending, the First and the Last to John in Patmos, was the same to the prophets hundreds of years before he was manifested in the flesh. We will call to the stand Isaiah, who saw his glory and spake of him. (John xii. 41.) Let us hear what he says upon the subject—"Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last: I am He." (Isa. xli. 4.) "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts; I am the first and I am the last; and besides me there is no God." (xliv. 6.) "Hearken unto me, O Jacob, and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them they stand up together." (xlviii. 12, 13.)

Here we have the concurrent testimony of the prophet confirming and establishing clearly the doctrine that the characters, Beginning and Ending, First and Last, &c., can apply only to the living God, to the Creator, whose hand laid the foundation of the earth, and spanned the heavens, and therefore He, who to the church of Laodicea was declared to be the Beginning of the Creation of God, is the true God and eternal life, and that declaration concerning Him, is one of the many evidences of that fact, one of the many scriptures that prove him to be divine, and the fountain of life, the author of all existences, the source from whence all creatures spring, the beginning of universal creation, and therefore gives to all life and breath, and all things. It has been demanded of us to show

the difference between the declaration, "The first production of divine power," and the scriptures, "The First-born of every Creature, the Beginning of the Creation of God." and for an answer we point to the foregoing, which shows, when summed up, the difference between the creature and the Creator, and a greater difference we have no conception of.

But what shall we say more? What *need* we say more? Those that dwell in the congregation of the dead will hear not, neither understand or be persuaded, though one should arise from the dead. Our hope, therefore, is only for those that are *written among the living in Jerusalem;* for, *the living, the living, he shall praise thee*—(Isaiah iv. 3: xxxviii. 19). And to such we can confidentiy say. *Suffer the word of exhortation.* See to it that you are not deceived, that you are not led astray, by such as lie in wait to deceive, that you are not blinded to your best interests, to search and investigate for yourselves, by the glare of seeming prosperity in the path of transgression, nor give heed to the loud professions of orthodoxy, and repeated protestations of innocency, in regard to errors in doctrine which come to you upon every wind. Remember that the Lord Jesus, while he commended the church at Pergamos because she held fast his name, and had not denied his faith, &c., yet he censured her for having among them those that held the doctrine of Balaam, and the doctrine of the Nicolaitanes. May he who is the Prince of the kings of the earth, and in whom are hid all the treasures of wisdom and knowledge, guide his people into all truth, and bring them "to the acknowledgment of the mystery of God, and of the Father, and of Christ!"

CHAPTER SIXTH.

In this chapter the doctrine of regeneration is considered doctrinally and experimentally, and proven to be the work of God.

REGENERATION.

The term regeneration occurs but twice in the Bible, but it is expressive of an influence, an operation, a *work*, which is performed in time in every individual that shall ever enter heaven. None, in any age, or place, have ever been, or ever can be, saved without it. It is that that makes one man to differ from another, that makes manifest the line of distinction and discrimination between the precious and the vile, the righteous and the wicked. How important, then, is it, that we should have a correct understanding of the doctrine; and especially that we should have an experimental knowledge of it! Although the term is but seldom in the scriptures, yet the idea is conveyed, or the doctrine main-

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tained, in other forms of expression in many places. The terms rendered born again, born of the Spirit, born of God, have the same root in the original, and according to its etymology it means, *To be again;* implying an existence *antecedently*, and *this* is to exist, or to be, *again*. The first existence, or being, is in the flesh, and in the first Adam, who is of the earth, earthy; and the second existence, or being, is in the second Adam, who is from heaven; and consequently, to be *born again*, as stated by Christ to Nicodemus, literally means, *born from above*, in contradistinction to the birth *from beneath*, or of the flesh. As we had no agency in giving ourselves an existence, or being in the flesh, so we have none in giving ourselves an existence in the Spirit. And as that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and they that are in the flesh cannot please God, it follows, as a necessary consequence, that to please Him we must be born of the Spirit—born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever (1 Pet. i. 23). In this change, the faith, without which we cannot please God, is given, which is the *fruit of the Spirit*, and the victory that overcomes the world; and hence those who have faith are not in the flesh, but in the Spirit, for "Whosoever believeth that Jesus is the Christ, is born of God." (1 John 1.) The whole human family are classified by this: In the flesh, or in the Spirit; under the law, or under grace; and the *works of the flesh*, and the *fruit of the Spirit*, are alike *manifest* (Gal. v. 19—23). Now, as these two elements or principles are contrary the one to the other (17 v.), and as they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit (Rom. viii. 5), it follows, without doubt, that they that are in the Spirit have undergone a *change;* that they differ from *themselves* formerly, as well as from others who are yet in the flesh, and that old things have passed away with them, and all things have become new (2 Cor. v. 17).

All the forms of speech employed in the scriptures, in allusion to, or illustrative of, the doctrine of regeneration, show that a *change* is wrought in the subjects of it, that it is instantaneous and supernatural, and that God is its author. It is a *passing from death to life*, a *translation out of darkness into light;* it is compared to light struck out of darkness—the sun shining on chaos in the first creation, when God said, "Let there be light, and light was." So says the apostle, "God, who commanded the light to shine out of darkness, hath shined in our hearts." (2 Cor. iv. 6.) It is a quickening, or giving life to the dead in trespasses and sins; and it is compared to a creation, and the subjects of it are the workmanship of God (Eph. ii. 10).

It is obvious from the reading in this connection that the

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apostle had not in his eye the eternal created spirits when he wrote that, as he begins the chapter with the affirmation, that those who were *dead in sins*—who 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, who were fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others—*had been quickened and raised up*, according to God's *rich mercy* and *great love*, wherewith he loved them; that they were saved by grace—by grace through faith, and that not of themselves, but the gift of God; not of works, lest any man should boast; and then adds, in farther confirmation of the doctrine of salvation by grace, "For we are His workmanship, created in Christ Jesus unto good works," &c. In the first chapter he treats of the purpose of God in their election in Christ, and of their being predestinated to the adoption of sons; and he here shows the mercy and love of God, in saving *from sin*, those who were so elected and predestinated, and, therefore, the *quickening* and the *creation* is *of* the same people, *by* the same power, *at* the same time, and *is* the same work; it relates to *their salvation in time*, and has no reference to their existence in Christ in covenant, before the world began, according to the purpose of God, and his choice of them in Christ, only so far as that all thus chosen or sanctified by God the Father, shall in time be saved and called, and consequently *quickened*.

No greater absurdity was ever put forth by any sane man (if any such ever did advance such an idea), than to talk of an *eternal creation*, or a *creation before creation!* And, moreover, it flatly contradicts the scriptural account of creation. "In the beginning, God created the heaven and the earth." (Gen. i. 1.) "And the heavens and earth were finished, and all the host of them." (ii. 1.) The *created spirits* of which we have heard, if they have an existence at all, received it at that time, and were embraced in the *hosts*, or *armies*, as the word means, either of the heavens or the earth, and could not have been created before there was a creation, or anything made. But these speculators cannot, by their own theory, escape the dilemma, or obviate the difficulty that they seem to be so much afraid of, which is, that, if there was not always an *actual* vital union with Christ and his people—if they were not *in* him, in *every sense*, from everlasting, there is no way by which they could get in him afterwards. Now, upon their scheme of a creation in eternity, there was a point even in that state of existence, compared with the being and existence of God himself, when that creation took place. The very idea of a creation is that something has been produced, or brought forth, which did not previously exist, and antecedent to that, of course, they were not in Christ, and so must be considered as being *put in him by creation*.

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Creation is something done; an act, a work performed, and it is idle to talk of any such thing being done in *eternity*. The *performance of the work* would show the intervention of *time*. We readily admit, yea, contend, that, according to the doctrine of Divine predestination, and the purpose of God in election, his people were in Christ from everlasting—had grace given them in him before the world began, and that there are no after-thoughts or acts of God in regard to that purpose and grace of his, which is so gloriously displayed in his kindness towards them in Christ Jesus. But shall we contend from hence that they had *actual* existence in Christ as early? If so, we might upon the same hypothesis contend for eternal regeneration—though that is not needed in the scheme; eternal faith, hope, and love; in short, every grace of the Spirit by which the saints are recognized and distinguished in time, as actually existing from eternity. And according to this, there is no *purpose* of God at all for that, or predestination is a determination *beforehand* to do something, and presupposes that the thing is not yet done, but guaranties and gives assurance that it shall be done at the appointed time.

But the worst feature in this theory of eternal creation is, that Christ himself was created at the same time, or that he was created in eternity, and his people created in him, and this is one of the passages referred to as proof of that doctrine. As Adam was created, and all his posterity in him, so Christ was created, and all his seed in him. Indeed, the creation of Christ is inseparable from the theory, without considering it a more unintelligible jargon than it really is. And if the creation here spoken of was done in eternity, we cannot escape the conclusion that Christ himself was embraced in the work. But the apostle does not say, created in Christ Jesus before the world began; but put the word *chosen* in place of *created*, and it will be the apostolic testimony. The people of God *were* in Christ before the world was, according to that choice, and they *are* in him in time by faith—become *children of God by faith in Christ*; and hence, some are in Christ, in this sense, before others, as the apostle stated on a particular occasion. (Rom. xvi. 7.) This view is pertinently expressed by Watts in the following verse:—

> "Predestinated to be sons,
> *Born* by degrees, but *chose* at once;
> A new regenerated race,
> To praise the glory of his grace."

As a farther evidence of a change in regeneration, we recur to the divine testimony concerning the work itself performed *in them*. It is described as taking away a heart of stone, and giving a heart of flesh—a new heart, and a new spirit. (Ezekiel xi. 19, xxxvi. 26). The subjects of this change are *washed*, *cleansed*, *purified*, and *made*

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white in the blood of the Lamb. So David prayed,—"Wash me thoroughly from mine iniquity, and cleanse me from my sin. Wash me and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me." (Ps. li.) Again, they are renewed in the spirit of their mind, and made meet to be partakers of the inheritance of the saints in light. (Eph. iv. 23, Col. i. 12.) Now, upon the supposition that no change takes place in the sinner in regeneration, or that nothing is done in or *for* him as a *sinner*, these scriptures are utterly devoid of meaning, in fact the most unintelligible jargon of words that were ever put together. There is not a single idea or reference in any of the foregoing passages that can apply to *eternal created spirits* who never sinned, and consequently never needed what we have the assurance in those scriptures is done for *sinners*. Christ Jesus came into the world *to save sinners*—to save them *from their sins* —*to cleanse them from all iniquity*, and *purify them* to himself, a peculiar people.

But *how* is this change wrought? some inquire. A distinguished man in Israel asked of Him who had power to produce it, "How can these things be?" and we have no answer to give to the querist now, but the one given by Christ to the Jew on that occasion: "The wind bloweth where it listeth, 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." But *it is* lawful for us to inquire, *what* is changed in regeneration, since we have the revelation to guide us in such inquiry. The revelation of God's purpose of love and grace towards the children of men shows a design to glorify his name in redeeming to God, by the blood of Christ, out of every nation, kindred, tongue, and people, a great multitude, which no man can number; and these, in their nature, were like the rest of mankind—were all children of wrath. The very persons, the identical characters that were children of wrath, that were enemies to God by wicked works, and without hope and without God in the world, *were redeemed*—redeemed from among men, and *out of* every nation, and, of course, they were *of* those nations; and as *men—sinners*—they were subjects of this salvation. In every part, soul, body, and spirit, they were defiled, sinful, and unfit for heaven; and must therefore be washed from their sins in the blood of Christ, as well as redeemed by that blood. Their *redemption* embraces the whole man; all that appertains to him as such; his powers, mental and bodily; and a change in each and every part is necessary to the enjoyment of God here and hereafter, for it is the same; and the redeemed sinner knows as much of heaven here as to its *nature* as he will know around the throne above. What he knows *in part* here is *of* the same of what he will know in *fruition*, because it is the

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earnest, or *foretaste* of the inheritance ; the pledge of joys to come ; it is a draught of the stream that proceeds from the fountain ; a well of water springing up to everlasting life ; and when permitted to drink of this river the redeemed sinner can often say :—

"If such the sweetness of the stream,
What must the fountain be?"

The changes wrought in them by which they are qualified to dwell with God, are performed in regeneration and in the resurrection. All that is necessary to make them meet, or *fit*, for heaven in their mental powers, *soul, mind, or spirit*, is done in *regeneration ;* and the necessary change in the *body* will be made in the *resurrection*, as that part is embraced in the *purchased possession* as well as the soul. (Rom. c. 8, v. 24.) That the soul of man is redeemed, and renewed in regeneration, we have abundant evidence in the scriptures, some of which we present : "Draw nigh to my soul and redeem it. My soul shall rejoice which thou hast redeemed. Shall redeem their soul from deceit. The redemption of their soul is precious, and it ceaseth forever." (See Ps. 19, 49, 69, 71, 72.)

The spiritual enjoyment and the love of God, by the redeemed soul, confirms the doctrine of a change wrought in it. David, who not only believed that he had a soul, but that God had done something for it, had a good deal to say upon this subject. Hear him : "He restoreth my soul. To thee I lift up my soul. Gather not my soul with sinners. My soul shall make her boast in the Lord. My soul shall be joyful in the Lord. As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. My soul trusteth in thee. Truly my soul waiteth upon God. O God, my soul thirsteth for thee. My soul followeth hard after thee. My soul shall rejoice which thou hast redeemed. My soul longeth for the courts of the Lord." But enough. That such exercises as these can flow from a corrupt source—from an unrenewed soul—none can believe, we should think, that know anything of the salvation that is in Christ. The spouse in the Canticles also gives expression to similar sentiments. "O thou whom my soul loveth. My soul made me like the chariots of Amminadab." And Mary, when filled with the love of God, said, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour."

No change takes place in the mental powers of man after regeneration at any time, and the souls of the redeemed go immediately to heaven at death, for which they were fully and effectually prepared in regeneration, as heaven is a prepared place for a prepared people, as some one has justly said ; and hence the Redeemer said to the malefactor that hung by his side on the cross, "To-day

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shalt thou be with me in Paradise.". And John saw the souls of them that were slain for the word of God, under the altar. (Rev. c. 6, v. 9, c. 20, v. 4.) They were then *absent from the body*, and *present with the Lord*; and those that had killed their bodies could do nothing more; they could not kill their souls. Their bodies were, and still are, under the power of the grave, though their ransomed spirits are before the throne.

In the doctrine of the resurrection, the *body* only is the subject of discourse. We have the assurance by the apostle to the Philippians (c. 3, v. 20, 21), that the Lord Jesus shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. It is the *body* that is sown in corruption and raised in incorruption;—sown in dishonor, raised in glory;—sown in weakness, raised in power;—sown a natural body, raised a spiritual body. (1 Cor. c. 15.) No intimation, not the most remote allusion here to any part of man but his *body*, and that is *changed*, *raised up*, but not *created*. The *vile body* is *changed*, because it is the *purchased possession*. (Rom. c. 8, v. 23.) "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." (v. 11.)

If the soul or spirit of man undergoes no change in regeneration, if he is not renewed in the spirit of his mind, at that time, he never is at any after period of time, and we have, therefore, a theory presented which provides for the ultimate preparation of the *body* for heaven, but not the soul! That is, taking it for granted that they who hold it allow the resurrection of the dead. As the mental powers are renewed or changed, and the flesh remains still corrupt, a warfare ensues soon after regeneration, which is variously described in the scriptures, the body is dead because of sin, but the spirit is life because of righteousness. (Rom. c. 8, v. 10.) The contention is between the *flesh* and the *spirit*. In my flesh, saith the Apostle, dwelleth no good thing. I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . . . So then with my mind I myself (not an eternal created spirit) serve the law of God, but with my flesh the law of sin. (Rom. c. 7.) This is the strife, the warfare, that is felt and experienced by every heaven-born soul. He is the subject of a perpetual struggle and contention, because those elements are antagonistical—are contrary, the one to the other, so that he cannot do the things that he would. (See Galatians c. 5, v. 17.) The warfare is within, as it was with Rachel: and as it was in her case, so shall it be in all the redeemed: the elder shall serve the younger—the first

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Adam shall serve the second: sin shall not have dominion over them, for they are not under the law, but under grace.

But while in the body, there is no prospect or hope of a cessation of hostilities—not until the redeemed spirit is absent from the body; and when the reunion takes place after the resurrection, the body will have undergone regeneration also, and will be like the glorious body of the Son of God.

"I shall be satisfied, when I awake with thy likeness." (Ps. 17, v. 15.)

"Then shall I see, and hear, and know,
All I desired and wished below,
And every power find sweet employ
In that eternal world of joy."

CHAPTER SEVENTH.

It appears to us appropriate to follow the Treatise upon *Regeneration*, with a dissertation upon *The regeneration of the soul*, to show WHAT is changed in man in that work, as well as to show that there *is* a change in him.

THE REGENERATION OF THE SOUL.

In the first place we beg leave of our brethren to depart a little from our usual mode of illustration, and consider the true and literal meaning of the root, or original term employed to express this work. The original term, rendered regeneration, is *Paliggerresia*, which is composed of two words: Palin, *back, back again, again, over again, afresh;* and Gignomia, to *become*, to *be born, to be, to live, to exist.* From this it is clear that the same identical individual that was *born*, is born *again;* that *existed*, exists *again*, &c.; and, therefore, without contradiction, a *change* is wrought, and not the *creation* of what before had no existence; and which Christ so taught Nicodemus when he said, ye must be born again; except a *man* be born again, &c. Now to be a *man* he must have been born once—which is of the flesh—and this is to be born the second time, or again: and it is the *same man*, that was born the *first time*, that is born the *second time.* Hence that *man* that is *born again* has undergone a *change* in his feelings, sentiments, and nature, which is exemplified in his life throughout. The *feet* that were *swift to shed blood* are now *shod with the preparation of the gospel of peace;* the *hands* in which were found *deeds of violence* are now *clean*, and *lifted up*, and *stretched forth to God;* the *tongue* that *muttered perverseness*, that *framed deceit*, and *devised mischief*, is now *filled with singing*, and employed as *the pen of a ready writer* in

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extolling God and *speaking of his word.* In a word, the *members* which were *yielded servants to uncleanness and to iniquity unto iniquity,* are now *yielded servants to righteousness unto holiness* (Rom. vi. 19).

A distinct creation deposited in the sinner, or a mere implantation of a foreign principle, in an abstract sense, could never save him. We can conceive of all this being done, and yet the *sinner* not essentially benefitted by it. The cases of king Saul and Baalam are proof of this. We may also conceive how this deposit of "incorruptible vitality," which never needed regeneration, or a change to make it better, can be preserved, and returned again to the source from whence it came; but still all this does not better the condition of the *sinner:* does not *wash* him, or *cleanse* him, or *purify* him and *make him white,* and *meet* to be partaker of the inheritance of the saints in light. It finds him in his depravity and guilt, unfit for heaven and the society of the blest inhabitants there, and it leaves him in the same condition; as no *change* is wrought in him, in soul, body or spirit, by the indwelling of that *existence* in him, which is passing under such a variety of names in the *confusion of tongues* in our denomination at the present day.

Again, the *vessels of mercy,* or *unto honor,* and the *vessels unto dishonor* were originally of the *same lump.* They are not of another and distinct origin, and from another source, but of the same stock, and in their natures children of wrath, even as others. There is nothing innate in them different from the rest of mankind, and there is no difference between them and others any way, only what grace has made, as they all know that they have nothing but what they have received. Now, from the scriptures referred to, and for the reasons submitted, we are fully satisfied that it is the *sinner* that is saved, and that he undergoes a *change,* thorough and radical, in regeneration, by which he is prepared for heaven, and to dwell with God in peace. We come, then, to the consideration of the main question,—in what way, or in what part of man is this change produced? And in the outset we will admit that the terms, "regeneration of the soul," are not the express words of scripture, but we imagine that none seeking for truth will raise a quibble upon such a pretext as that. We all use many expressions, and as prominent articles of faith, too, that are not found in the Bible; such as, *sovereign grace, total depravity, effectual calling,* &c.; but the important matter is, have we the meaning and sense of scripture? We are not so wedded to that particular phraseology as to reject any other mode of expression which will clearly convey the meaning of the scriptures upon the subject; and there are instances, no doubt, of persons contending about phrases and particular modes of expression, while at the same time they believe substantially the same thing; and hence it is important that we

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should make such a selection of terms as will in the clearest and best possible manner express our meaning; and if we mean *Creator*, we should not say *creature*. Now, as the terms employed by the Holy Ghost in the original scriptures, and of which we have a correct translation, is expressive of a change in the sinner, operated upon and influenced in that work, we shall see, from the following considerations, and the scriptures adduced in support of them, that interpretation verified:

It will be conceded on all hands that man is composed of soul or spirit, and body; that he possesses a mortal and an immortal part; that is, not immortal in the sense in which Christ is so, for he *only* hath immortality; but a part that can never die—never cease to be; and, moreover, that when he dies, whether righteous or wicked, a separation takes place between the soul and body, and the spirit is, when thus absent from the body, either present with the Lord, or else lifts up his eyes in hell. Again, it will be conceded that none of all the posterity of Adam are prepared, in their natural state, and while in the flesh, either in soul or body, to dwell with God in peace and happiness; and that consequently they must be *born again*, must be *made meet* to be partakers of the inheritance of the saints in light, and begotten to an inheritance incorruptible, &c. Hence, whatever it is of man that enters heaven and becomes possessed of glory immediately after death—that is absent from the body and present with the Lord—IS PREPARED FOR THAT STATE IN REGENERATION. When the prophet prayed for the restoration to life of the widow's son in Sarepta, he said, "O Lord, let this child's soul come into him again." The soul had left the body, and consequently the child was dead; for the body without the spirit is dead. The body does not go to heaven at death—it returns to dust. It is the soul, then, that enters heaven—that is present with the Lord when absent from the body, and it is the soul, therefore, that is prepared for that state in regeneration: while the body, which is embraced in the purchased possession, shall be redeemed from the power of the grave, and prepared for glory, and made immortal at the resurrection, when it also shall be *changed* according to the working of him who is able to subdue all things unto himself.

The *warfare*, about which so much has been written, is between that part of man that is prepared in regeneration for glory, and the part that is left in its natural state to be fashioned and prepared in the resurrection; and so the apostle defines it in the following passages of scripture: The spirit is willing, but the flesh is weak (Mark xiv. 38). For I delight in the law of God, after the inward man: But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ... So, then, with my

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mind I myself serve the law of God, but with my flesh the law of sin (Rom. vii. 22, 23 and 25). This is a treatise upon the Christian warfare that is worth more than all the "circulars" that have ever been written upon that subject. This is what every heaven born soul can understand; and it shows both the nature and origin of the strife and contention within every believer. The *mind* serves the *law of God*, the *flesh* the *law of sin*. The *mind* delights in the law of God, but another law in the members is seen at war with this holy law which the mind serves.

Again, This I say, then, walk in the spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would (Gal. v. 16, 17). Here the apostle uses the term *spirit* instead of mind, and presents the contrast between it and the flesh, manifested in the striving of the one against the other. And again, Abstain from fleshly lusts which war against the soul (1 Peter ii. 11). Peter uses the term *soul* as the power against which the flesh is at war; and if the mind, spirit or soul, which terms are evidently used synonimously in the scriptures quoted, is still unchanged and defiled—for we read of some whose mind and conscience was defiled (Titus i. 15), how could there be a warfare between it and the flesh? But though they were thus defiled, yet they have been transformed by the *renewing of their minds*, &c. (Rom. xii. 2.) And have been renewed in the spirit of their minds (Eph. iv. 23). It is, however, of no consequence whether the apostle means precisely the same by the mind, as by the term spirit, in each case there was a *renewing*, and consequently a change from defilement to purity, from hatred to love, &c., and between the soul thus renewed and the flesh, which is left unchanged, there is a perpetual warfare, and which will continue until the earthly house of the tabernacle is dissolved.

We have now, dear brethren, presented, without reserve or concealment, our views upon the subject of the regeneration of the soul, or what we understand and mean by that expression, and may each of us, in regard to all that we profess to believe, be prepared to submit to the decisions of God's word, and to say with Zion's muse, in reference to that divine standard:

"This is the Judge that ends the strife,
Where wit and reason fail;
My guide to everlasting life
Through all this gloomy vale."

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CHAPTER EIGHTH.

THE CONCLUSION.

We have a few words to say in conclusion, especially to God's redeemed, who have been entangled in this yoke of bondage, and led off by those who lie in wait to deceive. We have in the preceding pages of this work, pointed you to the written productions of those whose views we criticise for proof to sustain the charges of heresy preferred against them, and of heretical doctrines imputed to them, and we assure you that there is much more of the same kind in their published works, which we have not space for in this pamphlet; but we feel assured that if what we have introduced from their writings is not sufficient proof in the judgment of any, they would not be persuaded though one should arise rom the dead.

Those who fully understand their doctrines, and believe them, and are satisfied in their connection, we have no hope for, nor can we or any one else be any especial benefit to them in the way of delivering them from the bands of their necks; but we forewarn all who may read this work, and who feel interested upon the subject, that they will ring the charges and insinuations of *garbled extracts*, and an effort to pervert their true meaning, &c.

They charge John Wesley, and all the Methodists with being Arminians upon the evidence of a few sentences in their creed, but we have quoted many from theirs. They made quite an ado some years ago, about a new-school Baptist preacher, who advised his sisters to give up their jewelry, and throw it into the treasury of the Lord to save souls, &c., and they were all pronounced Arminians of the genuine type upon that evidence. We have no defence to make for Arminianism, whether of a Methodist or Baptist type, but it is legitimate and fair to commend the cup to their lips they filled for others, and to pay them in the currency they put in circulation; and it would be well for them to remember the words of the apostle:—"Thou that teachest a man should not steal, dost thou steal?" Or as we may paraphrase it—Thou that teachest a man should not be an *Arminian*, art thou an *Arian*? which

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is infinitely worse. But it is not Arianism alone that they have taught. Many things are found in their system that perhaps never entered the mind of Arius, or was not developed in his productions, but that ism is the basis of their theory, and for all the additions and *improvements*, if they are such, they have made to the Arian theology, they are entitled to credit.

Modern Arminians have incorporated several new ideas in the original creed that never entered into the philosophy of Arminius, but the leading idea in each creed can be easily traced from the predecessors to their disciples, in all subsequent ages and generations.

You will perhaps also hear the former stereotyped charges and insinuations against us, in which they so freely indulged several years ago, and whilst the division was in progress, imputing improper motives to us for exposing their doctrines by the light of truth and before the churches of the saints; but we trust you will know how to estimate such labor, and also know that were our motives as corrupt as they may intimate, that that would not affect the question at issue in the least. *Have they propagated the doctrines imputed to them?* is the only question you will have to settle, or to investigate, no matter who makes the charges, nor what his object may be.

The reflections upon our motives, should they again be resorted to, we hope will not prevent any one from thoroughly investigating the question. We desire that, and only ask for a verdict according to the law and evidence in the case.

THE VIRGINIA BAPTIST
HISTORICAL SOCIETY
RICHMOND, VA.

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Trott, A Calm Reply

A CALM REPLY

TO A

COMMUNICATION OF ELD. JOHN CLARK,

WRITTEN ORIGINALLY FOR THE "SIGNS,"

BUT PUBLISHED IN THE "PRIMITIVE BAPTIST,"

APRIL 30, 1853,

WITH THAT COMMUNICATION INSERTED.

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PREFACE.

The communication herein replied to, was written with more of moderation than anything I had seen from Elder C.'s pen for a long time, besides containing strong professions of sincerity and honesty. Hence when a copy of the *Primitive* containing it, was furnished me, some months since, by the kindness of a brother, I thought should its statements remain uncontradicted, some well meaning brethren on reading it, might, from the sincerity professed, conclude that I was the base heretic I am there represented to be. After much hesitancy, arising from an unwillingness to engage further in a publication of this kind, I therefore concluded to write this reply. But it was not simply with view of answering Elder C. that I came to this conclusion. Any person accustomed to discussions, knows how difficult it is for a person engaged in an exciting and excited discussion, so to be on his guard as not to use expressions, and even form sentences, that might be construed to convey ideas different from what he intended, or his general declarations would warrant. An uncandid opponent will be sure to catch at such slips, and make the most he can of them to our disadvantage. But even in a more calm discussion, in following the course of argument pursued, we do not always attend to giving all that explanation to our views, which would be requisite for their being clearly understood. It is no wonder then, that in a discussion so diversified, and of a subject so vast, as was that which we had through the *Signs*, some years back, I should at times have *darkened counsel by words without knowledge*. If Job with all his patience, was led by the false charges and misrepresentations of his three former friends, to utter expressions, which subjected him to the reproofs both of Elihu, and of his God, is it any wonder, when subjected to similar uncandor and uncharitableness, when every opportunity was seized to misrepresent my views, and to brand me with heresy, that, irritable and impatient as I am, I should in such cases, utter things which I ought not, and leave the important point of advocating and illustrating truth for the more selfish object of rebutting the attacks of those I had to deal with? Elder Clark has boasted somewhat of having passed through wars before. I have known something of contests before, and of being particularly blamed for them, but I have met with more uncandor and more malignancy in this, than in all I have before been engaged in. I then, probably, have, from all these circumstances, left some of my sentiments, and important ones, somewhat obscured and liable to be misunderstood. Hence the

important object had in view, in making this reply, has been to give as clear an illustration of what I do believe, on those important points, concerning which I have been charged with heresy, as I could, as well as to sustain them by Scripture testimony.

Elder C.'s communication, together with other of his letters in connexion, has given me the opportunity to notice most of the points which have been in dispute: though in replying to his communication according to its order, I have had to notice those points in rather a disjointed manner, and to intermingle other remarks with them, more than I could wish.

The publishing of this reply, as has been the writing of it, may be somewhat delayed by circumstances. And the publishing of it will be rather an expensive concern, as from the unpopularity attached to my name among the Baptists, as well as from not having much opportunity to make sale of the work, I shall probably not be able to dispose of it to any great extent. But still with these discouragements, I feel it duty to have it published, that I may leave it with the churches and brethren who have stood with me, and extended fellowship to my preaching; that they may be able to refer to it as a vindication of themselves, from the charge of having sustained one who had preached among them unscriptural sentiments. If this falls into the hands of any of those who have been led to view me as a mischievous person, and a propagator of heresies, I would ask, as the only favor at their hands, that they would candidly examine my views and test them by the Scriptures. If they, according to that standard, find them erroneous, let them reject them; and in doing so, they will be able to show from the Scriptures a good reason for doing so. But if they do not find the Scriptures condemning them, or declaring that which is at variance with them, I pray God that for their own peace, they may not any longer denounce or reject them. And may my brethren be careful to know for themselves that they are holding the truth.

S. TROTT.

Fairfax C. H., Va., Feb. 25th, 1854.

A CALM REPLY

TO COMMUNICATION OF ELD. JOHN CLARK.

Before coming to Elder Clark's communication, there are two or three passages in his letter to the Editor of the *Primitive*, introductory to his communication, which I wish to notice. On page 113, vol. 16, *Primitive*, for April 30th, 1853, he says:

"It is a fearful subject. Old Arius has arisen from the dead, and we are fighting the battles of the Nicene Council over again."

From the many gross misrepresentations, amounting to a direct falsifying of my views, which have been apparent before, and which I shall have to notice in this reply, I have been led to reflect on the subject, and not being willing to believe that a man, who has sustained the standing he has among the Baptists, could, in his senses, deliberately perpetrate such falsities, I have in charity concluded, that in some way, some one of his *bumps* has been injured, producing some disorder of his brain. In accordance with this idea, his hallucination has, apparently, led him to think that he is an Athanasius of this age. Of course, in order to attain to the celebrity of his prototype, he must either find, or manufacture an Arius, to contend with; this, he thinks he has done, out of me. He, in a communication published in the *Primitive*, some months previous to the one I am now replying to, quoted some arguments I had used relative to the Sonship of Christ, to show that his Sonship could not consist in his existence as God, seeing that as a Son, his existence must be derivative, and posterior to that of his Father who begat him. These arguments he placed parallel with certain of Arius' expressions, thus representing that I had applied those arguments as Arius was supposed to do his expressions, that is, to the original and essential being and person of the Son. Yet Elder C. knew that I applied those arguments only to the Sonship of the Son, insisting at the same time, that in his essential existence, he was as truly and equally the unbegotten and self-existing God as was the Father, because *he and the Father are one*; whilst Arius is supposed to have held that the Son not otherwise existed, than as he was begotten of the Father. As Elder C. you now have your Arius full in view, in your fancy, if you could only, with the same dexterity, make another Constantine, who, by his imperial edicts and sword, would enforce your decrees against me, what glorious fighting you would have. But I must object to engaging with you in anything like the Arian controversy, independently of my doctrinal views. If you claim to belong to a Church that is descendant from the Church in which that controversy was waged, viz. the national establishment of Constantine, we do not belong to the same Church; for I claim for the Church with which I am connected, a descent through the Waldenses, from the Churches of the Novatians, which separated from what was called the Catholic Church years before the *Athanasian era*. If it was otherwise, if I could acknowledge a descent from the Catholic Church, as established by Constantine, then I would admit the authority of the decrees of councils and

edicts of Emperors, in establishing doctrine and order: as it is, I am not disposed to acknowledge such authority, nor to acknowledge the authority even of the Baptist Churches, in doctrine, for they evidently have bowed too much to the decrees of councils, and the opinions of schoolmen. Nothing but the Scriptures will answer me, for authority in religion. I thought those who claimed to be O. S. Baptists were with me in this, when we took our stand; but in this I have been greatly disappointed, with regard to many.

Again, on page 114, Elder C., though he names no one in this letter, yet he evidently refers to those named in the accompanying communication, says:

"I have preached and written against their doctrine concerning the Son of God, and charged that it is Arianism—and I here repeat it."

In the foregoing paragraph, he speaks of being in readiness to prove upon us the sentiments with which he charges us; yes, just as he proved me an Arian, in the specimen I gave of his manner of proving it, on a preceding page. In that way of proving things, I could prove from the Scriptures that there is no God; for it stands in Psalms, 14: 1 and 53: 1, if you throw away the connexion, "There is no God."

But we will come to the charge which Elder Clark boasts of having made against us. I entreat Elder C., and any others who unite with him in these charges, to follow me in the inquiry as to the truth of this charge, with candor. As to what Arius actually believed, I know not; but in speaking of Arianism, I speak of it as described by those who wrote of it. Elder C., and others with him, generally, will, I presume, admit that Athanasians and *Tri-personalists*, generally, hold that the Son no otherwise exists as God, than as he is the Son of God, or than as he was begotten of the Father; that in his Godhead, therefore, as well as a person in the Godhead he was begotten of the Father; whilst they hold that he is of the same substance coëqual and coëternal with the Father. They will, also, I think, admit that Arius occupied exactly the same *starting ground* with the other party, viz: that the Son no otherwise existed than as he was the Son of God, or begotten of the Father. But here they split in their conclusions from this common position. Arius drew the conclusion, that as the Son only existed in his Sonship, he, from the nature of that relation to the Father, and from the fact that his existence was a begotten existence, must necessarily be posterior in his individual existence to the Father who begat him, and hence was not coëqual and coëternal with the Father. I must confess, if I had not the Scriptures for my guide, but had to take the same leading position which Athanasius and Arius both occupied, in forming an opinion of the being of the Son of God, that I must take Arius' side of the question, as being far more consistent than the other. But I, and those with me, do not occupy the same original position with them, at all: hence, I have offered to prove, if any of those accusers would meet me in argument on the point, that they are far more assimilated to Arianism than we are: but they have never consented to meet me on that point. The position which we occupy, and the ground on which we stand, is, that what God has revealed of himself in the Scriptures, we are safe in receiving as truth; what He has not revealed, it is presumption in mortals, and would be in angels, to attempt to inquire into; that God has revealed himself as three, as the Father, the Word, and the Holy Ghost, and that these three are *one*; that they are so three, that there are points of distinction by which they are severally declared in the Scripture; and so one, that *to us there is but one God*. Hence, when either of the three is spoken of as God, we understand it to be that one God in all his fullness of attributes and glory. Hence our conclusion is, that if God exists absolutely independent of any one, or of any act by which he is brought into existence, then each of the three must alike so exist as God: and as we find it not declared in the Scriptures that God exists as three distinct

persons, or that one of these persons was begotten of the other, and that the third is breathed into existence, we reject the whole, as fabulous. Again: we find the Son of God declared in the Scriptures, and all those characteristics, or attributes of Sonship, so ascribed to him, that we feel bound to believe that he is actually the *Son of God*, the *only begotten of the Father*. We further find this Son of God so identified with the Word, that we believe that the Son is the Word, in all his fullness of the Godhead. Hence, as we believe the Godhead cannot be changed from its absolutely independent self-existence, so as truly to sustain the relation and characteristics of Sonship, we believe the Word has that in himself, and has had from the *beginning*, which enables him fully to sustain this relation of Sonship, and of being begotten of the Father, without diminishing, or changing the attributes of his essential Godhead, or ceasing to be the *one God*. In reference to what his characteristics of Sonship consist in, I shall have to speak more fully in another place. But I have here summed up, in as definite and clear words as I can, my belief of God, as existing in Trinity, for I do believe in a Trinity, but not in triperson ality; and in the Son of God, as being, in his person, truly, both God and the Son of God.

Now, Elder Clark, compare the sentiments I have here avowed as mine, with the Arian sentiment on this point, and see if you can find any similarity between them, taking each in its connexion. And if you will look back into the past volumes of the *Signs*, you will find that in substance, these have been my declared views concerning God, and concerning the Son of God, from the first of my writing on the subject. And I cannot help thinking, that after thus investigating the subject, you will have to acknowledge, if you have the candor to do it, that you have slandered, and willfully slandered me, and those with me, in preaching that we are Arians.

I now come to Elder Clark's communication. It is headed

"*For the Signs of the Times.*

"To the Churches of the Saints, and to the faithful brethren in Christ:

"As my name will cease to appear among the List of Agents for the *Signs of the Times*, from the date of the publication of this communication in that paper, it becomes me, and I feel it to be my duty, to present to you my reason for such decision.

"The first No. of the 1st Vol. of the *Signs* was issued on the 29th of Nov., 1832; just two months after the meeting at Black Rock; and the proceedings of that meeting, including the Address and Declaration of Principles, (which latter is preceded by a selected article upon *justification*, in which the date of justification is maintained to be eternal, which, of course, includes that view of the subject upon the 'Scriptural sentiments,' set forth in the declaration of principles,) dated 28th Sept., are published in that No."

It would seem, from Elder O.'s first sentence, that the design of this communication was to assign to the readers of the *Signs* his reasons for no longer allowing his name to stand as Agent for that paper, and to assign to Bro. Beebe the pleasant task of publishing his denunciations of his paper. But why so large a portion of his communication was written, with so direct a reference to me, and to my former writings in an article of this kind, he must hereafter reveal, or we must be left to guess.

In the latter paragraph of the above extract, he has included in a parenthesis, a most barefaced piece of sophistry, by which he would impress on his readers the conclusion, as legitimate, that because Bro. Beebe, as Editor of the *Signs*, published in the same No. of his paper in which he published the O. S. Address, and his declaration of principles, a borrowed article on the subject of eternal justification, the views in that article must therefore be considered, to use his expressions, *Included upon the Scriptural sentiments set forth in the declaration of principles*; and that this sentiment was, therefore, one of the points for which the O. S. Baptists contended in their first separation. Yet, he knows that not a word upon that point is to be found in the O. S. Address, nor uttered by Bro. Beebe in the declaration of principles, which he appended to the *Signs*. Besides, he knows that so far as I am concerned in this piece of sophistry, that I shortly followed the publication of

that article on justification, taken from the *World*, with a communication over the signature of *A Waldensis*, containing objections to the sentiments of that article, and inviting T. J. K., the author of it, to a discussion of the subject. See *Signs*, Vol. 1st, No. 5.

Elder C. goes on, in his communication, thus:

"I became a subscriber for the paper in the beginning, and have continued so to this time; and have now in possession, I think, a copy of every Vol. that has been published. I did not sign the *Black Rock Address*, about which so much was said in the New School Journals, simply because I was not present at the meeting, but I approved of it then in the main, and do still, with the platform of principles accompanying it."

As there is nothing in the above worthy of a reply, I will give another extract:

"The cognomen of *Old School* was given us, and adopted by us; and the party advocating Benevolent Institutions, &c., were called New School. These epithets, *Old* and *New*, were understood by us to be applicable on the one hand to those who adhered to the doctrine and order of the ancient school of Christ, who were seeking for the *old paths*, and were found walking therein; whilst on the other hand, the term New School was considered appropriate to all those of the Arminian tribe who were advocating new doctrine and measures, which had their origin in the wisdom of men. That this was the ground we then occupied in our original stand against new schemes and devices in religion, will appear abundantly clear to every one who (tho' he was not familiar with our stand and proceedings at that date,) will but consult the record of those proceedings and the correspondence through the *Signs*, as the following example will show for the present. See Eld. Trott's letter on the 17th page, Vol. 1st, introducing Eld. Leland's letter. In the close of his letter he says: 'In these things it will be seen by the letter, Father Leland is with us: that instead of considering *new schemes, improvements*, he considers them *defection* and *apostacy*. But the letter will speak for itself.' Now brethren, upon this ground I stood, and still stand."

The distinction here laid down by Elder C., between the *Old* and *New School*, is as we understood it at the first, and as we still understand it. Why, if he was so fully with us formerly, has he now left us and denounced us as heretics? Perhaps the solution of this query will be found in the fact that we have been found to have different views of the *ancient school of Christ*, and of the *old paths*. As the term *old paths* is quoted from Jeremiah, I have understood those *old paths* to be the paths pointed out in the law and preceding prophets of the Lord. Certainly he did not mean the *paths* marked out by Jeroboam, the son of Nebat, or by any of the false prophets.

So, in reference to the school of Christ, I believe the Scriptures to be the only standard according to which his disciples are taught. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," is the rule by which to determine whether what is presented as doctrine, or practice, has been learned in the school of Christ, or not; whether they are *old* or *new* paths pointed out. Hence the decrees of the Council of Nice are esteemed, as also all that have emanated from men since, as too *new* for us. But it appears that Elder C., and those with him, place great confidence in the decrees of that Council, and the opinions of certain men as pointing out *old paths*. Hence things which are *new* to us, as originating in the *wisdom of men*, are esteemed *old* by them; and things which did not pass current with the Baptists fifty or a hundred years ago, are called *new* by them, however clearly taught by the Apostles. It was in the sense in which I now understand *new paths*, or *new schemes*, that I used the term in reference to Elder Leland's letter.

Elder Clark says, again:

"But, as still farther preliminary to what I have to say in this communication, I beg leave here to introduce an extract from a letter of Eld. Trott, on pages 174 and 5 of the 1st Vol. *Signs*, which not only clearly expresses my sentiments, but is fully expressive of my feelings in the present undertaking. (The extract is this.) 'Indeed, I cannot conceive how a person can be brought experimentally to know and love the truth as it is in Jesus, and not so feel his heart bound to that truth, that the setting up of anything in opposition to it, would be like rending his own soul. There is in this truth as it is known and felt by the believers, every thing to enlist all the better feelings of the soul. The glory of the Three-one God is involved in it. The sovereignty, glory, wisdom, love and mercy of the Father; the love, faithfulness, and power of the Son, and the efficacy and completion of his work; the sovereignty, faithfulness, and divine energies of the Holy Ghost, are all so contained in, and connected with the truth of the gospel, that there never has been a system of doctrine contrived by men, but what has struck directly at one or more of these divine attributes. Again, the believer knows that the whole Godhead as is known as Father, Word and Holy Ghost, is necessary to secure the salvation of the sinner; hence as any of the divine attributes are left out, or thrown into the back ground by any system introduced, he must feel that

the foundation of his hope and comfort is struck at; and at the same time he knows that as such system is received and rested upon, so his fellow men are deceived into a confidence in that which will leave them to perish at last; and knowing all this, can the christian refrain from manifesting his abhorrence of such a system, and his opposition to it? That christian must be under the influence of a most dastardly spirit who can turn from such divine glory and excellency as is in the *truth as it is in Jesus*, or who can approbate or even wink at any attempt to deface it, and that, from the mean desire of thereby securing a little worldly ease and worldly applause.'"

I have met with many rebuffs for my former publications in the *Signs*; have heard of brethren groaning over the *Signs* being filled with my long pieces, and been told of brethren who, when they saw my name appended to a communication, did not pretend to read it; together with a great many other things said, and hints thrown out, calculated to dampen all my ardor for writing, and which, if I had not felt some of that warm regard for what I believed to be the truth as revealed in the Scriptures, which I spoke of in the above quotation, which Elder C. was pleased to make from me, and an earnest desire to hold it forth in opposition to those false systems, which for so many ages had prevailed, would have driven me from the *Signs* sooner than they did. But from such opposition, I was at length led to think, that for the prosperity of the *Signs*, and therefore, to spare the feelings of the Editor, I ought to withdraw from its columns. Now, to find Elder C. hunting up my old writings and making extracts from them, with such declarations of approval, is quite calculated to cheer my drooping spirits; and, were it not that my judgment suggests that I ought not to place too much confidence in approvals coming, I will say, in that way, I might be led to draw the comfortable conclusion, that after all I have had to suffer in mind on this account, my labors in writing had not been altogether unprofitable.

Elder C. goes on to say, in reference to the extract just given from me:

"As the author of this, we might charitably hope, felt the full force of what he wrote; so did I feel in adopting it; and feel it as applicable in a good measure to *him*; and the conductors of the *Signs*, who have departed from the original ground assumed, as will appear from the following specifications: First, on the doctrine of justification. This as I have shown, was viewed in the ancient creed as eternal; and as farther appears from the Nos. published in the 2d Vol. of the *Signs*, pages 163, 196, and 244, upon *eternal justification*, with the Editorial sanction. But at a later date Eld. Trott introduced his new theory upon the subject, which after pretty full discussion, in which several participated, the subject was dropped, though the Editor was carried by the board, and came out a convert to the new theory. This I did not consider a sufficient cause to abandon the *Signs*, and hence continued to patronise them."

Elder C. speaks of the *conductors* of the *Signs*; I know of but one. He speaks of the remarks in the last quotation he has given from me, as being *applicable* to *me* and to the *conductors* of the *Signs*. He has not said whether in a good or in a bad sense. I will say for myself, that I feel the importance of those remarks now, perhaps as strongly as when I wrote them originally. I find not a sentiment or idea therein that I wish to retract. I may not have the same energy of action as then, but still, with all my discouragements, I have enough, to undertake the publication of this pamphlet in defence of the same truths I there referred to.

Elder C. has, I think, wrongly charged us with *departing from the original ground assumed*. The ground assumed in our original stand, was, that the Scriptures were a perfect, and the only legitimate rule of faith and practice; and hence the only rule to be governed by in religion. So we professed to belong to the *ancient school of Christ*—of course, being still learners therein—not to have graduated therefrom. Hence, in accordance with that profession, whatever we learn in that school, as being laid down in that perfect rule, we do not hesitate to receive and to advocate as truth, on account of any former opinions of our own, or of other men's being different from it. When Elder C. can show from the Scriptures that our present views are not sustained thereby, then he may charge us with leaving original ground; this he has not attempted to do for this communication. I, several years since, found to my grief, that some who professed to be of the same *Old School* with us, instead thereof belonged to the *Old School*, which our opponents meant, when they

named us *Old School*; that is, what may be termed the school of the *old English Particular divines*, in distinction from the Fullerite school, which they then called a *new school*. Elder Clark was one.

In reference to being *still learners*, I further say, that those who have learned in the schools and from the writings of men, are not, with few exceptions of independent minds, still-learners. The systems of men are soon fathomed and exhausted. Those who have studied the system, of what they call divinity, in the schools, when they graduate, come forth with all the knowledge they ever have of the system they are to preach. It has been said of some preachers, that they were like young wasps; the biggest when they were first hatched. So those who, though not having been educated in the *divinity* school, yet depend mostly on expositors and other human authors, for their doctrinal views and understanding of the Scriptures, are confined in their knowledge of these things to very narrow limits, even to the limits of man's mind. By just reading their favorite authors you will have their whole system, all the doctrine they will ever preach; and it will be all *old*; nothing *new*. The Scriptures are not so, they are an inexhaustible fund of knowledge; we can never reach the bottom of that revelation which God has made of himself and of His salvation. Hence he who obeys the Apostle's injunction to "Study to show himself approved of God, (not *of men*,) a workman that needeth not to be ashamed rightly dividing the word of truth," that is, who maketh the Scriptures alone his rule and study, depending on God's teaching to understand them, will be *like him*, (as our Lord said,) "Who is an householder, which bringeth forth out of his treasure things *new* and *old*."

The sophistry by which Elder C. attempts to force the notion of *eternal justification* into what he calls our O. S. *creed*, has been already exposed. He certainly cannot be ignorant of the fact that Editors frequently insert communications in their papers, without holding themselves responsible for the sentiments. He says at a *later date* Elder Trott introduced his *new theory*, &c. This is in keeping with the rest he says on this point; I have already showed, what he might have known, that early in the 1st Vol. of the *Signs*, page 67, I introduced my objections to that sentiment. As to its being a *new theory*, it is entirely a mistake. The idea that the elect were justified in eternity, justified before they were under law at all; for they were actually not under law until they were created under it in Adam, is comparatively a modern idea. Elder C. must know, if ever he inquired into the subject, that he cannot show either from the Scriptures, or the writings of men, that this sentiment had ever been advanced more than two hundred, or two hundred and fifty years back. Hence in rejecting it, I was only *asking for the old paths*. If we admit of such union between Christ and his people as taught by the Apostle, such as of *husband and wife*, of the *head and body*, we shall see the inconsistency of such sentiment. What, the wife considered as justified, while her husband stands liable to be arrested and imprisoned for her debts? The body cleared from all liability to the law, whilst its head has to suffer the penalty for transgression?

Elder C. next says:

"Next came the war upon creeds and confessions of faith, which resulted in wiping out the creed of the Warwick Ass.; and which was succeeded by a controversy between Eld. Beebe and the brethren of the Licking Ass. But to show how that accorded with first principles, I will give an extract from the letter of Eld. Trott from which the foregoing extract was made, page 275, Vol. 1st of *Signs*. 'I know that great exertions are making to put down all confessions of faith, by those who are afraid to have the principles see the light. I am surprised that any *lover of the word* should join them in the attempt. Let them succeed, and we shall see Unitarians and Trinitarians, Universalists and Methodists, Presbyterians, Baptists, &c., all united in battle array against the truth. Let us separate ourselves from the whole mixed multitude.' He then advises to drop the *name* 'Philadelphia Confession,' because it has been abused, &c., but continues—'Let us make an unequivocal declaration of what we believe to be the faith and practice taught in the word of God, as we have learned it in the school of Christ.' Comment upon this is unnecessary."

In reference to the quotation which Elder C. has here given from some of my

early writings, I will remark that I recently read some remark made by Melancthon in reply to a charge made against him, of having changed his views on some points. In correspondence thereto, I will say, that I have lived, studied the Scriptures, and met the rebuffs, the cavils, and various complaints against my writings for these twenty years to very little profit, if I had not been corrected of one error, nor learned one new idea. I readily admit there are expressions in that extract which may be taken as conveying ideas which I cannot now approve. But still, that commingling of all sects together in one mass, by no one's insisting on any particular points of doctrine or order, as tests of fellowship, which had been much advocated, I as much disapprove of now as then. And I as fully approve now as then of churches and individuals making a full and candid declaration of what they receive as truth, and of what they reject as error.

Elder C.'s next paragraph reads thus:

"Next and last I shall notice is the doctrine of a created Son of God, and its concomitants as briefly touched on in the Circular of the Corresponding Ass. of this year; and more at large in the Warwick Circular. The avowal of this doctrine—*The life giving spirit of God is a created existence*—was made by Eld. Trott in his controversy with the brethren about the Fort Mountain; though it must be admitted that he had on former occasions in letters to Bro. Burton and others, and his articles upon the Sonship of Christ, expressed himself in a way which now appears in harmony with that sentiment, 'such as the creatureship of *our Son* in reference to his headship, &c.'"

In reference to the charge of holding *a doctrine of a created Son of God*, I will refer the reader to what I have already written in answer to the charge of Arianism, and to a further reply to this charge in noticing a following repetition of this charge. Elder C. says an avowal of this doctrine is in these words: *The life giving spirit of God is a created existence.* I would like to know how this is an *avowal* of the *doctrine of a created Son of God*, unless it can be showed that this life giving spirit is the Son of God. The question asked by the brethren about the Fort Mountain was, "Is the quickening and life giving spirit of God a created existence?" See *Signs*, Vol. 17th, page 8. To this inquiry I answered, "Yes," and then gave some explanations showing that I intended the *yes* to be confined to the idea of a quickening spirit. But this is in keeping with all the rest of Elder C.'s representations of my views, to leave out the *quickening* and make me say the *life giving spirit of God was a created existence.* Elder C. must well know that I have two or three times given explanations concerning what my design was in answering that inquiry thus in the affirmative. In those explanations I have declared that I knew of no *life giving spirit of God* being revealed in the Scriptures, and therefore I could say nothing about it. But that the Second Adam was said to be made *a quickening spirit* as the first Adam *was made a living soul*; and if made, then created. See 1 Cor., 15: 45. But there seems to be as great a propensity in Elder C. and his party to make a man an offender for a word as ever existed in the days of Isaiah. It was certainly an unguarded *yes* that I gave in answer. I did not properly regard the wise man's injunction, to "Answer not a fool according to his folly." For if those brethren acted the *fool* in the sense in which I understand the term to be here used, in asking a question about what the wisdom of God has never revealed, I should not have given any sanction to the inquiry. I know nothing of what Elder C. means by the expression, *the creatureship of our Son.* I, of course, can say nothing about it.

Elder C. next adds:

"I need only add, in reference to the controversy which I had with him through the *Signs*, that after its close in the paper it was continued for a while privately, but with no better success than appeared upon the face of what was published."

I presume by the *him* in this paragraph he has reference to me; if so, this is as deceptive as the rest he has written. The points discussed through the *Signs* were not discussed by private correspondence. He wrote me and proposed a further discussion; I in answer to him accepted the proposition, and urged a calm investigation of the points of difference. The next was, I received from him a most abusive

letter in reference to some correspondence I had had with Bro. Dudley, varying but little from an exact copy of the one I had received from Elder Buck, published in my appeal to the churches of Ketocton. I then dropped correspondence with him. If I am not correct, let him publish the correspondence.

His next statement is this:

"From all I can gather from what they have written upon this point, and with an ardent desire to know the truth, and not to be found fighting against it, the doctrine is this: That Christ in his person and character as the Son of God, is the first production of divine power, that is the first creature that God made; which is proven as they think by the expressions—'The beginning of the creation of God,'—'The first born of every creature;' [I have marked these texts as quotations, though in his communication there is no indication of their being Scripture] that consequently as the life and head of his church he is a creature—created in eternity and his people created in him. That he is as the Son of God, inferior to the Father, because the Father begat him.'"

As he has divided his sketch of our views into paragraphs, so I take the liberty of noticing this paragraph by itself, especially as it relates wholly to one subject, the person of our Lord Jesus Christ. Elder C. professes a good deal of sincerity at the commencement. But I think he only wanted to know so much of the truth of our views as would suit his purpose. So far as it respects myself, he has in this paragraph given a more truthful description of my views than in any other part of his communication. But it is only divided parts of the truth, and hence is not a correct representation of *the truth*; for if the whole truth is not told, you are not correctly informed concerning it. He will not admit, it seems, that the person of our Lord Jesus Christ is a compound person; hence he will not admit of my believing it; but estimates my views according to his views of the person of Christ. This is as far from giving a correct representation of my views, as it would be in giving a description of my person and age of his own. In contemplating so vast and mysterious a subject as that of *God manifest in the flesh*, our minds are so limited, that what glimpses we get of it, has to be in parts. Hence in discussing the subject of his manhood, in describing that manhood, we should have to represent it in language that would present him to view as a creature of time, if the fact that he was God manifest in the flesh was not kept in view; so of that by which he is the actual *head* and *life* of his people. The part of candor would be to estimate our views of Emanuel as we represented him, as God and man in one person, and so in reference to his being the life of his people, as we have uniformly represented this life as existing in God, and as one with the Word, and not as though we had represented it as something existing as a person by itself. How much soever of candor Elder C. may have with others, he is far from manifesting any in his treatment of my views.

But to come to the subject of this paragraph, and to give my views, if possible, so as to be understood, I will consider: First, the compound person of the Son of God as presented to view in the Scriptures. I presume that it will be admitted that with God *there is no variableness, neither shadow of turning*; if so, it ought to be admitted that as God is sovereign, independent and self-sufficient in one of His acts and ways, so He must be in all of His acts and ways. Hence if we find the Scriptures at one time ascribe to Christ a oneness with the Father, and the Godhead in its fullness, and at another time a dependence and subordination to another as his Father and his God, surely, if governed by candor and reflection, we must admit that there is in his person some element distinct in its nature from his Godhead, in which he can sustain this subordinate relation; for the Godhead cannot vascillate thus from a state of sovereignty to a state of dependence. In Heb. 1st, 8:9, we find quoted from the 45th Psalm, and addressed personally to the Son, these two different declarations, 1st: "Thy throne O God is forever and ever;" 2d: "Therefore God even *thy God* hath anointed thee," &c. So Christ sends to his Disciples this message: "I ascend unto my Father and your Father, and to

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my God and your God." Again he saith: "I and my Father are one," John 10:30, and in John 14:23 this very same person says: "For my Father is greater than I." Again in Rom. 9:5 Christ is declared to be "Over all, God blessed for ever, Amen." Yet in 1 Cor., 15:24—28, "Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto Him, then shall the *Son also himself* be subject unto Him that put all things under Him, that God may be all and in all." Thus in the one text Christ is declared to be over all, God; and in the other to reign by a delegated power, in a kingdom which he must give up *to God, even the Father*, and ultimately *must himself* as the *Son be subject to Him that put all things under Him.* I know that many try to do away with the force of these texts by ascribing this subordination to his mediatorial office; but he does not so speak in the one, neither is it so represented in the other, in both he is personally spoken of. *My Father is greater than I*, personally of course, if language can express it. In the other, *Then shall the Son also himself be subject.* What can be more personal than this in expression? Indeed no person can read the Scriptures with a desire to have their opinions regulated by the testimony of Scripture, without discovering many instances, in which the independent Godhead of Christ is presented to view as equal and one with the Father; and many other instances in which as Son he is represented as sustaining a subordinate relation to the Father. Some may suppose that these cases relate exclusively to his manhood. But even if it was admitted that only in his manhood, he could thus stand in a subordinate relation to the Father, yet as it is so manifest that he personally sustained this subordinate relation, it fully proves the correctness of our position that he exists in a compound person. That the manhood of Christ possessed all the requisites of a distinct person in itself, I admit; but as it was the Word that was made flesh, I must believe that his manhood *only* existed in personal union with the Word, and with the Word with that life in him which is the light of men; so that in the same *person* he is *God*, is the *Son of God* and is *man*. Were it not so, we should have only a human sacrifice to rely upon. If he only suffered as man, then there was no God in the sacrifice, nor any representation of his people in it. The oneness of his people with him did not consist in his being made flesh, is evident because they were *chosen in him*, and therefore were in him, *before the foundation of the world*. And we have no authority for believing that his manhood existed before he was made of a woman, only as it might be considered as existing seminally in the *seed of the woman* or from Eve. But whatever some of our western brethren may think, I cannot conceive that this seed of the woman can constitute a flesh and blood union of Christ and his people, for the very plain reason that they are of the seed of Adam, and therefore inherit from him depravity, but he being of the seed of the woman only, in his flesh, had no depravity, condemnation coming not through her. But that it was not of him, alone in his manhood that he is represented as sustaining a subordinate relation to the Father, appears from the following, among many texts of Scripture,—In John 3d, 16:17, we find Jesus himself testifying that, "God so loved the world that He gave His only begotten Son, &c.;" he adds, "For God sent not His Son into the world to condemn the world, &c." Does not this clearly relate to an existence the Son had before he came into the world, as it speaks of his being *sent into the world?* And is there not a subordination here expressed concerning the

Son, that he was *given*, was *sent into the world*? Surely, there is not that sovereignty and independence in this passive obedience of the Son which belongs to him as God. So in John 6th. 38: 39, Jesus says, "For I came down from heaven not to do mine own will, but the will of Him that sent me; And this is the Father's will which hath sent me, &c." Here he speaks of coming down from heaven, and therefore cannot speak of his manhood which was born of Mary, yet he speaks of being *sent*, and therefore in subordination to his Father's will. Again, in verse 51st of same chapter he says, "I am the living bread which came down from heaven: If any man eat of this bread he shall live for ever; and the bread which I shall give is my flesh, &c." Here he shows that his flesh is the *bread of life*, and that which he *gives for the life of the world*, yet he so identifies it with his person, as to represent it as the *bread which came down from heaven*. But I will not multiply texts, though I might produce many more to the same effect.

Has Elder C. and those with him, such an idea of the sovereign and independent Jehovah, as to believe that in His Godhead He can lay aside His sovereignty so as to be subject to be *given* and *sent*, &c.? If they have, I will thank them not to measure my views of God by their standard. I so believe in the unchanging sovereignty of God, that I must believe that the Word took that into personal union with himself which was not God, that in that distinct existence he could be subject to be sent and given by the Father, as he had to be made flesh in order to be subject to the law.

Will Elder C. now see that my views of the person of Emanuel is, that it is so compounded that he could be a *Son given*, and a *child born*, and yet be the *mighty God*; that he could be the *beginning of the creation of God*, and yet be the I AM THAT I AM? If so he will see that he has fallen as far short of giving my views of the *purpose and character* of Christ as the earth is below the heavens. If he will look back through the *Signs*, he will see that these in substance are the views I have held and published for these many years.

I will now pass to notice the idea of creatureship as applied to Christ in the Scriptures, in distinction from his being *made flesh*. It will, I presume, be admitted that in God's Son being *made of a woman*, the idea of creatureship is ascribed to him in person, and that without derogating from his Godhead or making him a "*created God*;" strange, then, that such a general alarm should be produced at the idea of creatureship being applied to him, as he is the *life of his people*. But surely, if men inspired of God have, without reserve, in giving their testimony of Jesus, attached this idea to him, I think I need not be afraid to do it, though opposed by friends and foes. But I have never represented that as the Son he is inferior to the Father because God created him, as Elder C. has stated. I have based his subordination to the Father upon his relation as Son, as well as upon the testimony of Scripture, showing that he sustained such inferior relation. Elder C. admits that we have such *expressions* as these: "The beginning of the creation of God,"—"The first born of every creature," to sustain our views; but he appears not to admit them to be Scripture. They, however, will be found Rev. 3: 14, and Col. 1: 15. How is Christ The beginning of the creation of God, according to the proper import of the words, if he was not in some sense the first of God's creating? And how the *first born of every creature*, if not in some sense a creature? Some, in order to get rid of the idea of creatureship being applied to the Son, have suggested that the terms expressing that idea should be understood in some other sense; that of constitution, or institution, has been intimated. I should not know what sense to make of the sentence, The beginning of the *institution* of God, or of this, The first born of every *constitution*; because I should not know what was meant by the *constitution* or *institution*. So if

Christ was instituted the Head and Life of his people instead of created, then Eph. 2:10 should read, For we are his *appointment instituted* in Christ Jesus, &c.; 2 Cor., 5:17, should read, if any man be in Christ Jesus he is a new *institution*. And the new man is after God constituted in righteousness, &c. See Eph., 4:24. But unless there is something in the original or in the connexion which shows that a different translation would be more correct, I cannot sanction the idea of saying that the Scriptures do not mean what they say. If one may say that this word, and that, and the other are not to be understood according to their legitimate meanings, others may occupy the same ground, and all because the proper meaning does not suit their notions of things; so every man would be at liberty to construe the Scriptures according to his own opinion. Where, then, should we have any standard to test the truth of our various opinions? In the case under consideration, not only are the terms *create, creature* and *creation* decidedly a correct translation of the original words, but they also give a more definite sense to the texts in which they are used than the substitution of other words would; and what is more, in some instances at least, the connexion evidently calls for the very idea conveyed by these words. As in Eph., 2:10, the expression, "For we are his workmanship," evidently requires the idea of *create*, or *make*, to follow it, so that I think the text reads correctly. For we are his workmanship, created in Christ Jesus, &c. Does not the expression, *created in him*, convey the idea of being *created in him as a head*, as the human family were created in Adam as a head? If so, he must have been created in that which constituted his headship. If in his headship he was self-existent, then his posterity as existing in him were self-existent, and therefore could not have been created; but if they were created in him, then he, as their existance, as their life was created. So the *new man which after God is created in righteousness, &c.*, (Eph. 4:24) can be no other than the *Christ in you the hope of glory*. If, then, the new man was created, then Christ as living in the believer was created. Hence, when we take into consideration the compound person of Christ, I can see nothing in the idea of Christ's being the *beginning of the creation of God*, that ought to alarm us.

But as some of my most esteemed brethren do not agree with me on this point, I wish to examine it still farther. And First, if Christ as the life of his people, is that spiritual life which lives in them, and that life is communicated to them personally, so that they are born of it, then Christ as their life becomes personally identified with them. And when we consider what God is, a perfect being of himself, a complete whole, a perfect unit, we cannot conceive that He can so communicate of Himself of His essence, to creatures, so as to be personally identified with them. Hence I conclude that He must have something in Himself distinct from His essence, which He could communicate to creatures so as to make them participants in it. This something, this communicable essence, I conclude is found in that *life* which is declared to have been in the Word. I think by carefully reading the 1st Chap. of the Gospel according to John, a person will be convinced that John commences his Gospel with a particular description of the person of Christ. He commences with the declaration that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God," and that "All things were made by Him, &c." Now, this being *with God*, which John is so particular to affirm, must imply, unless we consider Him as making so particular an assertion without any meaning, that there was in the Word a distinction from God, while at the same time the Word was God. In verse 4 he goes on to tell wherein that distinction was. "In Him was life and the life was the light of men," — not that the *Word* was the *light of men*, but the *life* was the *light of men*. Surely this *life* must be something, it must be a distinct exist-

cuse to have such an affirmation made distinctively of it. This is not all, but he goes on to speak particularly of that Light which this Life is; speaks of it as a person uses the pronouns *he* and *him* in particular reference to it. See on to the 13th verse. In the 14th verse he returns to speak again of the Word, which we shall have occasion to notice again. This Light which is the life of which John affirms so much, must be an existence of itself. If an existence, it must either exist independently of its own pleasure in the Word, in God and with God, or it must be exist dependently by the will of God. The first of these, I think no one will believe. If then it exists in the Word of God's will, it is as much in its existence there the production, the creature of God's will, as the natural light was the production of God's word. So that this was, I believe, *the beginning of the creation of God*, and as it is the life of his people, the light of men, they in that life were then and there created in him, or brought into existence in the Word, by the will of God.

But then in thus contending for the creatureship of this life that was in the Word, I do not wish to place it upon a footing with those creatures which God has created exterior from Himself, neither am I authorized by the Scriptures to do so, any more than I am authorized to place that "Holy thing" which was born of Mary, on a level with Adam. That Holy thing had he existed only as the Son of Mary, would no doubt have existed as a perfect man, but the Scriptures teach that from his conception he so existed as one or in personal union with the Godhead that he was no other than Emanuel, than the Word made flesh. So of the life that was in the Word, as being that Light which John bare witness to, had evidently personal qualities, so that had he existed separately he would have been a distinct person, but he existed only in the Word. Hence the Word though God, having this life in him possessed such a personal distinction from God, that he could be said to be *with God*, and could sustain the relation of *Mediator between God and men*. And thus whilst in his person he could stand as Mediator between God and men, he in his person was also one with the Father and with the Holy Ghost, as it is written, "These three are one." Thus this created existence which is included in the person of the Son, for the Son is the Word with that life in him, does not make him as the Son a creature any more than the assumption of manhood did. He remains identically the Word and God manifest in the flesh, whilst through the whole of his mediatorial office, he sustains a personal distinction from God, as abundantly testified in the Scriptures.

But as creation is in idea distinct from begetting, the inquiry arises, how is Christ the begotten Son of God? Before proceeding with the inquiry, it will be well to notice what it is to be a son, what its relation is. First: a son, according to the uniform usage of the term, is one who derives his existence as such from another who begat him, and whom he is therefore bound to honor as his father, according to the 5th command, "Honor thy father and thy mother, &c." Second: a begotten son, partakes of the nature of the father; and, Third: in consequence of his being the first or only begotten son, he is entitled to be the heir to his father's honors, relation, and possessions, &c. When Christ is declared to be God, we understand by it, that he is the self-existent, great First Cause of all things, the sovereign Majesty of the universe. When he is declared to be a servant, we understand that he sustained the relation of a servant, was in servitude under the law. Why not then, when he is so often spoken of as a begotten Son, understand that he sustains the relation indicated by those terms, to another as his Father?

In coming to the first characteristic of Sonship, that of being begotten, as manifested in the Son of God, I would remark, that in formerly treating of this subject, whilst I have uniformly contended that the Son of God, was God coequal with the Father, I have, in speaking of his Son-

ship, in itself considered, and in opposition to the absurd idea of a begotten God, used expressions which in themselves considered were perhaps calculated to convey the idea that his Sonship belonged only to that life that was in the Word. This was wrong, though I still maintain that he never could have sustained the relations of a begotten Son, had he only existed as God, because I cannot believe that God who is so emphatically declared to be *one*, could be so divided in his person, as in his Godhead alone, to be both the Father and a Son, the progenitor and the descendant, the bestower and the recipient of an inheritance; neither can I conceive that God can so divest himself of his independent, self-existence, as to exist in a derivative existence; or of his absolute sovereignty as to owe honor to another as his Father. Hence I consider that life which was in the Word was as the seed of which he was begotten, as it is the seed of which his brethren, the members of his body are begotten. His headship, of a posterity who were to proceed from him, is in that life of which they are born, though in his person he is God. My mistake in speaking of the Sonship of Christ, arose from the want of a clear idea of what is to be understood by his being *begotten*. I had merely taken the term as it stood in the Scriptures without having been particularly led till recently to reflect on its import as spoken in reference to God, and the Son of God.

How Christ is the *begotten Son of God*, may, I conceive, be illustrated by his second begetting as the Son of God; for there are evidently two begettings spoken of in the Scriptures in reference to him. John says, speaking of the Word being *made flesh*, "We beheld (not *shall behold*,) his glory, the glory as of the only begotten Son of the Father, &c." And at the baptism of Jesus, and in his transfiguration on the mount, the voice from heaven was, "This is" (not shall be,) my beloved Son, &c." Thus he was declared to be already the begotten Son of God. But the begetting of which I speak as a *second begetting*, was an after event to these. It is named in Psalms 2:7, "Thou art my Son this day have I begotten thee." This was spoken prophetically, and therefore though spoken in the present tense, had a future reference. So an inspired Apostle applied it (Acts 13:33,) when he said, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son; this day have I begotten thee." The Apostle makes this begetting to be the same with his being "The first begotten of the dead." Rev. 1:5. It is probable that it is from these texts, that persons have inferred that regeneration and resurrection are the same. Resurrection alone does not alter the standing of a person; if he dies under the law, he will be under it in his resurrection. As Christ died under the law, if there had been simply a resurrection of him from death, he would still have been under it. But according to Rom., 1:4, he was "Declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." The Son in being *made of a woman, was made under the law*, and having by his death accomplished the object of his humiliation, the redemption of his people, by bearing the curse in their behalf, and thus exhausted the penalty death, as Peter said, "It was not possible that he should be holden of it," and therefore came out from under it in that nature in which he as the Life of his people had died, his own body, and brought out with him from under the law his spiritual body, the church. In being thus raised up, he was of God, in his manifest relation to his church invested with all the prerogatives of an only begotten Son; he was seated at the right hand of the Father, having *all power given to him in heaven and in earth;* was invested with the inheritance of all things, having all things put under his feet, *Him only excepted who did put all things under him.* Thus we see him of God brought into life from the womb of the grave, and invested with all the prerogatives of the Son of God, inheriting all things and sitting upon

the throne and exercising all the power of God; Him only being excepted who did put all things under him. He must thus be of the same nature of the Father, and is so recognized in that it is said to him, "Thy throne, O God, is for ever and ever, &c." See Heb., 1:8. None but God could sway the sceptre of universal dominion, and yet as a Son it is in submission to the Father that he reigns, and hence the period is to come when he shall deliver up the kingdom unto God even the Father, and the *Son himself be subject to Him that put all things* under him. 1 Cor. 15:24—28. Thus it appears to me that the terms *only begotten Son of God* are according to their proper import, strictly descriptive of that relation which Christ as Mediator sustains to God. But as this exaltation of Christ was a being *glorified with that glory which he as Son had with the Father before the world was*, (See John, 17:1—5), we may conclude that his relation as Son was the same before the world was. As there was nothing corresponding to a fleshly begetting in bringing forth the Son of God from under the law and its penalty, so we presume there was nothing like it, in his first being brought forth as the only begotten Son of God. If we look back to *the beginning*, we find the Word with that *life in him which was the light of men*. This Light, as we have showed from the connexion, is a distinct existence, and that from the nature of things must be a created existence; it is a something that is communicated to men; thus Jesus saith, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. What is this *light of life*, but that *life which is the light of men*? Now this *Life*, though a created existence could never be involved in the relation of a servant; being *in the Word, hid in God*, no law could ever reach it, with its demands, but the glory and majesty of God must ever shine forth with, and around it. But still this life being in the Word imparted to him a distinct and compound personality, as has been noticed. This complex person could not as noticed, be in the station of a servant under the law, without being made under it, in an additional nature, neither could he in his complex person, though in that person he was God, sustain the relation of the absolute God, but was exactly adapted to sustain the relation of a Son, and was therefore set up, and brought forth in the everlasting covenant as the Son of God; and the same *mighty power* of God was manifested in thus bringing him forth as the Son of God and Head of his church and people, and they in him in that *Life* which was embraced in his distinct personality, as was manifested in raising Christ from the dead. See Eph., 1:19, 20. It is no wonder that John said of him, when he the Word with this life in him as described, was made flesh, so that he could be beheld of mortals, "And we beheld *his glory* the glory as of the *only begotten* of the Father, full of grace and truth." Here is the difference between the Word's taking this life into personal union with him, and his being *made flesh*, though both created existences; the life was in him as God, was hid in God, but the manhood was *taken upon him*, the Godhead was veiled in his flesh. Hence the law could not reach his manhood with its demands, without being intercepted by the intervening Godhead; not so with the life. Hence I can conceive how the law could inflict its penalty upon the Word as being the life of his people, in his manhood, whilst it could not touch the life itself. Again, the manhood of Christ, was made of the seed of the woman; but we are not warranted to believe that the life was made of any created substance. The account we have is, that the *new man*, which must be the life of Christ, in us, was *After God created in righteousness and true holiness*. From the testimony of Scripture, I conclude that the Word as the Son, occupied the same exalted station at the right hand of the Father, having the immediate government in his own hands, before the foundation of the world as after his exaltation from the dead. Hence the glory which he now has

is the same that he had with the Father before the world was; and the Word was with God. Hence it is declared, that "All things were made by him, and without him was not any thing made that was made." Every declaration made of God whether under, or before the law, must have been made by him; for it is written, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." John, 1:18. This must therefore embrace every manifestation made of God, to the fathers, and through the law and prophets. Hence he must be the God of Abraham, &c. But here as after his resurrection we see evidences, that whilst all things were put under him, He was excepted who put all things under him; that the Father retained the supremacy on the throne. Thus whilst all things were made by the Word, or Son, yet it is *testified* that "God made the worlds by him." Heb., 1:2, and that "*God created all things by Jesus Christ.*" Eph., 3:9. And also in the *fullness of time God sent forth His Son*, &c. Thus showing the supremacy of the Father over him as the Son in all things, and his obedience to his Father's will.

Thus we see in Christ all the characteristics of a begotten Son. He is brought forth in that relation to God. Hence he acknowledges the obligation and willingness to honor and obey God as his Father. He says, John 8:49, "I honor my Father but ye do dishonor me," and he is represented as saying, "I delight to do thy will, O God, yea thy law is within my heart." See Psalms, 40:8, and Heb. 10:5—9. Again he is of the same nature with the Father; for the *Word was God*, and he was *the express image of God's person*. Again as the only begotten Son he is *appointed heir of all things*, and none others, none of the Angels does God recognize as Sons with Him, excepting that Christ's people are acknowledged as sons in him, and are therefore *joint heirs with him*.

This case of acknowledging one as a begotten Son distinct from the idea of a literal begetting, is not singular in the Scriptures. God directed Moses to say unto Pharaoh, "Israel is my son, even my first-born." Ex., 4:22. He evidently thus owns Israel as His son; because He had chosen him to be a peculiar people to himself, and had provided for him an inheritance. See Deut., 14:1, 2. Thus it is said of Abraham that he *offered up his only begotten son*. Heb., 11:17. Isaac could have been called *his only begotten*, only in the sense that he only was recognized as his heir.

I have thus given my views of the person, character and relation of the Son of God as definitely as I can; however much Elder C., and those with him, may be opposed to these views, I do request him, no longer to so grossly misrepresent them. Let him present what argument against them, he can, but if he has any candor, let those arguments be against my views as they are.

Elder C. goes on with the catalogue of what he calls our views, thus:

"That God made the worlds by him (by the Son,) as Solomon made the Temple by Hiram, that is as his servant or instrument. That we are not quickened or regenerated by the Spirit of God or the Holy Ghost, and consequently are not the children of God in that sense, else we should be *little Gods*. But we are quickened by the infusion of this created spirit, and hence our life is not in God, or God is not the life of the church. That this life is not in the Divinity of Christ, or in him as the essential Word, but in this undefined *existence*, and which life and his people with him died, arose again and ascended to heaven, &c. This condensed formula contains, what I am well satisfied I can prove from the record whenever called to it, as their sentiments upon this vital and fundamental point of doctrine—the character of the Son of God."

Elder C. says he is well satisfied he can prove these things as our sentiments. So he can, according to his manner of proving things, by taking a word here, and a word there, from our writings, and patching them together by some additions of his own. But I as confidently deny that I have ever held or advanced one sentiment as he has presented it, in this formula. In some instances at least, I think he must have known that he was entirely misrepresenting me. But I will proceed to notice the several items.

The first, is, *That God made the worlds*

by the Son as Solomon made the Temple by Hiram, thus far is a correct representation of my language. But the addition, *as his servant or instrument*, is a gratuitous supply by Elder C. Any person, anywise acquainted with agencies, knows that the idea of agency is very different from that of servitude. I have, already, in speaking of Christ's sustaining fully the relation of Sonship, referred to Heb., 1 : 2, and Eph., 3 : 9, as fully sustaining the idea, that all things were made by the Son or Word, yet that God made them by him. Thus showing that whilst all things were the Son's and in subjection to him, God as the Father held the supremacy on the throne, similar to the case of Joseph and Pharaoh. I referred to the case of Solomon and Hiram, as I have formerly explained, because I considered the building of the temple typical, and because similar expressions are used as in this case, in relation to Solomon and Hiram. That I was not correct in the idea conveyed thereby, of God's supremacy over the Son as such, Elder C. cannot show, unless he can show the incorrectness of those two texts above referred to.

His next item is, *That we are not quickened or regenerated by the Holy Ghost, and consequently are not the children of God in that sense, else we would be little Gods.*

I used the term *little Gods* in my controversy with Elder Buck in relation to some position of his, implying that the Godhead was imparted in regeneration, which I stated would constitute the subjects of such regeneration *little Gods*. I have never named that as a conclusion to be drawn from the idea of being regenerated by the Holy Ghost. Why Elder C. so represented it, he knows better than I, though it looks suspicious of some uncandid design. In reference to regeneration by the Holy Ghost, I have said that if regeneration is to be ascribed to either of the Three, exclusively, to the Father, to the Word or to the Holy Ghost, I should suppose it would be ascribed to the Word as the regenerated are represented as the seed of Christ. I have further said, there is no Scriptural authority, or that I knew of none, for supposing that the Holy Ghost was exclusively the agent in regeneration; that he was particularly described as the Comforter, &c., but not as the Regenerator. The truth is, regeneration is ascribed to God in the Scriptures, without designating either the Father, the Word or the Holy Ghost, as in such texts as these: "Born, not of blood nor of the will of the flesh, nor of the will of man, but of God." Again, "For God who commanded the light to shine out of darkness, hath shined in our hearts, &c." Unless this text may be considered as confining it to the essential Word, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth, &c" This position may appear strange to those who may have been accustomed to hear regeneration ascribed to the Holy Ghost exclusively, without having considered for themselves whether the Scriptures thus ascribe it to him. But if Elder C. could have refuted my position by the testimony of Scripture, would he have resorted to such misrepresentations to evade it? In reference to Elder C.'s using the words *regeneration* and *quickening* as synonymous; he may view them as synonymous, but he knows that I do not. In candor, therefore, he should not have so used them in speaking of my views. I deny their being synonymous, because both in their common use among men, and in the Scriptures they are used to convey quite different ideas. Generation is used to *convey* the idea of begetting an individual that had not before existed excepting seminally in its progenitor. So regeneration implies the begetting another and a spiritual existence in one who already had a fleshy existence; as being *born again* is the experiencing by a person of a new and distinct birth from his former fleshy birth. Therefore the person *born again*, now exists in a new and distinct life from his natural life, *is a new creature.* But quickening conveys the idea of *stirring up, reviving, exciting, &c.*, that which already exists; its strongest idea is that of reanima-

ting the dead, as in John, 5 : 21, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Adam's begetting *a son in his own likeness, is a* very different idea from that of his raising up or quickening Abel who was dead, So from Elisha's having brought again to life, or *quickening* the Shunamite's son, no one would infer that he had begotten a son. When David prays, as he does repeatedly in the 119th Psalm, "Quicken thou me;" none, I presume understands him to be praying to be regenerated. Is it not strange that men, and even christians, will suffer their minds to be so enslaved by certain hackneyed expositions, as not to regard the proper meaning of words, in their explaining of Scripture; but will, to suit certain imbibed notions, divert words from their legitimate meaning, and thus represent that the Scriptures do not mean what they say, and therefore that the Holy Ghost in indicting them, either did not know, or did not regard the meaning of words! No wonder that there is confusion among us, whilst such is the case; for we thereby deprive ourselves of any definite standard of truth Men cry up the Scriptures, and yet treat them as some of the heathen do their household gods, wherein they displease them, they repudiate them. If the *regeneration* of the Scriptures is nothing more than a *quickening*, then both the soul-regenerationists, or rather *soul-quickenists*, and the Arminians are right on this point; for both represent it as being only a bringing into religious action certain dead or dormant powers of man. The one class say that God only can quicken these dead powers of man; the other, that men can do it of themselves, or that the preacher can do it for them. I know not but the latter class are right, if a quickening of the powers or faculties which the natural man already possesses, is all that constitutes an experience of religion.

But is there not a quickening connected with the new birth? I answer, yes; corresponding spiritually, to that which belongs naturally to the natural birth. Persons knowing any thing about it, know that the quickening of the fœtus, is a different thing from the conception. So I understand spiritual quickening to be a different thing from regeneration. But in this, as in many other points of comparison between natural and spiritual things, there is a correspondence, but not a parallel. In the natural world that which is implanted is the subject of the quickening; in reference to the spiritual birth, the receptacle or soul is that which is quickened. Hence while I have uniformly held and contended that regeneration is of God, that God alone implants in the soul or heart that life which is the light of men, or imparts to it that *light of life*; yet I do contend that it is through this *light of the* life shining in the heart*, the soul is quickened to any just conceptions of the spirituality of the law, and of that worship which is acceptable to God; and ultimately of those spiritual blessings which come through Christ. Thus the soul is quickened to the knowledge of sin, and to repentance, as also afterwards, to rejoice in the truth and consolations of the gospel. "For the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and, "Except a man be born again, he cannot see the kingdom of God." Thus while I contend that the soul is not changed from a natural to a spiritual soul, in regeneration, but remains after the new birth, with just the same faculties it had before, and reasons just in the same way, as before; and that without the impartation in generation, of this *life* which is the *light*, without the *new birth*, or being born of a new life, or of *the spirit of God's Son*, the natural man could never know, nor relish spiritual things; yet that when this *light of the life* shines in him, he is made so to see the exceeding broadness and the spirituality of the law, and to know sin by it, that as a rational man, that is, with all his mind, he approves of the justice of his condemnation. So of salvation through

* So it reads in the original, John 8: 12.

Christ; when by faith he beholds it, it is no longer *foolishness unto him*, but with every faculty of soul, he approves of it, as the *wisdom and the power of God*, and he is astonished at himself, that with all his reading of the Scriptures he never saw these things so, before. Yet the moment he is again left to reason upon the subject without the aid of this light, he concludes that because he is such a poor, guilty sinner there can be no salvation for him; again when the light shines all is right. Brethren, is not this experience, and is it not consonant with Scripture? If so, is it not then manifest, that the soul of itself is not changed to a spiritual soul? and is it not equally manifest that the light of this life, when it shines does *quicken* the faculties of the soul, otherwise dead to spiritual things, to receive and rejoice in the things of the spirit of God? Thus *Christ was made a quickening spirit*; for this life is Christ in you. So in John, 6: 63, Christ says, "It is the spirit that quickeneth, the flesh profiteth nothing, the *words* that I speak unto you are spirit, and are life." What words does our Lord here refer to? What he says to be sure, was true of most of his words; but there evidently is a reference in this declaration to the discourse he was holding with the people concerning his flesh being the *true bread from heaven*, and that his *flesh was meat indeed and his blood drink indeed*, &c. We find the Jews reasoning on the subject, and saying, *How can this man give us his flesh to eat?* After some of his Disciples *said, this is a hard saying, who can hear it*, that is, *understand it*. It evidently was in reply to these murmurings that he said, *It is the spirit that quickeneth*, &c., and further adds *There are some of you that believe not*, and again, "Therefore said I unto you that no man can come unto me except it were given him of my Father." All this convinces me that he did not in that text break abruptly off from his discourse to teach what regeneration was, but was assigning the reason in those several verses above quoted, why they could not receive or hear his words. First he lets them know that it was not of a literal eating of his flesh and drinking of his blood that he spake, that his *words were spirit and were life*, therefore the flesh profiteth nothing in this matter, whatever it may profit in natural things, no fleshly powers, or powers of the fleshly birth could comprehend him. They must *believe*, in order to believe or to trust in a crucified Jesus for life and acceptance with God, they must have that faith which God giveth. And this faith which is a fruit of the spirit, and belongs to the *new man*, is that, by which, as men we are enabled to trust in a crucified Jesus as the way of salvation. This being by faith on Christ crucified, is the *eating his flesh and drinking his blood* intended. It is this faith view, this *light of life*, that quickens the faculties of our souls to receive and relish the doctrine of Christ crucified, and to esteem his *flesh as meat indeed and his blood as drink indeed*. Thus I understand the spirit here, as contrasted with the flesh, to be Christ the quickening spirit, as contrasted with the fleshly Adam. The natural Adam has no power to quicken itself to the apprehension of spiritual things; but Christ, the spiritual life, can and does quicken the rational powers of the regenerate to receive and rest upon as truth, the doctrine imparted of spiritual things; if my experience does not deceive me.

There is another quickening spoken of in the Scriptures connected with salvation. That is, as they died representatively, or, in Christ's dying, under the sentence of the law, so they were quickened together with him, and raised up together from under the penalty of the law. See Eph. 2: 5, 6, and Col. 2: 13. And again in experience, being killed by the law, they are again quickened to life, and raised up from under the sentence of the law, through faith in Christ.

I have been lengthy on this subject of quickening, and more so from having had to differ in my views from most of the brethren on this point. Whether or not I have said any thing that will convince any one of the correctness of my views I

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I think, I have said enough, to show that Elder C. has done me great injustice in applying what I have formerly said of quickening, to regeneration.

Elder C., in connexion with the subject of quickening, further gives as my views, that the *life is not in God, is not in the Divinity of Christ, is not in the essential Word*, &c. Yet as in this pamphlet, so in all my discussions heretofore on this subject, I have repeatedly quoted John 1: 1—4, and appealed to it as sustaining me in my belief, that there was in the Word who was God, and distinct in its nature from the Godhead, as being in *the Word, that life* which being the *light of men*, must be, that *life* which Christ is to his people, as he is their *light*; and therefore that *life* of theirs which *was hid with Christ in God*. I have also contended that this life being in the Word, must be personally one with the Word, thus constituting the Son who is the Word with this life in him, both personally one with the Father, and personally one with his people as being their life, in a compound person, and thus making him a divinely fit person to stand as the Mediator between God and his people. Now I know that Elder C. knew that such in substance was my views, and has joined with others—not in trying to show by sound arguments and proofs that they were wrong—but in trying to ridicule the idea of there being in him before the foundation of the world, a nature distinct from the Godhead; yet in this publication he has made these positive assertions to the contrary. When I consider the standing Elder C. once had among us, I am disposed to look around for some excuse for his representing things so falsely, but really I find none more charitable than the one already hinted at. But of this, I will leave for those to decide, and to reconcile his course with the confidence they are placing in him, who have put him forward as their oracle.

As to the additional remark intermixed with the others, *viz.*: that *God is not the life of the Church*, I will remark that I did not fully know they held that the Godhead was the life of the Church, that *God was the life that was hid with Christ in God*. I freely confess that I do not believe it.

Next following the paragraph which we have just noticed, are four or five paragraphs in Elder C.'s communication which relate wholly to the Editor of the *Signs*, which, of course, do not refer to me; I will therefore pass them over without copying them, or adding any remarks concerning them, as the Editor is fully able to take his own part.

The following paragraph to those omitted, is this:

"I will now present in contrast, what I understand to be the Scriptural doctrine upon these points. The most casual observer must have seen that this doctrine in relation to the character of Christ as the Son of God, is a denial of the equality of the Son with the Father, and is allied to the new theory of the life of the church dying and the church dying, rising, and ascending with that life, &c. The former branch of the scheme runs into *Atheism* and the latter into the grossest *Arminianism*, and is a denial of the substitution of Christ *for or instead* of his people, which I will show from the *Signs* is contrary to the doctrine formerly contended for by those who are now advocating it. First then, upon the first branch, and upon which I have now but little to say, I take this declaration as a fair statement of the doctrine,—'There is a priority of existence with the Father.' If this be true the Son cannot be *equal* to the Father, and it is therefore would be *robbery* in him to claim that equality. Again, if this is true there was a period when the Son did not exist, and of course there could then have been no Father, for that is a relative term and cannot apply to God under such circumstances, and so we are into Atheism at once."

This, certainly, is a strange way of presenting in contrast the Scriptural doctrine, &c. I would like to know what Scriptural authority he has for the ideas he has advanced in this paragraph. However, we will notice some of the points he has taken. First he charges, to the representation he has given of our doctrine, a denial of the equality of the Son with the Father. He evidently means that we deny this equality, in any view of the person of the Son, and he bases the charge not upon any Scripture testimony, but upon the authority of the decree of the Nicene Council, for that is the earliest authority he can produce for fixing the modus of God's existence as *Three*. According to that the Son no otherwise exists as God, than as he exists as the Son of God, and therefore in

his Godhead he is the begotten Son of God, and hence is, if God, upon this principle, a begotten God. But as showed in reply to his charge of Arianism, we reject this whole attempt to fix the *modus* of God's existing as Three, or in *trinity*, and we just receive the Scripture testimony that he does exist as Three; and as it is as God that he thus exists, we believe that with the same sovereign and absolute independence, that he exists at all, he exists as Father, as Word, and as Holy Ghost; that the Word is equally self-existent with the Father, and can no more have a begotten existence than the Father, for he is equally the Jehovah; and that the Word, with the life in him which is the light of men, in one person, is the Son. Hence he could say *I and my Father are one.* But as the Son, as I have abundantly showed, his *Father is greater than he.* And I have showed from 1 Cor. 15:24—28, as well as from other portions of Scripture, that in his present exaltation, as the Son of God with power, he is subordinate to the Father, and must ultimately deliver up the kingdom to Him. Elder C. admits that the term Father is a relative term; is not the term Son equally so? Several of the relations characteristic of a son I have before noticed. Is it not equally characteristic of the relation of a son that he has descended as such from him whose son he is, or that he is a son by the act of his father? Thou art my Son, this day have I begotten thee, says God of him, as before noticed in reference to his present exaltation as Son. Does not this imply priority of existence in the Father, to him as Son? If Christ sustains the name and relation of Son, why not the characteristics? Who, without the greatest presumption, dare say he does not, when God claims him as His Son, because he had begotten him, and that on a certain day?

But says Elder C., this leads to Atheism, that is, that the Son could only exist as he existed as a Son, so the Father could only exist as he existed as a Father. Elder C. speaks of *out Heroding Herod*, but with what point I know not; but surely he has here out Athanasiused Athanasius himself with all his audacity. Athanasius made only the existence of the Son as God, to depend on the begetting of the Father, thus represented as a begotten and yet self-existent God, being, to use their terms, *unbegottenly begotten*; an absurdity I should think sufficiently large for any sane man to swallow; yet Elder C. here makes the existence of both Father and Son, *as God*, to depend on the Father's begetting the Son, that is, that the Father in begetting the Son begat himself into existence as God. How else does he make out the charge of *Atheism*? When shall we be done with such absurdities? Not till men will be satisfied with the simplicity of Bible testimony, and not blindly follow the dictations of the *Dragon*. I admit the correctness of Elder C.'s position, that Father and Son are relative terms, and I contend that we are bound to believe, that God in thus making use of these terms, in the revelation of himself, meant to convey the idea that the relation indicated by these terms, did exist between Him and His Son. And everybody knows what is involved in the relationship of father and son. My contending for this is just the thing laid hold of by Elder C. as an occasion for spitting his spite against me by representing me as an Arian. Will he condescend to inform us, as these are relative terms, why they are used, if not to show that such relation exists; and will he further tell us why he spoke of them as *relative terms*, if he did not admit of the existence of such relation?

But these relative terms by no means imply that God did not exist antecedent to his being a Father; yea, the very relation implies that the Father had an existence independent of his paternity. Christ said to Mary, "But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." The language of Christ here, cannot be construed otherwise, than as conveying the idea that the relationship which he acknowledges to God as a Father, is mutual, and the same with that of his

Disciples, without doing violence to the order and language of the text. Will Elder C., or any other disciple of Athanasius say that God had no existence until these *brethren* of Christ existed? It may be said that Christ is the elder brother; but it is also said that he is the *only begotten of the Father*, they therefore as sons, must have been begotten in his being begotten; as Adam's posterity were created in his creation. God has revealed himself by different names, some descriptive of his being, and of his attributes, and some relative. He has declared himself as the "God of Abraham, the God of Isaac, &c." Did he not exist until these men existed?

So of the Son, when we take into consideration the character given of him in the Scriptures, we must believe that he existed as God independently of his Sonship. He is declared as the Mediator, as the Redeemer, as the Messiah or Anointed, as Jesus or Savior, these are all relative terms as well as Son. In reference to his name Redeemer and Savior, the name God is applied to him as such as well as to him as Son, yet I presume Elder C. would not say, that he did not exist as God until he redeemed or saved. The fact is, the assumption of the adherents to the Nicene Creed, that the Godhead of the Father and of the Son depended on the paternity of the one, and the Sonship of the other, is altogether a *begged question*, for which they can produce no direct authority from the Scriptures. If they will assume to be wiser than the Scriptures, I am not required to follow them, but rather to look *for the old paths*. And they have no right to denounce me as an heretic or schismatic for thus doing.

Elder C. goes on thus:

"Secondly, as to the second branch—Christ the Head and life of the Church. The Scriptures reveal this life as existing in Christ the essential Word—the true God and eternal life. For we read—'In the beginning was the Word, and the Word was with God, and the Word was God: in him was life, &c.,' that is, *in God was life*. John 1st, Chap. If this life was in his humanity—that in which he suffered and died on the cross, then the church had no life until *he took on him the seed of Abraham*. But we read that, 'As the children were partakers of flesh and blood he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, &c.' They were children then anterior to his assumption of human nature—the children that the Father had given him, who were chosen in him before the foundation of the world, and predestinated to the adoption of sons, &c. As early as the existence of Christ which is without date—for, 'From everlasting to everlasting thou art God,'—so early his people existed in him, and had their life not only *hid with him in God, but he was their life*, for when *Christ who was our life* shall appear we shall appear with him in glory. This life the conclave of *Herod and Pontius Pilate, with the Gentiles and the people of Israel*, and all the powers of earth and hell combined besides, could never reach nor destroy. These had *their hour*, when they came upon him to eat up his flesh, when his soul was made an offering for sin and when he cried out, my soul is troubled—my soul is exceeding sorrowful even unto death. Here he suffered for sins the just for the unjust, being put to death in the flesh but quickened by the spirit. Here he bare our sins in his own body on the tree, and suffered for us in the flesh. It was here that the declaration of God by the prophet was accomplished—'Awake, O, sword against my shepherd, against the man that is my fellow, saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones.' Christ thus entered in with his own precious blood, which is the price of redemption, and in the sacrifice and offering we see the *Priest*, the *Altar* and the *Lamb*. But I cannot now enlarge upon the point without occupying too much space. It is enough to know that in the sufferings and death of Christ in which a full and complete atonement was made for his church, who stood related to him by an eternal and indissoluble tie; his divinity, though in union with his humanity, did not, it could not, either suffer or die; and that the atonement was vicarious, as Christ stood under the law as the substitute for his people."

In this lengthy extract, Elder C. has given us his views as in contrast with ours. There are in it some few expressions that I should object to; not more perhaps than I should formerly have found in his preaching, and as they do not materially affect the subject in dispute, I shall not stop to point them out. The doctrine expressed as far as it goes, is good, such as I approve of. The question arises, How can he in expressions advance the same sentiments which I hold and contend for, and yet condemn me for advocating them? So also the question has arisen, How was it that we so long got along and preached together in harmony, each esteeming the other sound? I then preached the same sentiments I do now, and he probably believed as he now does. The answer to these questions, so far as I can form an opinion from what has transpired in our discus-

sions, is this. When he and others preached that the people of God were the *children of Christ*, that *from everlasting they existed in him*; that *their life was hid with him in God*, that *it was that life*, we supposed they spoke of realities; that they meant what they said; we supposed that those who were his *children* seminally would be manifested as his children in time, by existing personally in that very existence, that life in which they existed in Him before time, in their being actually born children, born of that life in a second birth. How else could any be known as ever having an existence in Him, but by being personally partakers of that life? And they preached about being born again. On the other hand when we preached in this way, they, I presume, thought that we used those expressions from general usage without intending to convey any definite, or at least any adequate meaning by them. Hence, when we came to contend that these several Scriptural expressions had a definite meaning according to their general use; and that we understood such meaning to be conveyed by them, they quarrelled with us, and set up the cry against us of *new things*. Hence this dispute has been evidently different from some which have been said to be merely about words; for in this case both had used the same words, but it was the substances about which we differ.

But let us test the point, whether it is so or not. Elder C. has not directly said it in this communication, but he and those with him have been understood throughout this discussion to contend that the Son of God previous to his incarnation, existed only in his Godhead, and therefore existed only as God, and *to us there is but one God*; then is nothing but God existed before time, if the elect had then an actual existence in him they must of course have existed as God, must have been God in their antemundane existence. Elder C. do not "mark these remarks off with contempt, as I am so weak minded, and some others perhaps are like me, that I cannot understand how it can otherwise be than, that if nothing but God existed before time, then all that did exist at that period, was God. If you can explain the matter otherwise, do so. But again, if this *life*, this existence of the *children of Christ which God has given him*, is ever communicated to the sons and daughters of men, so as to make them manifest as these children, they must be made personally participants of it, in being born of it; and if it was God in the head, it must be God in the members, in the children, for God changes not; he says "I am the Lord I change not." Mat. 3: 6. What then can they be in the *new man* the *new creature*, but God manifested in the flesh. But as Elder Buck discarded this idea of his being personally God, as he was a son of God; and as the idea is so inconsistent with all that is revealed of God, or of the experience of the children of God, this surely cannot be the idea. What else then can he mean by his declarations of a *life* and *existence in Christ, in God*, from everlasting, but that they existed only in the purpose and grace of God; that is, that God had purposed to display his grace toward them, in making them live, and in giving them an existence in union with Christ? But the text reads "According to his own purpose and grace which *was given us* in Christ Jesus before the world began." But that which is only a purpose to give *life*, is not the *life*; the purpose of God is sure, but the life itself till it is brought into actual being, in the subject of it, is a nonentity. So the existence which is only purposed to be hereafter, is not now, it is not an *actual existence*. Hence as before intimated, there is no reality in the existence in Christ, and the union with Christ, in the life in God, which they preach as being from everlasting. But *Christ is their life*; if then the life did not actually exist, Christ did not actually exist before time, and if not before time, then not till he existed in the flesh, or was conceived of Mary. Where then was there any Mediator, before Jesus was born? Were the Old Testament Saints saved at first by their own intercession, and afterwards by the mediation of Moses? Or

were they not saved at all? Here then is Elder C's dilemma of denying the existence of any thing but the Godhead in the Son of God before time; and I have showed its two horns. He may hang to which of them he pleases; only it will be nothing but candid for him to inform us which horn he takes, that we may know in future how to understand him, and to meet him in argument. But certainly it must be more consistent with the Scriptures, and sound reason to believe that the *life which is the light of men*, and which was in the Word, was in the beginning a reality, and something which in the nature of its existence was distinct from God, as it is said to be *in the Word, hid in God*, &c. but never said to be God, or the Word, than to take either horn of Elder C's dilemma. The Psalmist says "LORD, thou hast been our dwelling place, in all generations; Before the Mountains were brought forth, &c." If the Psalmist was correct, the people of God must have had, as a people, an existence in the LORD, not as existing in his existence, but as existing in him, as their dwelling place, having a distinction from him, such as is indicated, by the distinction between the inhabitant and his dwelling.

Elder C. again says:

"And here I wish to present another extract from a letter of Eld. Trott, page 239, Vol. 1st *Signs*, which is well worth the labor of transcribing and republishing. Speaking of some sentiments advanced by Eld. Raymond, he says, 'He speaks of substitution as involving a separation between Christ and his people.' Do not the Scriptures teach a manifest separation in this respect? Was Christ created with his people in Adam? If so he is but a creature and a branch of a fallen stock. Or was he as the Head of his people set up under the law? If so the inheritance coming through him must fail. On the other hand, Christ being the Elder brother of his people in the everlasting covenant, it was his province to interpose himself as their Redeemer, that the law might not remain a barrier to their being put in possession of the inheritance bequeathed in the better Testament. Hence it said *he was made sin*—or rather a *sin offering for us, who knew no sin, that we might be made the righteousness of God in him.*' See 2 Cor., 5th: 21, and Gal., 3d: 13. If I know any thing of the use of words, the doctrine of these texts, is the doctrine of substitution, and the word *for* is used in them, in the sense of *instead of*. 'He being *made a curse for us*, for what purpose? *to deliver us from the curse of the law.* Did he not then endure that curse which he would deliver his people from? And would they not have suffered the curse if he had not borne it? What is this but his bearing it in their *stead*? and what can that be but substitution! Again we are told that Christ *laid down his life for the sheep.* Now if he did not lay down his life in the place of his sheep, how will we find an atonement in the death of Christ! and how will we find a ransom in it? If he laid down his life for us in any other sense than as suffering that punishment which was due to our transgressions; I repeat it, there was no ransom price in the death of Christ; for a ransom is an equivalent rendered for the demand against those to be ransomed, and consequently involves substitution.' The Editorial *endorsation* of this is in the following note: 'The letter of our Bro. Trott in reply to Bro. Raymond on the subject of substitution is in accordance with our views on the subject.' Thus it appears that what was sound Old School doctrine 20 years ago, is not Old School now! *Then* it was *for* his people, or *in their stead*, now it is *with them.*"

Had Elder C. been so complaisant as to have transcribed the whole of my letter from which he made the above extract, he would have showed his readers that I at that period contended for the same life union, the same oneness of Christ and his people, as I now do. I will give an extract or two. On page 237, after quoting Heb. 2: 11, "For both he that sanctifieth and they who are sanctified are all of *one*," I go on to say, "And so I believe. I cannot conceive how the spotless Lamb of God could be made to bleed, or bleeding, how his blood could sanctify or cleanse from their sins any of the family of Adam unless such a union previously existed between him and them as made their sins chargeable to him, and *his suffering of death and enduring of the curse accounted as done by them.*" Again I say in that letter, "Instead of this oneness being a union of feelings or views, the Scriptures speak of it as a *oneness of life.* Hear the Apostle, "Ye are dead and your life is hid with Christ in God. When Christ, who is our life shall appear, &c." This life which is "*one in the Head and in the body*, was in the only begotten of the Father from the beginning" &c." Again on page 238, in speaking of Christ as the antitype of Adam, I say, "He must have been brought forth a perfect Christ, head and body, he and his bride in him. Hence his people were *chosen in him* (not into him) *before the foundation of the world*, and they were *created in Christ Jesus unto good works*," and as Christ—not as the essential Word—he is the "*Beginning of the crea-*

tion of God." Now this was then all good doctrine to Elder C. and even now he could refer to that letter as something good. But when I advance the same sentiments now, it is *heresy, Arminism.* But I also in that letter noticed the relation of the people of God to Adam, and showed the distinction in their relations to the two Adams, to be the same as that between the two Adams, and that it was in their relation to the earthy Adam, that they were under the law and needed redemption, and upon this ground I contended then and do so now, for a substitution in the death of Christ. Does this puzzle Elder C. more now than it did when he first read that letter, that the elect should suffer the penalty of the law in Christ's suffering it; and yet that he suffered it as a substitute for them as the children of Adam? If it does how can he reconcile the 38th and 39th verse of Acts, Chap. 13th: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the *forgiveness of sins*: And by him all that believe *are justified* from all things from which ye could not be justified by the law of Moses." *Forgiveness*, and *justification* are as opposite in idea, as are substitution and participation in the death of Christ. Forgiveness presupposes guilt in the person forgiven; on the contrary, justification is a legal clearance from all charge of guilt. How could these meet in the same persons and in reference to the same demands of the same law, except in their distinct relation to the two Heads? In their relation to their natural head, Adam, they were transgressors and needed forgiveness, which comes only through the blood of Christ being shed for them. In Christ their spiritual Head, they had *magnified the law and made it honorable*, and were therefore *made the righteousness of God in him* and *justified by him from all things*," &c. So as showed in that latter, in their relation to Adam he was not one with them, he being *holy, harmless, undefiled and separate from sinners*, was the spotless *Lamb of God*, he was therefore substituted as an offering for their sins. But in their spiritual life they were so one with Christ, that he could be held amenable for their trangressions, and the sword of justice be commanded to awake against him; and their life was so in him, that it could be reached but through him. Their life being hid in God, how could they die but as he their life died? Hence as he was so one with them as to be made to bear their sins in his own body, they must have been so one with him, as to have borne the penalty of the law in his bearing it. This is just in accordance with what I then wrote, and preached, and now believe and preach. Hence, if Elder C. had transcribed that whole letter, he would have saved me the trouble of this explanation; and have saved himself from the charge in this instance, of giving, and that knowingly, a one-sided view of my sentiments, as a just representation of them. For he evidently had the letter before him when he made that extract.

Elder C. now comes forward with an argument, for a rarity, he says:

"If in the death of Christ there was a ransom price, and if a ransom is an equivalent rendered for the demand against those to be ransomed, and the church or sinners died with Christ, &c. Then they aided in the payment of that ransom, and in rendering the equivalent for the demand against them. Nothing is clearer than this, unless to get out of the difficulty, we contend that Christ died for one object and his people in him for another, which would be a greater absurdity and also inconsistent with the idea that they are one. Talk of *Arminianism!* Why this scheme *out Herods Herod!* Old Arminius, the Wesleys, Adam Clark and all the host of Arminian authors must surrender the palm. For none of them ever contended that the sinner could *do any thing in making the atonement.* They gave Christ the honor of that achievement without their coöperation, but that after the atonement was made, the sinner could help along a little by his *effort, prayers, &c.* Perhaps that poet who sung of *Mingling his tears with Jesus' blood* might have believed in this theory. It is strange that the passages of Scripture that represent the believers as suffering, dying, as crucified, &c., with Christ, all of which is accomplished under the reign of divine grace in them, should be carried to Calvary and made to apply to his death there. Paul said, I *am*—not, *was*—crucified with Christ and I *die daily.* The believer is dead to the law by the body of Christ—dead to sin—crucified unto the world, and the world unto him."

I might pass Elder C's mares-nest which he has found and chuckles over so much, as he has done with some of my arguments; but I prefer calmly investigating his posi-

tions. His conclusions from his position in the argument, are, *Then they aided in the payment of that ransom*, &c. Not so fast, Sir. Let us notice some of the positions of Scripture before we fall before your logic. It is written, "For as in Adam all die, even so in Christ shall all be made alive." Again, it is written, "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for all have sinned." In this latter text it is declared, *That death passed upon all, for that all have sinned;* yet in the former text it is laid down as an undeniable proposition, that *In Adam all died*, then of course *all* must have sinned in Adam, for all to die in him. How else could they have died in him but by being in him; and therefore being accounted as having transgressed and incurred the penalty death in his transgressing the command. *Even so*, in the same way, *shall all be made alive in Christ*, that is, of course by being in him, their *Life*, when by his *obedience unto death*, he exhausted the penalty death due his people, and thus conquered it. And they thus conquered it, in his conquering it. If, then all men in the first part of the text were *in Adam*, when he died under the penalty, they must have been *with him*. So if the other all were in Christ, they must have been *with him* in exhausting the penalty of death. Elder C. will not contend that, because Adam's all were in him, and therefore with him when he transgressed, they aided him in the transgression. If not, his argument falls to the ground, that because Christ's people were *in him*, and therefore *with him* in bearing the curse, yea, even bore the curse in his bearing it, that therefore they aided him personally in bearing it. If Christ is the life of his people, and they are by that, identified as the sons of God, are they not personally one with him as such, being even *his body*, and *members in particular* and the *fullness of him*, &c. did they not then in him the Head, do what he did in making the atonement, and yet he the Head did it alone? If by a member of my head I swallow a pill, did not I do it, and is not my body affected by it? If it is said my hand put the pill to my mouth, what put the bitter pill of the curse to Christ but the transgression of the members of his body? Elder C. certainly does not hold to an actual union of Christ and his people, such as exist between the head and body, or he could not have formed such an argument. As to the charge of *Arminianism*, when he finds us denying the actual union of Christ and his people, then he may expect to find us secretly, if not openly, looking for something in our Adamic natures, something to be done by us, or in us, that will make us participants of the benefits of Christ's death. And then, and not till then, may he charge us with Arminianism in our doctrine.

Elder C's criticism upon Gal. 2: 20, "I am crucified with Christ," &c. is as inconsistent as his charge of Arminianism. It is true, Paul there speaks of himself experimentally. But does experience produce a salvation; or is it a being brought experimentally to the knowledge of that salvation which is in Christ Jesus, and which he is? Faith brings nothing into existence, any more than common belief does. It leads us to know spiritual things, to know the truth as it is in Jesus. Christ in being crucified was made a *curse for us*. Is repentance a bearing the curse or being *crucified with Christ*? Take the other text which Elder C. quotes in connexion, "I am dead to the law by the body of Christ." Does repentance produce a death *to* the law? Paul speaks of *dying* when *sin revived*, and again speaks of *sin slaying* him *by the commandment*. Children of God, you know something of Paul's experience in this, when you was thus slain, lying dead, exposed to the curse of the law, and destitute of all hope of ever becoming any better, or of doing any thing to recommend you to the mercy of God, did you feel that you *was dead to the law*, that its demands against you had ceased? Or rather were you not more alive to its demands, so that you could see no way how God could be just and save you from its curse? And was not its demands so per-

sonal against you, that you saw that whoever else might be saved, God would be just in assigning you over to everlasting punishment? How then have you since become *dead to the law*? Why as Paul did, not by repentance, faith, or any other exercise, but *by the body of Christ*. God gave you faith to behold his body as slain, and him as being made a curse, to redeem guilty sinners like you from the curse, and all the demands of the law. You may not at the time have inquired, or understood how this could be, but the substance of Christ's actually representing his people on the cross, you felt; yea, as personal as the curse had stood against you, now you felt it exhausted and therefore as though you had borne it, in Christ's bearing it; and hence you was from this time so dead to it, that its thunders could no more alarm you. Elder C. may think as he pleases about our carrying these texts back to Calvary; but rest assured faith will carry the believer directly back there, for all his hope, and all his participation in the benefits of Christ's death, yea, he is made to know that if he was not with Christ there, and his sins personally were not expiated, he cannot be saved. We shall see now who comes the nighest to *Arminianism*, our accuser or we. If he can tell the people of any other way of being delivered from the curse of the law, short of honoring the law, through Christ's honoring it, and therefore as being crucified with him, the Wesleyans would be as much pleased with his preaching, as they are of late with the preaching of his coadjutor in the war against us, Wm. Gilmore.

Elder C. once more:

"And now dear brethren shall this war about the prepositions *with* and *for*, with the *opinion* of a created life and Head of the church, be allowed to rend asunder and break the peace and fellowship of Zion? If this is to be done well may we take up the lamentation of David, 'Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.'"

If Elder C. has reference in naming these *fors* and *withs* to the doctrine whether the elect were one with Christ, so as their sins were legally accounted his, and his obedience to the law accounted theirs, or that their sins were charged to him and he made to suffer for them, by an arbitrary substitution of him in their law place, without any legal claim against him, such as was against them in consequence of their union with Adam, then I think the *fors* and *withs* of vast importance, involving no less a consequence, than the purity or violation of God's justice and truth. God said to Adam, "In the day that thou eatest thereof thou shalt surely die." Again he hath said, "The soul that sinneth it shall die." Hence the sinner must either suffer the penalty in his own person, or be so one with Christ as to suffer it in him, or the truth of God fails. And where is God's justice in making an innocent person a substitute for the guilty, if there is not such a union of the parties as to make them legally one; and if legally and truly one, where he is, they are with him, as being one. Elder C. seems to have no other idea of the union of Christ and his people, than that of a combination of persons bound together by the ties of love. In that case, to be with him, they would have to be personally with him as man. But that is not the union we speak of. Those who have a conception of a spiritual man in the believer, can conceive of that spiritual existence being Christ in them; and not Adam reformed. Hence they can believe in the idea of having ever been with Christ, and of his Godhead having ever been their *dwelling place*. But with what kind of grace does Elder C. talk about breaking the peace of Zion. Did we ever make our views a test of fellowship with them, or show a disposition to sever from them, until they drove us from them, by their slanderous misrepresentations of our sentiments, and denunciations of us as heretics, in a way that it would be understood who they meant, though they had not the candor either to name us, or to state truly our sentiments. If the difference were of so trivial importance as Elder C. here represents it to be, why all this persecution of us in their associations and from their pulpits, preach-

ing us heretics, instead of preaching Christ and him crucified? I, presume the point is, he thought we ought to yield our views, however conscientious we might be in holding them, and believing them to be according to the Scriptures, to accommodate ourselves to their feelings. But because we would dare to think and search for ourselves, and preach as we had learned from the Bible, and not from Doct. Gill, no denunciations of us can be too severe. But what will all this avail them. If they should blast my name, it will be but a short triumph; I shall soon be out of their way, and it may be, I shall be at rest. Besides God has others in the field whom he has nerved, naturally, and spiritually, for engaging in any contest they may meet for the truth's sake. You may enlist in your behalf your Gilmores, your Pitchers and Mansers, but will God own such as advocates for his cause? God will assuredly in the end, vindicate the integrity and honor of his revelation, against all the decrees of councils and systems of men that may be arrayed against us. "*The word*," says Christ, "*that I have spoken, the same shall judge him in the last day.*" John 12:48.

Elder C.'s concluding paragraph:

"Well would it have been for those who have been mainly instrumental in introducing these new doctrines and opinions and thereby causing divisions and offenses contrary to the doctrine we have learned, if they had observed their own precepts, and followed the wise counsels which they gave in years past. See *Signs*, 1st Vol., page 235, where Eld. Trott says:—'I think we have enough to do to face the opposers of the purpose and grace of God as revealed in his sacred word, with an unbroken *front*, without suffering ourselves to be divided into parties, by disputes about our individual peculiar notions concerning certain points. I could also bring forward peculiar notions of my own relative to certain minor points, and most of us could probably do the same, and thus introduce a continued scene of disputes, but what would it profit? If there ever was a time that called for unanimity among the *willing subjects of Zion's King*, and a united firm stand in opposition to the encroachments of will worship and anti-christian delusions, that time is now.' Yes that time is still *now*—as much so as it was 20 years ago. But I will now close. I have no unkind feelings towards any and would cheerfully aid in any way consistent with the truth as it is in Jesus to effect a reconciliation. It has not been my design to try to place any one in a false position or to misrepresent their views. What the *record* shows I am willing to abide by whether that will sustain what I have set down or not, and I want my testimony against these doctrines to go into history in a tangible form, and will cheerfully abide the issue that may ensue from the church of the living God, which is the pillar and ground of the truth.

"JOHN CLARK.

"Nov. 8th, 1852."

Thus closes Elder C.'s communication. He has given in this paragraph another extract from my former writings with his commendation. I think myself that the extract he has made contains wholesome advice. I will not say that I have in all instances lived up to it. I think in several instances I have erred from it. I am an erring mortal. I need daily forgiveness from God, and forbearance from my brethren. The advice therein contained is as important *now*, as when written; to the *willing subjects of Zion's King*; though the warfare is somewhat changed. Elder C., I presume, knows enough of war, to know that when the attack of the enemy is made from a new quarter, it is necessary to change our front. *Then* the combat was with New-Schoolism; *now* it is with *nominalism*, if I may be allowed to coin a word, in distinction from realities, as also with a servile submission to the opinions of certain fathers, and decisions of councils, as opposed to the integrity of the Scriptures as they stand.

What Elder C. says in conclusion, about *having no unkind feelings*, and about not having *designed to try to place any in a false position*, &c., I leave as it stands. I wish I could believe in the sincerity of his declarations, that his misrepresentations were from an error of judgment, an undesigned misconception of our views; for I would rather think favorably of him than unfavorably. What he has written and said on the point, has, according to his wishes, gone into history. What I have formerly written has been read by some, and what I now write may fall into the hands of some who will, with candor, judge of the correctness or incorrectness of his representations of my views, and of the error or soundness of my views according to the true standard, the Scriptures.

I have thus replied, I think calmly, to Elder C.'s communication. I have used

some expressions harsher, than I wish to use towards one, who has a standing as a Baptist preacher, but not harsher than the occasion seemed to me to require.

In conclusion I will say, it cannot be expected but that Elder C. will reply in some measure to this; indeed I have called on him for a reply to some points; I would request that if he undertakes any further to give my views, he will give them in their connexion, candidly as I have declared them. I do not claim for them an exemption from error, and I am willing that they should be candidly examined and tested by the Scriptures, the only standard I admit. In my reply, so far as his attacks on me have brought them to notice, I have given my views on the points of difference between us, in a pretty full, and as far as I was able, in a candid and plain manner. It is not for me to say what course Elder C. shall pursue toward my views, but I will venture to give it as my opinion that it will in the end be more for his credit, if he will attack my views, to state them honestly, as I have declared them, then to carefully investigate them, and if he can, by sound argument and the testimony of the Scriptures show them to be heresy; than arbitrarily to denounce them as such, because they differ from certain creeds, and then to give countenance to his denunciations, falsify my views. But God will take care of his truth, and with this I would wish to be satisfied. Though I would desire that, if it is consistent to his will, he would soon make his truth manifest, whether Elder C. or myself fall before it.

S. TROTT.

APPENDIX.

CONTAINING SOME REMARKS ON THE EDITORIAL IN "ZION'S PILGRIM," FOR MARCH, 1853, IN RESPONSE TO A LETTER OF ELDER CLARK, PUBLISHED IN THE SAME NUMBER. ALSO, REMARKS ON A LETTER OF ELDER LOUTHAN'S.

The part of Mr. Manser's Editorial which I shall notice, will be found on page 78th *Zion's Pilgrim* for 1853. It is this:

"We do not hesitate nor fear to declare, that men who from the pulpit or otherwise can treat with ridicule and cast their contempt upon such expressions as a Triune God, a Three-one God, &c., used by the servants of Christ and fully warranted by the Scriptures, are rotten at the core, with all their show of religion and pretended soundness, and are to be shunned by the children of God as enemies to the cross of Christ, and secret emissaries of Satan though coming in the garb of professed friendship to the cause of truth.

"The church of the living God from the Apostles' days to the present time have embraced the doctrine of three divine persons in the Godhead, the Father, the Word and the Holy Ghost, having plain Scripture to support it, and being led into it by a blessed and heartfelt experience; while those who have denied and cavilled at this, have justly been regarded as lacking that holy unction and anointing which teacheth all things."

Thus the Editor, catching the fire from Elder C.'s letter, which was of a piece with it, goes on with what would appear a *holy zeal* to denounce all who do not receive every expression which he holds sacred. Yet he himself can treat with contempt the authority of the Lord Jesus Christ, as King in Zion, by trampling under foot, what he has acknowledged to be the appointed ordinances of Christ, by publicly approving of extending fellowship to, and communion with those who pervert the ordinance of baptism by substituting sprinkling for immersion, and infants for believers. Yet is he hailed as a brother by Eld. C.; and he with other characters no better, which might be named, are among those I presume whom he terms in his letter to this Editor, *The living in Jerusalem*. But for what has he

denounced certain persons as being *rotten at the core*, and as deserving to be *shunned by the children of God*? For ridiculing, as he says, certain names by which those whom he calls the *servants of Christ* choose to designate God. As though the all-wise God did not know by what names to reveal Himself, without men's inventing names for Him. It is this spirit which I wish to point out in this paragraph; a spirit which rejects persons from christian fellowship, because they will not reverence such names as men may invent for God, however *religious and sound* they may otherwise appear to be.

But who are they to whom Mr. Manser refers? Elder C., in his letter to which this is a response, names only myself, but speaks in connexion of the Editor of the *Signs*. It is therefore probable Mr. M. has reference to us, or to others with us. It is possible that some among us may have spoken slightly of the term *Triune* as being too pedantic for plain O. S. Baptists, though I have not heard them. But I know that Bro. Beebe, as well as myself, have repeatedly declared our belief in the sentiment intended to be conveyed by that name, that is, that God exists as *three and one*. I know of none among us who do not so believe. As to the term in English, the *Three-One* God, I have myself frequently used it for brevity's sake. I have often had occasion to speak of God as existing as Three and yet as being but one, in distinction from the *tri-personal* notion. For whilst I believe that God exists as *three* in *unity*, I cannot believe that there are *three divine persons* in the Godhead. The legitimate idea conveyed by the term *person*, and especially where the term *persons* in the plural is used, is that of individual beings. Hence *three divine persons*, would be three *divine individuals*, and what would that be but *three Gods*? I believe in the incomprehensibility of God, but I cannot believe in His being an absurdity, and to speak of *three* individuals, as one *being*, is to my apprehension an absurdity.

In his next paragraph, he goes on in the same spirit to unchristianize all who *deny the doctrine of three divine persons in the Godhead, or who cavil at it*. As this strikes so directly at me, it becomes me to inquire particularly into the authorities he gives for this doctrine. I will take his authorities given inversely.

He speaks of the *Church having been led into this doctrine by a blessed and heartfelt experience*. I have read and heard related many experiences, and those of numbers of persons who were tri-personalists, but I have never known one to name this thing as any part of what they were led into the knowledge of, in their experience. I have known of those who have been led in their *experience, to a heartfelt sense* of the Godhead of Christ Jesus, as they had not known it before. But I have not known of any being led to the knowledge of three persons in the Godhead by any such experience as that by which they were led to the knowledge of salvation. So that Mr. M., I think, was indulging in the imagination of the poet, when he wrote this. It was just that kind of speculation which many have mistaken for christian experience.

His next point is, that the church has *plain Scripture to support this doctrine*. I find plain Scripture for believing that God has revealed himself as *three*, as *Father*, as *Word* or *Son*, and as *Holy Ghost*, and that these *three are one*, so one that whenever God is named, we are bound to believe it to be that God in His whole person or being, who hath said, "I am the LORD (or Jehovah,) and *there is none else*, no God beside me." Isa. 45:5. But plain Scripture to support the idea of *three divine persons* in the Godhead, I have not seen, neither do I think it can be showed. The Son is said to be the *express image of God's person*, Heb. 1:1, 2. He is such, in that, all that hath *been declared of God* or reflected of Him, has been by the Son. "No man hath seen God at any time, &c." Again, that God who, *in time past spake* unto the Father *by the Prophets* (Heb. 1:1) can be no other than he who by the Prophet said, "I even I, am the LORD and besides

me, there is no Savior." But the Son is the only Savior, therefore the Son as God, must be the same with him who *spake by the Prophets*. Hence I cannot think the expression *person* here has any reference to different persons in the Godhead. But the declaration, the *express image of his person*, conveys to me the idea that God in all His attributes and fullness is represented by the Son, as Christ said to Philip, "He that hath seen me hath seen the Father." Again, it has been supposed that tri-personality in the Godhead, is proved from the distinctive use of the personal pronouns in reference to the Father and Son, &c. But it must be borne in mind, that the Son as he is manifested, is the one Mediator between God and men. Paul says, "A mediator is not a mediator of one; but God is one," thus showing that a mediator must be personally distinct from God, as well as from men. Consequently the Son in order to be a Mediator must possess a personality distinct from God, as God is one of the parties to be mediated between. A distinct personality in the Godhead, unless it made him distinct from God, would not meet the case. Hence says Paul again, "There is *one God* and one Mediator between God and men,"—and who is he? God the Son? No; but "The Man Christ Jesus." If the *Life* that was in the *Word from the beginning* does not constitute the Son personally distinct from the Father and the Holy Ghost, in the estimation of others, yet surely if the Word in *being made flesh*, was made a perfect man, then in that manhood he possessed all the qualities of a distinct person; Jesus in Pilate's view was a *person*; then of course the Word or Son possessed in consequence of his assumption of manhood a distinct personality from the Father and Holy Ghost, who were not made flesh. But as the *second man*, or the *man Christ Jesus*, was *the Lord from Heaven*, so I believe he actually existed as the one Mediator from before the foundation of the world. But as I have above showed that no personal distinction in the Godhead would capacitate him for acting as Mediator between God and men, he must be personally distinct from God to stand in the relation of one. I think I find the requisite personal distinction in the Word from his having in him that life which was the light of men. If that life was the life of Christ's people, as I think no candid man can deny after considering what is said of it as the *light* of men, from the 4th to the 13th verse of John, 1st Chap., then he was one with his people, being their life or existence, as he was one with God, being God, and at the same time had a personal distinction from each. He was thus distinct from his people because he was God, and distinct from the Father and the Holy Ghost because he was the life of his people. What a glorious person for a Mediator?! One with God and one with his people, therefore securing the glory of the one and blessedness of the other; a Mediator in which both parties meet, and who is the antitype of the mercy seat which covered the Ark and the tables of the Law, and from which God communed with Moses and Israel; so in the Mediator God communes with His people and they behold His face in peace. Elder C. and his brother Manser, may pronounce the idea of such a Mediator, *blindness* and heresy; but with all their orthodoxy they cannot present to view a person so suitable to stand as *Mediator between God and men*, as is the man Jesus Christ in his compound person. Hence as we contemplate him as a Mediator it is no wonder the Scriptures present him to view in all the characteristics of a distinct person; so that we need not undertake to disturb the unity of the Godhead to find a solution of the use of the personal pronouns as found in the Scriptures from Gen. 1:26, and on.

Mr. Manser's first-named authority for three divine persons in the Godhead, and the last in our notice, is *that the church from the Apostles' days to the present time have embraced that doctrine*. If he could have showed us that the Apostles themselves taught this doctrine of three divine persons in the Godhead, there would have

been no need of reference to the opinions of the church in after ages. If this doctrine of *three persons* were true, it is unaccountable that the Apostles should not have taught it in direct terms; especially if it be so important a point, that the believing, or not believing it constitutes the distinction between those who have been anointed with the holy unction and those who have not.

However, as Mr. M.'s assertion involves an important point in history, we will examine it. Our appeal will of course be to history for proof on the point. Mosheim's testimony, speaking of the introduction of the Arian controversy, in the early part of the 4th century, is this: "The subject of this fatal controversy which kindled such deplorable divisions throughout the christian world, was the doctrine of three persons in the Godhead, a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches and been left undefined and undetermined by any particular set of ideas. The church, indeed, had frequently decided against the Sabellians and others, that there was a real difference between the Father and the Son, and that the Holy Ghost was distinct from both; or, *as we commonly speak, that three distinct persons exist in the Deity*; but the mutual relation of these persons to each other, and the nature of that distinction that subsists between them are matters that hitherto were neither disputed nor explained, and *with respect to which the church had, consequently observed a profound silence.* Nothing was dictated to the faith of christians in this matter, nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery. Hence it happened that the christian doctors entertained different sentiments upon this subject without giving the least offence, and discoursed variously concerning the distinctions between Father, Son and Holy Ghost; each one following his respective opinions with the utmost liberty." Well would it be if the church was brought to that ancient simplicity concerning the *modus* of God's existing as three. Notice that this learned historian, though himself a tri-personalist, does not represent the church at this time, as having adopted the idea of *three distinct persons* in the Godhead, but the reverse, only that the Father, the Son and the Holy Ghost were distinct; that is, they held to a trinity in the Godhead, as myself and others with me have held it. It is true he attempts to define their notions of the distinction existing between the three as corresponding with, to use his words, "As we commonly speak, that three distinct persons exist in Deity." And yet he fully shows that the *christian doctors* (or teachers) *discoursed variously concerning the distinction between Father, Son and Holy Ghost.* That Mosheim in the above extract, meant to convey the idea that the notion of the Three, being a trinity of persons in the Godhead was not a defined or generally-received idea is further evident from what he says relative to the Macedonian sect which arose in the latter part of this (the 4th) century. He says the council assembled by Theodosius (the Emperor) in A.D. 381, "Put a stop by its authority to the growing evil and crushed this rising sect before it had arrived at its full maturity. An hundred and fifty Bishops who were present at this council gave the *finishing touch* to what the Council of Nice had *left imperfect*, and fixed in a full and determinate manner, the doctrine of *three persons in one God*." Thus history assures us, that the doctrine of *three persons in one God* was not fixed as the orthodox doctrine until the year 381, fifty years after the great Council of Nice, assembled by the decree of Constantine the Great. If we examine Jones' history of the Waldenses it will be found, that whilst he speaks of the doctrine of a *Trinity* being held, that is, that God exists as *three*, yet he in no instance mentions the doctrine of *three persons* in the Godhead as being held up to the Council of Nicea in the year 325. Neither in the *Creed* adopted by that Council, as given by him from Eusebius, is there any mention of three persons in the Godhead.

In some excellent remarks of this historian on the presumption of mortals in attempting to define the *modus* of the Divine existence, or how God exists as *three* and *one*, he quotes even Athanasius as saying upon this point, and as he thinks correctly, "The Father cannot be the Son, nor the Son the Father, and the Holy Ghost is never called by the name of the Son, but is called the spirit of the Father and of the Son. The Holy Trinity is but one divine nature and one God. This is sufficient for the faithful; human knowledge goes no farther. The cherubims veil the rest with their wings." Thus, notwithstanding the presumption of Athanasius and the Council in defining the Trinity in which God exists, to be *three* in the *modus* of their existence, as he that begets, he that is begotten, and he that is breathed forth, they then had not pried so far under the *wings of the cherubims*, or into that which God has not revealed, as even to see that their own prescribing to men what they must believe, as to how God exists as *three*, would lead others in like presumption to constitute the *three* into three persons in one God. Thus Mr. Manser's historical assertion that the *doctrine of three persons in the Godhead has been held by the church from the Apostles' days*, and his candor, or intelligence, in making the assertion, are alike dissolved into air by coming in contact with history. But the arrogance of him, and others in making *tri-personality* a test of regeneration, and of fellowship, is more fully developed by the following circumstances: The Novatians separated from what was considered the Catholic or general church, A.D. 251, seventy-four years before the Council of Nice, wherein Athanasius' notion of the Sonship of the Son of God was established as the doctrine of the Catholic church; and a hundred and thirty years before the doctrine of *three persons* was established. The Donatists in Africa in like manner and for like cause had also separated from the Catholic church some years before the Nicene Council. There was no charge against these separatists on account of doctrine. The complaints against them were that they were too rigid in discipline, especially in receiving members, that they had made a great split in the church, and that they would receive none from the Catholic church without rebaptizing them, on account of the corruptions in that church. They thus occupied then the same ground towards the Catholic church that the O. School Baptists do now towards the New School. These, though much persecuted by the Catholic church or the christian Emperors, as Heads of the church, were numerous for one or two centuries, but being ultimately driven from their homes by the Emperor Honorius, were lost sight of, until the Waldenses were discovered in the vallies of Piedmont. These being a people holding a like separation from the Catholic church with the Novatians and Donatists, are supposed to be a continuation of those ancient churches, thus hid from the Dragon and the Beast in the *place* which God *had prepared for the woman*. So that if the Waldenses be considered the true church in distinction from the Catholic, then the Donatists and Novatians, the only separatists from the Catholic church, from which they could be likely to have descended, must have been the true church, thus separated from the Catholic church before the doctrine of the *eternal generation of the Son, as God*, and that of *three persons in the Godhead*, were brought in and established as the doctrine of that church. Hence we find no mention of these doctrines in the Confessions of Faith of the Waldenses. Again, as the *Dragon* is said to have given to the *Beast* that *arose out of the sea, his power, his seat, and great authority*, imperial Rome as christian, must have been intended by the Dragon, and not Rome pagan as I formerly thought. The Emperor's presuming to connect the kingdom of Christ with their State government, taking the control of its affairs and enforcing such doctrines and ceremonies as the Council called by their command decided on, and that by cruel persecutions, was certainly a monster de-

serving the name of Dragon, as the power which arose after him, is called a *Beast* in distinction. The distinction between the two being this, the Dragon based his ecclesiastical powers upon his imperial authority, whilst the Beast assumes an authority over State governments by virtue of his ecclesiastical authority. Rome pagan was nothing but a kingdom of this world, but the Dragon was first seen as a *wonder in heaven*, Rev. 12 : 3; and besides is represented as continuing, as he does in all the religious establishments of every age and country. See Rev. 12 : 17; which cannot with propriety be said of Rome pagan. Thus as Constantine by his imperial authority called the Council of Nice and presided in it, and afterwards enforced its decisions by the sword, whilst he also persecuted the Novatians and Donatists for separating from the Catholic church. And as the Council of Constantinople was called by the Emperor Theodosius, and its decisions, that *there existed three persons in the Godhead*, were enforced by his persecuting edicts. It is therefore evident from history that the doctrine of the *eternal generation of the Son as God*, and that of *tri-personality* in the Godhead had their origin as established doctrines of the church, from the Dragon. Yet strange to tell, these very doctrines having such origin, are made, not only by Mr. Manser and the popular, so called *evangelical* churches, but also by professed O. S. Baptists, as tests of soundness in the faith, and of christian fellowship. And they are still attempted to be enforced in the same spirit from which they orginated. That is, demanding arbitrarily implicit faith in them as they have been handed down. Whenever a person manifests a disposition to examine the divine testimony for himself, and declares his dissent from the decisions of those Councils, instead of attempting to explain and prove those points and to clear away the objections the enquirer may bring against them, he is at once denounced as a heretic, or as a disturber of the peace of the churches, by bringing in NEW THINGS.

Here I leave Elder Clark and his brother Manser to pay my respects to Elder Louthan.

In the pamphlet I published entitled "An Appeal to the churches of the Ketocton Ass., I had occasion to present Elder Louthan to view, in some of his movements. He afterwards wrote me a lengthy letter on the subject, which I concluded not to answer. Since that, I have understood that he furnished a copy or copies of his letter to some of the Lauck and Clark party, that they have been feasting on its abusive contents, until they are so excited with it, that one of them, a Baptist, has said *Burning is too good for me.* But this is only a letting off a little of the spirit of the Dragon.

In consequence of this, I have thought it best to notice some few sentences of his letter in which our veracities stand in opposition; leaving his abusive expressions and denunciations of me unmolested, for the further enjoyment of those who delight in such things, the first point in his letter I shall notice, is the following: Speaking concerning my notice of his course at the Corresponding Meeting of 1850, in a letter to Bro. Dudley, he says:

"Why were you not candid enough to tell all the truth and inform Bro. Dudley that Doct. Klipstein had preached his D.'s views on the stand on Friday, and as Louthan preached on Saturday he felt constrained to notice them and to give Bro D. as the author of them, as they originated with him. Would this have been too much truth to have answered your purpose?"

To this my reply is, that Bro. Klipstein, in preaching on Friday, preached his own views, that he knew he was at a meeting and among brethren who in general agreed with him in sentiment, and that he therefore had no just ground to suppose in preaching thus, he would provoke any dispute; that you, previous to that meeting, had been with Elder Buck and among his churches, where you had undoubtedly learned our agreement in most points with Bro. Dudley in the views advanced in his Circular, that on Friday night, you and Bro. Beebe with other brethren staid at brother Leachman's; that you there made your attack upon bro-

ther D. and his Circular, and that the whole matter was gone over two or three times that night, brother Beebe meeting your charges, and refuting them, and exculpating Bro. D. from all blame in having the Circular brought to public notice, assuring you that he was attending the Licking Ass. at the time, and that it was through his proposition it was brought before the Association, and yet when your charges were once exhausted and refuted, you would fly back and reiterate them, and again Bro. Beebe would drive you from them. Yet the next day when you came to occupy the stand instead of preaching the gospel, you entertained your audience with a repetition of the same charges against Bro. Dudley and his Circular from which you had been thrice driven the night before. From all this I think I was warranted in the conclusion that you came to the Cor. Meeting determined to make this attack upon Bro. D. and through him, upon our sentiments, hoping there were some elements among us on which you might operate to foment a division. It was on this account that I represented you as *coming on a mission* for making a division. I have now perhaps given you more truth on the point than you want. But as you have drawn it out, it must stand, and as truth too with those acquainted with the affair. The next portion of Elder L's letter which I shall notice is this:

"Our first meeting was at the Baltimore Ass. in May, 1850. You urged me to preach the introductory sermon, and after you heard me preach three sermons at that meeting, unsolicited on my part you took me by the hand and with tears in your eyes, you observed, Bro. Louthan I wish you to know that I have fellowship for your doctrine, to which I made but little reply, for I then believed your friendship was not worth much."

After several other lines of like stamp with the last but increasing in vulgarity of abuse, he goes on to say:

"At that meeting you prevailed on me to let you make an appointment for preaching at the City of Washington, and insisted on my attending the Corresponding Meeting."

I appeal to the candid reader, Was there any thing uncivil or unchristian-like in my treatment to Elder Louthan at this interview taking his own statement of the matter? Any thing calculated to provoke him to make such a rough attack upon our sentiments through his attack on Bro. Dudley, at the Cor. Meeting? He was at the Balt. Ass. rather as a stranger, and as it was my province to invite one to preach the Introductory, I invited him. Knowing that he had a regular standing among the O. S. Baptists, I was willing to treat him as a brother, though I presume from what I had seen through the *Signs*, that he had some prejudices against me, and against some of my views. He twice afterwards preached during the meeting, and I was generally pleased with his preaching; there was nothing particularly objectionable in his doctrine, and he appeared to aim at peace, as he touched on no points, on which we were known to disagree. When I am pleased I am quite as apt to give a token of it as when I am displeased. Elder L. is not the first person who has for a time preached in conformity to the known views of those he was among till he gained their confidence. Neither am I the first that has been deceived in a person's preaching. I will relate an anecdote. Our aged brother Abraham Cole, who, while living was a member of the Black Rock Baptist church, and was pretty extensively known as a correct, firm and discerning O. S. Baptist, was once traveling out west, and chanced to spend a Lordsday in the vicinity of a Presbyterian meeting which he attended, and being pleased with the soundness of the discourse, he concluded the preacher was one taught of God; going up to the preacher to express his approbation, he said to him "I perceive Sir, you have had a good teacher." Yes, replied the preacher, I studied under a good teacher, but he has *been dead several years*. Poor Bro. Cole was taken all aback. So was I, when I heard Elder L's philippic at the Cor. Meeting.

The next portion of Elder L's letter which requires notice reads thus:

"As you know it was after Bro. Beebe had preached and placed me as I thought in an improper light before the people, I spoke a few words in reply, in which

from his letter, they would have stood in direct contradiction to his position. What, Faith absolutely the gift of God, and the fruit of the spirit, and yet like common belief, the result of testimony!!

I have thus given my statements on the several points on which the veracity of Elder Louthan and myself are in contact. I would have preferred, could I have been convinced that my impressions concerning his declarations were wrong, to have recalled what I had written; after receiving his letter, I wrote to several brethren who were present at the meetings requesting them to state what were their recollections on the points, but found that neither of them had a sufficiently clear recollection of the matter to state any thing decisive, two years having then elapsed; if any thing their impressions seemed to favor mine. Hence I must leave the matter as it is, until I can be convinced that I have not made a correct statement. Those who are pleased with the abusive parts of his letter will of course believe his statements correct and mine false. Others will probably conclude that there is some undesigned mistake on the one side, or the other. And this is I would hope a correct view of the subject.

S. TROTT.

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John Watson

THE

OLD BAPTIST TEST;

OR,

BIBLE SIGNS

OF THE

LORD'S PEOPLE;

BY

ELDER JOHN M. WATSON.

SECOND EDITION, REVISED AND GREATLY ENLARGED.

"Search the Scriptures; for in them ye think ye have Eternal Life: and they are they which testify of me.—JOHN v: 39.

"To the Law and to the Testimony; If they speak not according to this word, it is because *there* is no life in them."—ISAIAH viii: 20.

EDITED BY ELDER R. W. FAIN.

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A REFUTATION

OF THE

Manichean Parkerite Heresy.

SECTION I.

THE IMPERFECTION OF ALL CREATED THINGS THE SOURCE OF EVIL.

Did not a great contrariety of opinion exist among the Old order of Baptists, in regard to certain religious subjects, which have been heretofore so improperly made moot-points among us, we would not thus address you. We would be very far from proposing such things for your consideration and discussion, did they not already prevail among you, as topics of painful controversy, producing distressing and divorcing results. Our aim is rather an endeavor to show, in the spirit of meekness, love and forbearance, that some of our much esteemed brethren do not interpret certain portions of Scripture aright—that their expositions lead themselves and their hearers into the Par-

kerite heresy;* and to rescue such texts as have, by perversions, been forced into the support of that heresy, from such service.

Our design is not to attack Parkerism in a regular way, but to try, by a fair and unsophisticated showing, to prove that such passages of Scripture give no support *to its new and changing forms*, which, if done in "a right spirit," will we hope constrain such brethren to reconsider their present views. Our charity towards all such is sufficient for the hope, that they would renounce their Parkerite notions, could we show them that they are incompatible with the word of God, and especially with those texts which they have gleaned from the Bible, and pressed into a seeming support of such things.

We again affirm, that we would not, by presenting such subjects of controversy, excite the minds of our brethren, did we not know that great excitement at this time prevails on account of them—which has already given rise to serious hurts and difficulties—in which character we now take them up. This will account for the seeming want of method in this address, as our course will be to discuss such things as are producing distress and divorcement among us; for it is both well known and painfully felt by the Baptists of this Association, and the Old Order generally, that many hurtful and untenable notions, unsustained by the word of God, with nothing for their support, but mere Parkerite perversions, have been, for a long time, gaining strength and consideration among us, against which we now protest plainly, yet charitably.

We are not without the hope that if we will rightly con-

*The Manichaen heresy as modified and propagated by Elder Daniel Parker, of Old Baptist notoriety; and yet it is due to his memory to state, that he was orthodox, for the most part, on other subjects; and could he have foreseen the sad effects of his crude notions, even up to this time, among the Baptists, it is very probable he would never have published them.

sider the subjects of difficulty among us, by referring them to the word of God, and looking at them in the light which it affords, we may yet come to some general understanding about them, whereof union and fellowship may be predicated.

Even with the facts before us, as just stated, did we believe that anything which we shall say, would admit of heretical perversions, or could be used for the strengthening of any religious error, we would at once desist, and forego all its prospective advantages. Its subjects have been well weighed, and all their tendencies carefully traced out, and we cannot see that they lead to a single heretical dogma of this or any other time. Let us see: for instance, all that we shall write on the origin of evil, will go to show the great truism of ONE GOD, THE GREAT FIRST CAUSE of all things. Then will follow the truth of the fall of *all* the human family in Adam; sin, a consequence of disobedience; a Scriptural account of the union between Christ and His people; the relation of Satan to the wicked; and the resurrection of our bodies. None of these things lead to heresies of any kind—it is only the denial of them which does—and it is a matter of surprise that any of the Old Order of Baptists should have ever entertained any notions in opposition to such evangelical truths.

As we have to shape our address according to the subjects of controversy among us, we will proceed according to the following order: to show,

1. That the imperfection of all created things is the source or origin of evil, and not an eternal principle of evil, or an eternal Devil.

2. Prove that all the human family, elect and non-elect, fell in Adam, in opposition to the Parkerite notion, that only the elect, or Church, fell in him! and give an exposition of the two texts of Scripture which they quote in confirmation of that error.

3. Set forth the Scriptural account of the different kinds of Union between Christ and His people, contradistinct to the Parkerite view of the subject.

4 Offer an exposition of the revealed doctrine of the change and resurrection of our natural or mortal bodies, in opposition to the fallacy of the non-resurrectionists.

5. Conclusion.

We will now consider our first proposition—that the imperfection of all created things is the source or origin of evil, and not an eternal principle of evil, or an eternal Devil!

As we approach the great labyrinth of evil, the deep, dark problem of its origin, we feel conscious that our lights are dim, and that our clue must necessarily pass through many mystic windings; yet we feel confident that we shall be able to pass safely with our reader through many of its resolvable intricacies, and, as we proceed, show that all the windings and doublings of the Parkerite Pagan Philosophy lead to a Minotaur of heresy, more to be dreaded than the Cretan monster of old—likewise indicate the true source of evil, and in the light of analogy, show the origin of Satan himself—then in that stronger and clear light, which reveals Mercy's only guaranty against such things, find an easy and safe outlet from all these labyrinthian mazes.

We will at once put forth our lights and proceed. Here they are: "I am the Lord, and there is none else; there is no God beside me. I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things." Is. xv, 5, 7. "His angels He charged with folly. Yea, the heavens are not clean in his sight. Yea, the stars are not pure in his sight." JOB iv, 18; xv, 5.

It is impossible to conceive of evil antecedents to creation, when God, and God only, existed, without setting up from everlasting, a self existent, intelligent antagonistic spirit; which cannot be done without a gross and palpable violation of plainly revealed truth. As infinite good would just as necessarily exclude the existence of evil, as infinite light would the existence of darkness, until some *other form* of good or light was created—*finite*, for instance. And as creation involved *necessarily* a *finite* state of things, we shall find in this *finite state* of things the true and undeniable source of evil. Finite good must be created before evil can come into existence, just as finite light must be created before darkness can exist—finite wisdom before ignorance, and finite power before weakness, etc.

Man was created *good*—pronounced *very good* by his Creator, but *the good* there spoken of was *finite—was imperfect*, and, therefore, contained in itself a liability to pervert itself. Thus we may expect to find a source of evil in man himself, before his fall, before Eve was tempted by Satan, or Adam by Eve. Let the reader be not alarmed; we have abundant proof just at hand, or be assured we would not put forth such a proposition.

In connection with the finite state of things, which creation involved, we see angelic folly, impurity of the heavens, and human liabilities to evil.

The following considerations will show a source of evil, while man was in a state of innocence: It must be admitted, as an incontrovertible fact, a great truism, which developed itself in the Garden of Eden, that, in *the state* of our first parents, as created, there was *a liability to deception, to temptation, disobedience, sin and death*, which, although a source of evil in itself, was, we admit, latent, a mere state or condition, and was not acted on by the Lord in the production of open or manifest evil, but was rather guarded by

Him as a quarter from whence evil might emanate, by presenting to our first parents the dreadful consequences of yielding to temptation. GEN. iii, 17. This liability to deception, to temptation, and disobedience, was acted on by Satan, and the latent evil made manifest by him.

We are aware that it may be said that, if Satan had not tempted Eve, she would not have disobeyed the Lord; yet we must affirm, notwithstanding, that her disobedience emanated from a liability to deception and temptation, as well as from the guile of Satan, and not from him as the exclusive fountain of evil. For, had there been no liability on the part of our first parents to temptation, he could not have prevailed in tempting Eve, nor Eve Adam. This liability to deception, temptation and disobedience must exist in *the state* of all finite creatures, a source of evil which God and Christ are said to be exempt from. Here we see the force of the truth that "God cannot be tempted with evil, neither tempteth He any man." Here, then, are all the sources of evil at once excluded, *that of tempting, and that of a capability of being tempted.* Neither could Christ be tempted; in His state there was no liability to deception, temptation and disobedience, and, therefore, Satan could open no fountain of evil there. MAT. iv, 1. We have plainly shown a source of evil in the state of our first parents contradistinct from Satan as the only origin of it; for he only opened a fountain of evil, which was guarded, as we have just shown. He certainly did not produce in our first parents a liability to deception, temptation and disobedience, but found it there and acted on it; and although it was latent, yet its latency did not prevent it from being a source of evil.

The state of our First Parents was amenable under the influence of an Evil Power, to temptation, disobedience, sin and death. Liabilities to such things surely constitute, in

themselves, a source of evil. To tempt, as Satan did, was an evil act, and a capability of being tempted, on the part of Adam and Eve, was an innate or inherent evil in their human state.

As the Parkerite does not deduce the least proof from the Word of God, in confirmation of his untenable notion of the existence of an eternal evil spirit, we cannot meet him on scripture ground, in the discussion of that point, but will reason the case a little with him, and a few words must suffice.

One of two propositions must be admitted—either that this imaginary eternal evil spirit was from everlasting, now is, and ever will be, under the complete control and dominion of God; or that he is as independent of God in his acts as he is in his existence. The first would involve an unreasonable paradox; that of an eternal evil spirit acting through eternal and infinite goodness! and the second would include the Pagan absurdities of Polytheism.

Thus we see the absurdity of the notion of an eternal evil spirit acting or prevailing through infinite and eternal goodness, and that the perfection of the godhead must necessarily exclude it; and we will now show just as plainly that the *imperfection* of created finite beings necessarily involves evil. Infinite and perfect good can never pervert itself; therefore it is free from the evil of a liability to pervert itself through any degree of imperfection. Through the imperfection of power comes the evil of weakness; through the imperfection of wisdom the evil of ignorance; and why not see, and admit, that through the imperfection of created good comes evil? Through the imperfection of moral power the evil of disobedience ensues; reason is a consequence of the imperfection of the human intellect, and its conclusions are often foreign to truth. Through the imperfection of created things we have become familiar

with opposites—as when we think of wisdom we also think of folly, of power and weakness, of good and evil, of righteousness and sin, life and death, time and eternity, etc. But observe, none of these things are applicable to God; they can only be referred to created beings, *finite*, *inferior* and *imperfect*, when compared to God. His infinite and perfect wisdom admits of no ignorance. Wisdom must be created in some other *form* before ignorance can exist. Infinite power excludes weakness; then power must be created in some other *form* before weakness can obtain. Infinite perfection will not admit of imperfection; then something imperfect must be created before imperfection can ensue. Infinite good, as we have seen, excludes evil; then finite good must be created before evil can ensue imperfect light, must be created before darkness can exist, as infinite light would not allow it. In this way God is said, in the text, to have created evil and darkness, and in the creation of finite lights, whether those of the human mind or of the universe, He created darkness.

SECTION II.

THE ARGUMENT CONTINUED.

Anterior to creation, there could not have been evil of any kind, but it was engendered by the imperfection of created things—by their state, and not by a previously existing principle of evil, for we have seen that this could not have originated from the attributes of God, neither have existed of itself as a prevailing power against

God. Its primordium, rise, or commencement, must have been in the imperfection of the creature, in his state: the more he is unlike God, the greater will be the tendency to evil and the more like Him, the less. Hence, then, our views of God and His creation excludes Pantheism, for God is plainly seen in all of His own glorious perfections, contradistinct from His works; and, if it be asked why all His works are not as perfect as Himself? we answer, this could not have been the case without confounding them with Himself, and then Spinosa the Pantheist would have written to some purpose. God would, according to that rule of creation, have given His own perfection to all things, which it is even absurd to suppose; for how could the perfection of unoriginated existence, for instance, have been given to created things? Impossible! God is THE GREAT FIRST CAUSE of all things, and all other things were created; and could they have partaken of that perfection which would have forever excluded evil, the Godhead could not have been seen apart from such a creation—God would have been ONE with it, and confounded with it, also, in that case; for, if all beings were like Him, there would not only be an exclusion of all evil, but all beings would at the same time be in possession of the same ONE WISDOM, ONE POWER, ONE PURPOSE, ONE PERFECTION, ONE ESSENCE, ONE MIND, ONE HOLINESS, ONE WILL, ONE GLORY, wherein God would be One with His creatures, and not One in Father, Son and Holy Ghost alone, as he has revealed himself. These divine perfections cannot be multiplied, and are, therefore, incommunicable; for the idea of two infinite Essences, two infinite Powers, etc., is incompatible even with common sense. Then we are not to look for divine perfection only as we see it in Three divine and unoriginated persons, equal in all things, and therefore, only One God, a Tripersonality, but a Triunity in *one* unde-

rived infinite existence, in *one* infinite impassable perfection, in *one* boundless wisdom, in *one* illimitable power, in *one* will, in *one* holiness, in *one* inscrutable Providence. So that, in the light of reason, we can perceive that there may be Tripersonality, but Unity, in the Godhead; and, there may be a plurality of persons, but there can be but one Godhead—only One God. 1 JOHN v, 7.

We will reason a little further on this subject according to an idea which I have read somewhere. Suppose there were three human or angelic beings—though the figure is necessarily imperfect—who had precisely, in all respects, the same mind, the same judgment and intellectual power; there would be but one mind, one judgment, one intellectual power, one will, and one course, in relation to all things. Thus a tripersonality is resolvable into a unity of mind, of judgment, mental power, will and action, by virtue of being precisely alike; and why may not a tripersonality in the Godhead resolve themselves into unity by being also precisely alike, equal and impassable? differing not in Godhead, but only in personality, as the Son in the humanity says: "My Father is greater than I," the Father says all manner of sin against himself is pardonable, but not against the Holy Spirit. Here we see a difference in personality plainly indicated, which should be regarded, yet strictly in connection with the foregoing principles in regard to the Godhead.

Having treated of the doctrine of a tripersonality in divine unity in the GODHEAD, or one GOD, I will now offer a few remarks on the subject in its sublime relations to the Christian religion. "For there are three that bear record in Heaven, THE FATHER, THE WORD AND THE HOLY GHOST; and these THREE are ONE." The doctrine of the Trinity constitutes an essential article of the Christian's creed: its vital importance appears in the fact that no worship with-

out an acknowledgment of it, is accepted of God. The failure to worship God acceptably, according to any other belief, may be seen in the worship of the Mohammedans, who believe in the unity of God, but reject a trinity of persons. Decidedly in point is the consideration, that out of thousands and thousands of worshippers in this creed, bowed in professed reverence before God, and praying in Islamitic zeal, not one obtains acceptance with God! If the Arian ask why not? the answer is, because they worship without a sanctification of the Holy Spirit, and without faith in the Son, and consequently, do not have access unto the Father.

Having also shown the divine harmony of Three persons in all the perfections and attributes of the One God, I will now refer to their perfect agreement in all the profonnd acts of salvation by Christ. The Father, the Son, and the Holy Spirit are one in divine foreknowledge of the elect; one in the eternal purpose to save by grace; one in election; one in redemption; and there is but one will in the gift of all the blessings thereof. Without this divine agreement in all these respects, our doctrine of the Trinity would involve three Gods in disagreement instead of three persons in divine harmony in one God.

Hence the error of supposing that the Son died for any more than the Father gave Him; that the Spirit wills the salvation of any but those who were chosen unto salvation from the beginning, through a sanctification of the spirit; or that the Father pardons any beside those for whom the Son died; or that he will fail, in any instance, to pardon any one for whose sins the Son atoned. Thus we discover there must be a divine *personal* agreement in the atonement as well as in all other spiritual blessings given to believers in Him, in order that the divine and eternal oneness may subsist! A *general* atonement and *special* application, as

it is termed, makes an issue between the Holy Spirit and the Son!

A general atonement by the Son, and a special justification only by the Father, also involves disagreement; and violates the one divine purpose and the one divine will in the great affair of redemption! This cannot be; a divine harmony does assuredly exist between the three persons of the Trinity, as may be seen again in the work of regeneration. Those who were chosen by the Father in the Son, before the world began, are those for whom He gave His life, and are those who experience a sanctification of the Spirit unto a belief of the truth, even unto the faith which is a fruit of the Holy Spirit.

There are no discrepancies here, such as imply different purposes, different wills or desires, on the part of the three Persons in the Godhead; for the unity of God must be maintained in our doctrine as well as a tripersonality, which can only be done agreeably to predestinarian tenets, as they have been termed. No one can maintain their divine unity consistently with the Arminian creed. The scriptures, according to the following references, prove most conclusively what has been said about the divine harmony of the three Persons in the Godhead, in all things which pertains to a man's salvation and his regeneration. EPH. i, 3, 4; JOHN x, 11; THESS. ii, 13.

But to return more directly to the subject.

Creatures from all that has been set forth, must, in all respects, be inferior to God, and in that inferiority we perceive the great fountain of evil; for, before the act of creation, there was no angelic *folly*, no *impurity* of the stars, no *uncleanness* of the heavens, no angelic or human liabilities to temptation, deception, disobedience, pride, sin and death, as we see was the case after creation. JOB iv, 18; xv, 15; xxv, 5.

The objectors may contend, according to our view of the subject, that the saints in heaven will not be exempt from this source of evil, as their state will be inferior to the perfection of God. This would be true, were we to consider *them in themselves*, as being there under a law and not under grace. They will then be under the power and control of the Spirit of Christ, which will exclude all liabilities to evil. For grace does not pervert itself, neither can it be perverted. They will there have a perfection in Christ, which will remove the fountain of evil connected with their creatureship in Adam—Christ will be made to them wisdom, and righteousness, and sanctification, and redemption; and for further confirmation, Christ says, "I am in my FATHER, and ye (the saints) in ME, and I in you." Here we see that the tendency to evil we have been speaking of, is forever excluded and shut out by the perfection of Christ and his equality with the Father. The peculiar safety and exemption of the saints from all evil, in heaven, as secured by Christ, in contradistinction to the danger and perversion to which all other beings are exposed appear very plainly from the foregoing considerations.

Again: It may be said that, according to our doctrine, God must be the author of evil. Let us see: God created finite good, and it perverted itself, not according to the commandment of the Lord, but contrary to it. But, continues the objector, He created good *finite*—very true, for no other kind could have been created; for, as we have just seen, creation involved a finite or imperfect state of things, which, as a *secondary cause*, produced evil. Evil, then, emanated from *the state* of created things, and not from God, nor from an eternal spirit of evil. God, we admit, was the author and creator of finite good, which good perverted itself, through its innate or inherent liabilities to evil; and we must also admit that creation not only *necessarily* involved a finite state of things, but likewise a source of evil in that state.

"It is a deep, dark thought, and needeth to be dilligently studied,
But perchance evil was essential that God should be seen of His creatures;
For where perfection is not, there lacketh possible good,
And the absence of better that might be, taketh from the praise of it is well,
And creatures must be finite, and finite cannot be perfect:
Therefore, though in small degree, CREATION involveth evil—
He chargeth His angels with folly, and the heavens are not clean in His sight,
For every existence in the universe hath either imperfection or Godhead;
And the light that blazeth but in ONE must be softened with shadow for the many.
There is, then, good in evil, or none could have known his Maker,
No spiritual intellect or essence could have gazed on his high perfections,
No angels' harps could have tuned the wonders of His wisdom,
No ransomed souls have praised the glories of His mercy,
No howling fiends have shown the terrors of His justice,
But God would have dwelt alone in the fearful solitude of holiness."*

The idea or notion that Adam and Eve were the only rational and accountable creatures whom the Lord brought into existence, throughout the whole created universe, is a gross violation of revealed truth and human reason; also of the lights of astronomy and analogy; and though we might deduce much confirmation of our views from these other sources, yet we shall confine ourselves strictly to scripture testimony.

"In the beginning God created the heavens and the earth." "Thus the heavens and the earth were created and all the host of them."

For by Him were all things created that are in heaven, and that are in earth. GEN. i, 1; ii, 1: COL. i, 16.

As the Parkerite denies the creation of angels, we will have to premise a little. The heavens, we see, were created, and all the host of them. By the word of the Lord were the heavens made, and all the host of them, by the breath

* We have made this quotation, from TUPPER'S "PROVERBIAL PHILOSOPHY," not as the source of our views, but in corroboration of them not only as set forth here, but as published *before* Tupper wrote his book, in a treatise on the Origin of Evil in the *Signs of the Times*, of October, 1842.

of His mouth. PSALMS xxx, 3; 6. And what do we understand from the words "and all the host of them?" Do these words embrace the heavenly host of angels, or the sun, moon and planets of our solar system and those of other systems *ad infinitum?* Be this as it may, we have besides this a surer word of prophecy in relation to the creation of "angels, who kept not their first estate, but left their own habitation," and are "reserved in everlasting chains under darkness unto the judgment of the great day." JUDE, 6. Again: "God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness to be reserved unto judgment." 2 PETER, ii, 4. Christ says, JOHN viii, 44: Satan was a murderer from the beginning, and abode not in truth; by which it seems he was once in an abode of truth, and, from the time he became Satan, from the very beginning of that state, he was a murderer. We also read of elect angels. 1 TIM. v, 21. From all of which we learn that angels were created somewhere in the heavens, but we know not whether in the first or second heaven; not in the third, we presume. 2 COR. xii, 2. They, however, had a *habitation*, somewhere in the created heavens. Further we read in the word of God that those who kept not their first estate and left their own habitation, were cast down out of it, after they had sinned, to hell; "though, for certain reasons, and at certain times, they are" suffered to come forth, and rove, about in this earth, and in the air.

Moreover: May we not recognise Satan at their head as one who abode not in his first estate, in the truth, as Christ stated; for we have no idea that Satan was created in his present state, but was created an upright, intelligent spirit, in the light of truth of some kind, in which state he, however, abode not. JOHN viii, 44. Being lifted up with pride, he sinned, and was *cast down* and cursed with a change of

state. After he sinned, we may safely infer that he involved other angels in the same sin, curse and change of state; for he is said to be a murderer from the beginning of this state, when he ceased to abide in the truth. His involving other angels, and soon afterwards Adam and Eve, in disobedience, sin and death, show his murderous course very plainly.

According to what has been stated, we may expect to meet with Satan and his *legions* here; and the words of Christ to His disciples are in full agreement with this view of the subject, when He directed them to cast out *devils*, and not *the devil*, as is also the reply of the devils on a certain occasion that their name was legion, for they were *many*.

Besides, there are different kinds of devils, as we learn from the words of Christ. "Howbeit this kind goeth out by prayer and fasting?" thereby plainly indicating different *kinds* of devils.

But, after all, we must forestall the Parkerite here, as he will say that all we have quoted from the word of God, in relation to angels, has reference to Adam and Eve, and their posterity. But this he cannot do, with any kind of consistency, according to another tenet of his—that souls cannot be lost—cannot go to hell. As he is bound to admit that they had souls—Adam, at least, according to his own notion—these scriptures, of course, will not apply to them, as the angels who sinned and were cast down to hell; nor to the elect, as they likewise have souls. And, as he says, that the non-elect never fell in Adam, but have kept their first estate, these scriptures do not embrace them either, as the angels who fell kept not their first estate.

The fallen angels are in close union and agreement with fallen sinners. And we have reason to believe that the "elect angels" are in union and agreement with all regenerated

persons—ministering spirits unto the heirs of salvation, and that they will abide together in ultimate glory and bliss, while the fallen angels, the "angels who sinned," will abide with the wicked finally in the bottomless pit!

We will offer a few additional suggestions on the origin of Satan, as Satan, or as a Devil, and bring this subject to a close.

We have just seen that creation *necessarily* involved *finite creatureship*, which contained in itself an innate source of evil; but, in order to indicate the origin of Satan as Satan, it will be proper to set forth the fact that this finite condition of all creatures, whether of human beings or angels, involved the necessity of a law being given by the Creator to the creature, in a state, which admitted of a violation of such a law, or rule of conduct. Moreover: that the violation of such a law, or commandment, as in the instance of human beings, was attended with dreadful consequences; those just in point were a sad *change of state*, and an expulsion from an earthly paradise. The scriptures assure us that "sin is the transgression of the law," also that the angels sinned; and, as "sin is the transgression of the law;" they must have transgressed a law which was given to them when they were created. Further: may we not expect that similar consequences ensued in their case as in that of Adam and Eve—*a change of state, and an ejection from their habitation.* Adam and Eve, after they had sinned, were "*driven out*" of the Garden of Eden, and went forth fallen sinners. "The angels who sinned were *cast down* to hell, and delivered into chains of darkness; who like Adam and Eve, KEPT NOT THEIR FIRST ESTATE, but were changed into devils. They, however, according to an unresolveable Providence, which however, must, all the while be predicated of infinite wisdom, goodness and power, are permitted by the lengthening of their prison chains, to

come into this world; and Satan was suffered to enter the Garden of Eden, and to tempt and seduce our First Parents; Satan as the chief devils, then became the Prince of the power of the air, and the Chief Ruler of the powers of darkness, and often took up his abode with other spirits in the hearts of sinful men, as in a palace, where he was, and is yet kindly entertained with his associate spirits, until ejected from thence by the Lord.

It appears, from revelation, that the Lord has two modes of government for his creatures: one by giving them a plain law, or commandment, for the exercise of their moral powers, obedience and free agency, which bye-the-bye, has, in all instances we know of ended disastrously—ruinously downward *ad infinitum?* The other mode has been to work in them both to will and to do, of his own pleasure, that which he had commanded. This has been the only safe way for the creature, and, in its different ways, constitutes the sum and substance of Divine Grace.

SECTION III.

THE ARGUMENT CONTINUED.

In this way, we presume, the elect angels were confirmed in a holy and happy state, by the Lord working in them "both to will and to do" his commandments, and thus keeping them, by his divine power, from sinning; wherein we see the grace of internal guidance and safe keeping, but not the grace of redemption, as they never sinned, through

which grace, however, they become united and associated with saints here on earth, and will hereafter be associated and united with them in the saints' third heaven, or heaven of heavens; while, on the contrary, the angels who sinned and kept not their first estate had, by sin and a change of state, become fit associates for wicked persons here, and hereafter.

We would just remark that, when the term angel in the word of God does not seem to agree with the exposition here given, it is used *figuratively*, as is the case in many instances.

We think we have, in some respects, indicated the origin of the Satanic state satisfactorily; but we freely confess that there are many unresolvable problems connected with it which we shall not presumptuously attempt to explain: our design is rather to direct the candid enquirer in a way which will not lead to hurtful heresies, than to remove all its difficulties. Let us, however, present one more view of it.

We have proved that man's state at first admitted of disobedience, and his present fallen state is a sad consequence of his disobedience. May we not then infer, in the light of analogy, that the origin of the Satanic state is the same, or analogous to that man. But we will look at it under a clearer and surer light. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 1 TIM. iii, 6. Satan was lifted up with pride, and was therefore condemned, and became Satan, devil, etc. Man disobeyed, and was condemned, and became a sinner, etc. However exalted the state of Satan may have been before he fell, there was in it a a liability to pride; and if it be asked how this liability to pride was brought into sinful action, we answer, one of the very elements of his state or nature, inferiority to God might originate it, in violation of a precept

to the contrary. For God, and God alone, can glory in his state without pride. There is no lifting up with Him; but Satan through the imperfection of his state, could originate pride, and fall under condemnation on account of it, and as a curse, suffer a change of state, as did man. Man fell very soon after his creation, and may we not also infer that Satan did likewise?

We will analogize a little further here: Man fell through disobedience, and the whole course of fallen man is one of disobedience; Satan fell through pride, "being lifted up with pride," and his conduct since confirms it. Let us see, 2 THESS. ii, 9. Anti-Christ, the very personification of Satan, is thus described in connection with the "being lifted up with pride," as one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple, showing himself that he is God." Thus we see that man was capable of disobeying before he fell, and that he has been cursed with a far greater tendency to sin, and even now tries to assume his former state by making a religious show; so with regard to Satan; we have just seen that he had in his state an element which originated pride, and that he was condemned for "being lifted up with pride," and that his liability or tendency to pride has as *a curse*, become also greater, and is now capable of engendering pride to the extent we have just seen in 2 THESS. ii, 9, and yet tries to appear as he once was, an upright angel, by deception, and transformation. Our analogism might he carried still further, but we must desist, and proceed to the consideration of other things.

We have been thus particular, in order to show the different sources of evil, as they exist in the finite state of all created things, as many of our good brethren have turned Parkerites, because they could not trace evil to any other

source than Satan, and then, that they might disconnect the source of evil from God, and His works, have created in their fancy an eternal evil spirit or devil, without a single solitary text of scripture to sustain such a notion.

Second Proposition: To prove that all the human family, elect and non-elect, fell in Adam, in opposition to the Parkerite notion that only the elect, or church, fell in him.

We confess we are ashamed of the necessity of defending so obvious a truth—one which is not only set forth in the Holy Scriptures, (Acts xviii, 20; Rom. v; Eph. ii, 3,) but fixed also in the very nature and being of all, in both soul and body. Yet, strange to relate, many of our preachers are often heard to say, in our pulpits, to the great hurt and annoyance of many, that *all* who fell in Adam will be saved in Christ—indicating, thereby, darkly and vaguely, their Parkerite doctrine, leaving their hearers to form whatever conjectures they may of their meaning. The suppressed meaning of this saying, as shown at other times, is, that the non-elect did not fall in Adam, and therefore, all who fell in him will be saved in Christ. Their course, all the while, is rather to insinuate their views, under cover of such expressions or sayings, than to give a full, candid exposition of them; for whenever the latter is done, however seldom or well-timed it may be, it generally produces so many hurts, so much strife and contention, that they generally prefer the former course.

In opposing so absurd a notion—that the non-elect did not fall in Adam—we feel as though trying to prove that six and six do not make ten, and that five and five do. But, after all, they say, it is owing to our want of scriptural insight which prevents us from looking into this great deep as they do! One might, it is true, see, *in his own perverted judgment*, how six and six make

ten, and yet complain most bitterly that others could not see it for the want of a similar obliquity of mind.

We will now quote one of the texts which, by palpable perversion, has been pressed into the service of Parkerism: "Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children." Some of the best scholars agree in the opinion, that nothing more is meant by the Hebrew words from which this has been translated than that the woman, as one of the evils she had just incurred, should suffer greatly in child-bearing, which has been verified throughout the whole world. While Eve was to suffer in child-bearing, we read that the Lord "said unto Adam, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." But for sin, through disobedience, Eve would have been exempt from pain in child-bearing, and Adam from sorrow in tilling the earth.

We will, however, take the words of the English translation as we find them, and we confess we cannot see the vague, mysterious meaning in them which the followers of Parker do. And although it is a little difficult to make out a full exposition of their notions in regard to this text, yet we will show, very plainly, the absurdities which they lead to. In the first place, they attach great importance to the word *multiply*, and suppose that the non-elect are all embraced in that word, and profess to see them brought to view in that mystic word, distinct in nature and birth from the elect, which Adam alone represented before the fall; that there were just enough souls infused into Adam for the elect, and none for the beings which were to be multiplied. These, as they come into the world, bring with them a seed from the devil, with which he was eternally united, and which exists in them instead of souls—so they have derived nothing from Adam and Eve but a body—the rest

from the devil, and therefore called children of the devil. Although it is both very difficult to set forth their notions, and to understand them even when they preach or write them, yet we think as far as we have gone, we have not misrepresented them on this subject, *the multiplying* of the human species.

Surely the Lord knew, precisely, how many elect and non-elect would be born into the world; and we find that there was a *prospective* arrangement of all things in the Divine Mind, with regard to both, before the world began; and, if so, how could the multiplying of Abraham be deemed so great a blessing, as he was multiplied into many of the non-elect, as well as elect, as in the instances of Korath, Datham, Abiram and Ishmael, these were as fully a multiplication of Abraham as were Levi and others of the elect. And before man fell "God blessed them, and said to them, Be fruitful and multiply and replenish the earth, and subdue it."

Who can suppose that the multiplying of the human family deprived any of souls, when it is even set forth that the Lord's commandment to our first parents, before they sinned and incurred death, was to multiply and replenish the earth? And we know that Abraham was *multiplied* into many of the elect and non-elect. If the multiplying of the woman's conception be considered as a curse, the source of the non-elect and their destitution of souls, apart from the pain and sorrow of child-bearing, how can the multiplying of Hagar's seed, or the multiplication of Abraham himself, be considered so great a blessing, especially as they must have been multiplied into many of the *non-elect?* Likewise, look at Jacob's blessing conferred by his father, Isaac. GEN. xxiii, 3.

It is to the fall of man, and not to the multiplying of the woman's conception, that we must look as the source

of the *state* of the non-elect here and hereafter; an innate state derived from the perverted, primordiate stock nowise different in derivation from that of the elect, who are, "by nature, the children of wrath, even as others." But, to evade the force of this scripture, they will not admit that the word "nature" there embraces the whole man, soul and body; they regard the soul as something uncreated, an infusion from God, or portion of his essence, something which they say "is as old as God!" Then the elect and non-elect may be alike in their bodies, according to their notions, but not in their souls; hence the elect in their natural bodies, may be the children of wrath even as others. We ask how can they be called children, implying persons, who cannot exist as such without an union of soul and body, and therefore both must have been included by the apostle, when he said they were by nature, according to their natural state, in soul and body, the children of wrath, just as the non-elect were in soul and body. The general course of Parkerism is, to exclude soul from the non-elect, and to establish an innate difference between the elect and non-elect in that respect; but to admit that they do not differ in natural things, which does not include human souls, which they say are old as God, and constitute the church which always existed with God; and if so, must have been a portion of Himself; and yet, these very souls became in time "*dead in trespasses and sins*," and that love and live in sin, and in rebellion to God, while in that state, and if not changed go down to hell! and yet a part or portion of God Himself! The soul that always existed with God—that was infused as a portion of Himself into Adam. No, says the Parkerite, the soul cannot go to hell: very true, indeed, if it be as he says; and well may he withhold such souls from the non-elect, for such could never be lost. Thus, the Parkerite having given the elect souls of too high an order

to go to hell, has to seize upon another dilemma, that of giving to the non-elect something in lieu of human souls, which is a seed, or spirit from Satan, with which he was eternally united, and that the multiplying of the woman's conception, was to bring forth bodies for the inhabitation of this Satanic seed, which dwells in them, as do human souls in the elect; and that when the non-elect die, the human body goes down to the earth, there to remain, and the seed of Satan, I suppose, to hell—so of Adam's family, no part nor portion thereof will ever go there! We see here the reason why the Parkerite, for consistency, denies the resurrection of the body.

SECTION IV.

THE PARABLE OF THE WHEAT AND TEARS EXPLAINED.

If human souls be of the high origin that the Parkerites suppose, and the Satanic seed of the low wicked source they contend for, we might very reasonably suppose that we could recognize the elect from the non-elect in their course here, and that the Satanic power would be much greater over the latter, than the former, who had souls of so high an origin; but neither the Scriptures nor observation make any difference. But it is time for us to quote the text which they bring forward in confirmation of these views: "I will put enmity between thee and the woman,

and between thy seed and her seed; it shall bruise thy head and thou shall bruise his heel. GEN. iii, 15. The plain meaning of the text, both with respect to its literal and spiritual import, was afterwards fully verified. There is a *natural* enmity between the human race and serpents—so much so that it is natural for us to hate them. And there is also an enmity between the children of God and the children of the devil, as in the instance between Cain and Abel, Isaac and Esau, etc. But before we proceed further, it will be well enough to consider in what sense Cain and Esau were the children of the devil; and we shall find it to be only in a *figurative sense:* no writings abound more with figures, types, parables and the like, than do the Holy Scriptures. Here follows highly figurative language again in the exposition of the parable of the Tares, by Christ Himself. "The field is the world, the good seed are the children of the Kingdom; but the tares are the children of the wicked one." The seed of the sower was good, and it is therefore asked from whence came the tares? The reply is, that an enemy sowed them. The devil, through his ministers and false teachers, sowed the bad seed, termed in the parable, tares; which Paul calls "another gospel," and what we may now term the various modifications of Judaism, Romanism and Arminianism, etc. All fleshly converts to these false systems, may be called the children of the devil, in a *figurative* sense: while spiritual converts to the *good seed* sown by the Son of Man, through his ministers, *in demonstration of the spirit and of power*, are the children of the Kingdom. These have to live together in the same church here on earth, and in the same world during their natural existence, and the parable may have two meanings accordingly: First, that the *tares* and the *wheat* are so blended together, both in the Church militant and in the world at large, that it would be impossible to separate them

missing

in this life, in either respect, without rooting up the wheat.* In the church it is often impossible to distinguish between the tares and the wheat, and sometimes when we think we can, we are afraid to remove such, least we thereby hurt or drive away others, in whom we have confidence. We are therefore cautioned not to be over nice about the like. It is probable, that we have not as a denomination, profited, as we should have done, by the instruction given here. We have ever been too forward to put away, reject and keep at too great a distance those who oppose our doctrine, instead of instructing them in the meekness and in love, as we have been commanded to do; yet, after all, we are not to compromise or dissemble with such characters, but to contend for the truth of the Gospel, let the consequences be what they may. Again: this parable was well calculated to rebuke the spirit which the apostles entertained when they asked the Lord to command fire to come down from heaven and consume their opposers. As the wheat and the tares grow together in the world, united by natural ties and interests, in such a way as would render it impossible for them to be separated here, Christians are directed in the parable to bear with them. As the apostles asked the Lord to consume such, what might not succeeding believers do in regard to them? they, like the apostles, might have thought it right for such to be rooted up out of the world, the field in which they have been sowed. But this would have been in violation of the Christian spirit and commandments of the Lord. Besides, many of the elect have parents, brothers, sisters, friends and benefactors among such, constituting earthly ties which cannot be broken without marring the happiness, peace and well-being of Christians here.

*The field is the world. The Kingdom of God is in the world, and the tares and wheat are sown in the Kingdom. Hence, when the harvest is come, the angels will be sent forth, and the offending tares will be gathered out of the Kingdom, MAT. 13. ED.

Moreover, the order of Providence, in bringing the elect into the world, would be perverted by rooting up the tares out of the field, the world, even if such a thing were practicable.

We have been thus particular, in giving an exposition of this parable, in order to lead off the mind of the reader, if he be a Parkerite, from the absurd notion that the tares mean children of the devil, in a literal sense, with a connate Satanic seed implanted in them, derived in some way or another—for they have never told how—from the devil himself, and that they take the place of human souls, of which they are entirely destitute. Then, according to their creed, some of us have souls, and others none. Human beings destitute of human souls! What a distinction in nature! How absurd—how ridiculous! What an anomoly—a human being without a soul! Paul says the Gospel was preached throughout the whole world. ROM. x, 18. The commission was to preach the Gospel in all the world. Then the world is the field, wherein the seed is sown. We find the parable of the sower just in point here: The seed mentioned in this parable is the word of God, the *preached* word, which only brings forth fruit *in good ground, in an honest heart.* The devil has great power over it, according to the parable when sown by the way-side, on stony ground, and among thorns, and can through a perversion of it, and the corruption of the human heart, bring forth anti-Christ; whose coming forth is said to be according to his working: 2 THESS. ii, 9; can in a figurative sense, become in this way, the father of all false worshippers: the originator of the doctrine of devils, of Pharisaism, Pagan Idolatry, Judaism, Arminianism, and thus go forth "with all power and signs, and lying wonders," and with all "deceivableness of unrighteousness in them that perish;" besides all this, he can, if necessary, transform himself into an angel of

light. Well then may his dupes be called in a figurative sense, the children of the devil—the tares sown, the seed of the serpent; hence, likewise, the saying of Christ, "ye are of your father the devil, and the lust of your father ye will do." Thus might one say to the Roman Catholic, ye are of your father the Pope, and the lusts of your father ye will do. We have just shown, that the seed brought forth no good fruit, only when it fell on good ground, when it was received in an honest and good heart; and we ask, from whence came this honest and good heart? Why this difference among the hearers of the word of God? Is it innate? is it in the hearer himself? Even Paul asks a similar question: "Who maketh thee to differ from another? and what hast thou, that thou not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. iv, 7. See the difference in Paul's state, when he heard Stephen preach (Acts 7,) and when visited by Ananias, (Acts ix.) Does not Christ, speaking to his disciples say (Mat. xiii, 11:) It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Many other texts of similar import might be quoted, but we forbear. The first display of *enmity* under consideration, took place between Cain and Abel; and we desire to approach it carefully with Scripture lights, that by one plain statement of it, we may do more to bring it plainly in view of all, than we could by any kind of arguments, or reasoning: "Cain was very wroth," this is the first instance of it; why was he *very wroth?* Because, "The Lord had respect to Able, and to his offering." Why did the Lord have respect unto Abel's offering and not unto Cain's? Let Paul answer: "By faith Abel offered unto God a more excellent sacrifice than Cain." But from whence came faith? *It is the gift of God*, says Paul. Then it was the Lord who made him *to differ* from Cain,

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not in his natural fallen state, by having in his providence, given him a soul, and having withheld one from Cain, but by bestowing on him spiritual blessings, Eph. i, 3; John iv, 23.) and witholding them from Cain. This enmity did not originate from any inborn, innate difference, but took place just as soon as Abel was *born again*. How striking is the exemplification of the truth here, that "He who was born after the flesh, persecuted him that was born after the spirit." This great truth may be shown clearly, in the case of Paul. He aided and abetted in the first Christian Martyrdom; (Acts viii,) and was heart and hand in many subsequent acts of cruel persecution. Observe, there was *no* enmity between Paul and the Jews; but mark, as soon as Paul was "born again," a difference ensues, and Paul was in return cruelly persecuted by them in consequence of heir enmity towards him. Further in regard to Paul's case, if he was not personally among those unto whom Christ said, "Ye are of your father the devil," yet he was there in state, character, enmity, opposition, &c., just as fully then as any of them, and might thus have been included among them. The enmity indicated in the text, cannot be found any where among the unregenerate. The soul must be born again, before it can provoke, or call forth this enmity, must be born of the very seed (which is Christ, Gal. iii, 16,) mentioned in the text, and then we find it invariably to put itself forth in some form or another, as the history of the church in all ages shows. The latter clause of the text confirms beyond all dispute, this view of the subject—that the seed, means Christ; "*It shall bruise thy head and thou shalt bruise his heel.*" In giving an exposition of this part of the text we shall have an opportunity of both refuting and showing the tenets of Parkerism—that the words *her seed* signify the children of God, or the elect, and the words *thy seed*, the children of the devil, or

the reprobates! By referring to GEN. iv, 25: xv, 3; xxv, 13; GAL. 16, it will be seen that the word *seed* signifies a single person, as it certainly does in the text under consideration; otherwise, the pronoun *it* would not have been used as a substitute for the word *seed*. Had the word seed been used in the plural to signify the children of God, or the elect, according to the Parkerite notion, the word *they* would have been employed as a pronoun substitutively for the noun *seed*, and not the word *it*. The pronoun *it* never stands for persons, males nor females; hence if the words *her seed* mean the children of God, or elect, the pronoun *it*, can have no agreement with any word in the text, expressed or understood, as it is in the singular number and can only as a relative agree with an antecedent expressing one thing.

Although the pronoun *it* belongs to the neuter gender, and is for the most part used impersonally, yet it may notwithstanding relate to the word *seed*, in the singular number, employed as a substitute for Christ, who, and who only, was to bruise the head of the serpent, the devil; for had the word seed been employed to express the children of God, or the elect, the pronoun *they* would have been used —THEY *shall bruise thy head*. Besides this interpretation, receives plain and strong confirmation from the concluding words of the text—*and thou shalt bruise his heel*.

The pronominal adjective *his*, in its two-fold character of adjective and pronoun may agree, adjectively with a noun either in the singular or plural, but pronominally only with one in the singular number, then the words *her seed*, do not mean SEEDS AS OF MANY, BUT AS OF ONE, WHICH IS CHRIST. GAL. iii, 16. By the heel of Christ is meant—the bruising of his humanity through Satanic instigation. But alas! how shall we convince the Parkerite of his errors,

while he disregards the right signification of words, the proper construction of language, and its plain meaning! Besides

> "He laughs whatever weapon truth may draw,
> And deems her sharp artillery mere straw,
> Scripture indeed is plain, but God and he,
> On scripture ground are sure to disagree."

Reader, only pause and reflect for a moment, what this seed was to do—to bruise the head of Satan; and who among the fallen sons of Adam, we ask, were able to do this? We answer, fearless of refutation, that the seed of the woman did not signify the elect or the children of God, but Christ himself; and if so, (and who can doubt it?) what shift will the Parkerite make to disengage himself from the meshes he has woven from his strange perversions of this text. If Christ be meant, then there is not only enmity between Christ and Satan, but also between those afterwards born of Christ, and the children of the devil, figuratively so according to a false religion, and until born of Christ, by which we mean the same as when born of God, all are united to Satan in the *same way*, elect and non-elect as may be fully proven from LUKE xii, 21, and other similar texts. Then away with the Parkerite notion of an eternal union of Satan, with an eternal seed in the persons of the non-elect—yea, cast to the winds, even the notion of a Satanic union with the non-elect, different from the elect before born of the seed that was to bruise the head of the serpent. The clause "And thou shalt bruise his heel," means, as we have before said, the bruising of the humanity of Christ, in the crucifixion of Him, as instigated by satanic influence and power over the hearts of his wicked crucifiers, "When he was wounded for our transgressions, and was bruised for our iniquities." Here we must, at present, leave this subject.

THIRD PROPOSITION: To set forth the scriptural account of the different kinds of union, between Christ and his people, contradistinct to the Parkerite view of the subject.

Doubtless, in the discussion of this subject, much confusion, as well as misunderstanding has arisen from unqualified declarations in regard to it; therefore, when we speak of the eternal union between Christ and the Church, we should always name the *kind* of union we mean, and should always state the sense in which it is not eternal.

To assert in an unqualified sense, that there is an eternal union, between God and his people, that the church existed from everlasting, that it is as old as God, would, as we have already proved, confound God and His people. It certainly is a "fixed fact," that nothing can be brought up before creation, from everlasting, without blending it with God—without making it one with Him. It is well said, that extremes often meet; here we have an instance of it. The ultra spiritualist and materialist, meet in this extreme or absurdity. Spinosa, an ultra materialist, rejects the abstract spiritual existence of God, and thereby confounds Him with the material universe, while the ultra spiritualist rejects the creation of souls, and angels, and thereby blends them with the unoriginated existence of God, making them one with Him, as the materialist does the created universe. Both are wrong; one deifies matter and the other the church. The materialists say, that matter is God, and that its evolutions, changes, and general course, are the results of its own eternal inherent underived powers and laws; and spiritualists, that the church, or souls of the people of God are eternal and uncreated, and the plain, inductive conclusion from the premise, as in case of the materialist, is, that the church is God, and that its evolutions, changes, and general course are the results of its own eternal, inherent, underived powers and laws. Sound philosophy, aided by revela-

tion, discovers to us a Great First Cause of all things, antecedent to creation, the Creator of the Universe, and Governor thereof. Likewise, sound Divinity, based on the Word of God, reveals to us a God from everlasting, unoriginated, eternal, and self-existent, distinct from the church and material universe, only as they were, completely embraced in His foreknowledge, in the light of which, both were created according to His infinite wisdom, purpose, power and will.

We must now bring our subject within the range of strong and clear scripture lights, as we design showing the different kinds of union between Christ and the Church, God and His people.

SECTION V.

ELECTION.

"God, who calleth those things which BE NOT, as though they were." (ROM. iv, 17,) "Declaring the END from the beginning, and from ancient times, the things that ARE NOT yet done," (ISA. xlvi, 10.) According to this plan, in which chance was to have no existence, God in his foreknowledge, *prognosis pronotio*, or prescience did embrace all things, as distinct objects of regard which were not as though they were, and they could in this way have a "representation" or substitutive existence in the foreknowledge of God, not an "*esse actu*," but an "*esse representativum*." If God according to the power of his foreknowledge, could thus love, predestinate, elect, fore-ordain, and perform acts with regard to *things which be not*, as though they were, then

we may say that in the foregoing sense, there is an *eternal* union between God and His people, who were not as though they were in His foreknowledge, in His love, in His predestination and election. We have now indicated the only kind of eternal union which existed between God and His people, and we will now show as plainly, on the same principles, how God could give them grace in Christ, before the world began, according to their *representation* by, and not *actual* existence in Christ. We will quote a plain text of scripture in confirmation of the doctrine advanced:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places [things] in Christ; according as He has chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." EP. i, 3, 4. According to the plain import of this text, the elect were blessed with *all* spiritual blessings *in Christ;* but according to the Parkerite notion, they were blessed in Adam with uncreated souls as a divine infusion from God, constituting, if so, a great *spiritual* blessing indeed. As this blessing, the gift of souls, was, agreeable to their creed, withheld from all reprobates, the elect certainly had a very great and distinctive spiritual blessing given to them *in Adam*, in opposition to the affirmation of the apostle, that *all* spiritual blessings were given to them in Christ. The way or manner in which the Lord blessed His elect, with all spiritual blessings in Christ, should be observed very attentively—Peter and Paul will then teach us very plainly and satisfactorily the way it was done. They say "according as He hath chosen us in Him before the foundation of the world;" but says the Parkerite, how could the Lord choose His people before He had created them? Peter says they were elected "according to the foreknowledge of God, the Father," according as God foreknew them in con-

nection with His decree, or purpose to create them, and bring them into existence in time. It could not be said that He foreknew them, had they then existed with him, in divine union with himself actually, for the term foreknowledge—knowledge of a thing before it occurs—would not in that case apply to them; nor would there have been any occasion for election, as all would have been one with God. For this reason, the Parkerite we presume, says nothing about election or reprobation; these are terms, which his system repudiates, and he seldom, therefore, employs them. Thus he can preach *his* Gospel in a way Paul could not his, without election. God foreknowing, and foreseeing all the human family as He would bring them into existence in time, gives scope at once to His election, and reprobation, according to His grace, mercy, justice, and glory, and these things will take their course, according to His decree, purpose, will, course, wisdom and power, irrespective, all the while, of any foreseen worth or works of the creature. Hence, the scriptures so often refer to the purpose, to the will, to the course, to the grace, and to the justice of God—His election according to His foreknowledge, etc., etc., things about which the Parkerite has of course but little to say. Besides: in this way God could make an everlasting covenant with Christ, ordered in all things and sure, and thus secure to those whom He did foreknow, all spiritual blessings, in Christ, necessary to make them saints on earth and glorified angels in heaven. And thus was it said that grace was given to them in Christ before the world began. In this way also His delights were with the sons of men, before their creation—in His foreknowledge of them, and in the exercise of His wisdom, purpose, grace, etc., towards them. According to the Divine plan of salvation as just indicated, Paul, Andronicus, and Junia, were given to Christ at the same time,

were chosen in Him at the same time, were loved with the same everlasting love, had grace given at the same time, and were blessed at the same time, with spiritual blessings in Christ; but one may *receive* these blessings *actually before* another; may become united *actually* to Christ before others; may be taken into Christ before others, even as were Andronicus and Junia before Paul, "who also," says Paul, were in Christ *before* me. ROM. xvi, 7. Andronicus and Junia were born of the incorruptible seed, which is Christ, a quickening spirit, or the Holy Spirit *before* Paul was. They received in time, some of those spiritual blessings, wherewith they had according to God's foreknowledge, been blessed in Christ in common with Paul, and all others, before Paul did, and thus became actually united to Christ before Paul was. We ask the Parkerite, how, according to his tenets, could Andronicus and Junia be in Christ before Paul was? they certainly could not have been there before him in the foreknowledge, love, purpose, predestination and election of God, then it must have been as we have just shown.

We believe and contend that all these spiritual blessings are uncreated and eternal, and were in covenant given according to the foreknowledge of God to the elect, and that in time they take the unfrustrable course of God's election; besides they are blessings which saints are said *to receive*, 1 COR. iv, 7—and surely they cannot be said to receive that which they had *actually* from everlasting!

Observe, that *all* spiritual blessings, love, grace, mercy, quickening, eternal life, wisdom, righteousness, sanctification, redemption, perseverance, resurrection, and the everlasting joys of heaven, all these were given to us in Christ, in the everlasting covenant; (2 SAM. xxiii, 5,) not one of them given to us in Adam, according to our actual existence *then* in him, or anywhere else, but in Christ alone, in

the sense we have just seen, according as He chose us in Him, and blessed us in Him before the foundation of the world, according to our foreseen persons, which foreknowledge gave a kind of representative being there, which existed alone in the mind and purpose of God; but just as complete as though all these things had had an actual existence in time.

If God "calleth those things which be not as though they were," could he not from what has been stated, love "things which be not as though they were;" could he not predestinate things which be not as though they were; could he not, as the apostle says, elect according to His foreknowledge a people that "were not as though they were." Then in this way, God can give us grace in Christ before the world or our actual being began, and bless His elect with all spiritual blessings in the same way, and thus, "Bare them and carried them, all the days of old." ISA. lxiii, 9.

We will give an example of these things: "In thy book all my members were written, which in continuance were fashioned WHEN AS YET there was none of them!" Did not these *then* have a *representative* being, or existence, in the mind, or foreknowledge of God, WHEN AS YET THERE WAS NONE OF THEM? God provided *natural* blessings for man before He created him—before he had a natural existence, and is it unreasonable to suppose that he provided spiritual blessings for him likewise, before he had a *spiritual* existence before he was "born again?"

The elect had a *representative* subsistence in the love of God, (JER. xxxi, 3,) and therefore an eternal love-union with him "*when* as yet there was none of them" actually; in the election of God, in this way, also (1 PE. i 2,) we see an eternal election-union with Him, "*when* there was none of them actually. We see again, (ROM. viii, 29,) how his

predestination embraced them, *whom He did foreknow*, and how He was eternally united to them in the decree to conform them to the image of His son, to call them, to justify them, and to glorify them, "when as yet there was none of them." They, the elect were blessed with *all* spiritual blessings in Christ, according to a representative being, or subsistence in him, through the foreknowledge, purpose, predestination, election, love, grace, and mercy of God, "*when* as yet there was none of them." The Lord loved them with an everlasting love when they did not actually exist, when they had only a representative existence in His foreknowledge, and when they are brought into existence in time, He draws them with loving kindness, through regeneration into *actual* union with Himself. It is no longer the hidden love of God in His foreknowledge, in eternity, but the love of God shed abroad *actually* in the heart by the Holy Ghost, establishing a sensible union, as well as actual between God and the creature. This vital actual union, begins with quickening—the receiving of those spiritual blessings, with which the people of God were blessed, before the foundation of the world, when they had no actual existence, but which they receive in the day of the Lord's visitation, and through which a vital actual union is brought about, between God and the soul, and when all these spiritual blessings shall heve been received, a vital, actual union will ensue likewise between God and our vile mortal bodies. ROM. viii, 11, 30. The Evangelist, St. John, brings the same things to view also: "of His fullness have we all received, and grace for grace." JOHN i, 16. The grace of immediate love shed abroad in the soul, for the grace of everlasting love, the grace of present sanctification, for the grace of eternal election to it—the grace of being conformed to the image of Christ, for the grace of predestination to it, the grace of effectual calling

for the grace of foreordination to it, the grace of justification for that of calling, and the grace of glorification for the grace of justification.

The remarks made in the introduction to the subject of eternal union between God and his people, apply with equal force to that of justification; which is eternal in the same sense that the union of Christ and His church is, and to bring forward the scriptures and arguments to prove it would be to repeat, the most in principle, at least, that has been advanced on the subject of the Scriptural kinds of union between the Lord and His people. Hence, we will leave our reader to reflect on the subject, with this one remark, that justification on the part of God, according as He entertained from everlasting the divine plan of salvation in His foreknowledge, purpose, covenant, etc., is eternal, and is *one* of those spiritual blessings, wherewith we were blessed in Christ, *before* the foundation of the world, and in time we *receive* it *after* our calling. Therefore it may be said to be eternal in a qualified sense, and not eternal in a qualified sense; for the sinner is not actually justified before he shall have received the blessing of justification, any more than he is actually born again, or glorified, *before* he shall have received those blessings.

Let us beware how we confound the purposes of God, in eternity, with their accomplishments in time, the eternal predestination of God, with its being carried out in time in the creature, for these things are strangely confounded by some, who have much to say about them; and unfortunately the same confusion runs through their discussion of other subjects. For instance, when they speak of the children of God, they make none of those distinctions we have just been treating of. As to actuality of existence, they seem to know no difference between the elect children as foreknown of God, and children "born again;"

likewise no difference between the predestination of God, to the adoption of children, and their actually receiving the adoption of sons. We ask how can the Lord adopt His own children? this would be contrary to the meaning of the word adoption. Let us see: the term *uiothesia*, *adoptio*, adoption—the taking and treating of a stranger as one's own child. Then the Parkerite has no way of evading this plain meaning of adoption, but to say that a father may adopt his own children. Take notice; our exposition of adoption is in strict conformity to the word of God. Saints were predestinated unto the adoption of children; but do not actually receive the blessing of adoption until they, in time, as the fallen sons and daughters of Adam, *receive* the adoption of sons—receive that which God had purposed in eternity to give in time; GAL. iv, 5. And when they receive the blessings of adoption, unto which they were predestinated, they likewise receive the spirit of adoption, whereby they cry Abba Father.

Before dismissing the present subject, we will refer to another text greatly perverted by the Parkerite: "For as much then, as the children are partakers of flesh and blood, He also himself likewise took part in the same, etc. HEB. ii, 13. The Parkerite supposes that they were the children of God *actually, before* the creation of Adam, and that they partook of flesh and blood through Him, hence they say, Christ "also Himself likewise took part of the same" etc. And to indicate Parkerism more fully, we will state their counterpart to this, they say "the children of the devil, or seed of the devil were his children or seed *actually*, before the creation of Adam, even from everlasting, and that they partook of flesh and blood, through the *multiplied* conception of the woman! Hence *their* eternal union with Satan.

We have only to direct the mind of the reader to what

we have set forth with regard to prospective existences according to the prescience of God, and the prospective arrangements made for those existences, which were foreknown and provided for, both naturally and spiritually, as children "*who were not, as though they were.*" In this way the Father gave them to the Son—in this way He also gave them grace in His Son, and acted in this way towards them in *all* things, up to the time of their natural existence. A *prospective* arrangement had been made for them, in natural things, of which they partook as natural blessings as soon as they were created; and spiritual blessings were likewise provided for them, of which they partake when born again, and brought into actual living union with Christ.

They, as well as the non-elect, had, we admit, a determinate, prospective existence in the mind of God, from everlasting; and in this way God knew them by name, by number—could give them grace according to His eternal purpose—could elect them to salvation—could provide a Saviour for them—could enter into an everlasting covenant with Christ with respect to them—order it in all things, and make it just as sure as though it had been fulfilled. Thus, likewise, Christ became their great *surety* and *trustee*. It is only according to this view of things that Christ could have suffered for the *uncommited* sins of unborn sinners—only as God beheld them prospectively, and imputed them to His Son *before* they were committed.

Precisely in this manner did Christ behold His seed, His elect, when He made His soul an offering for sin. This was the joy set before Him, His people brought up before Him, that were not as though they were. And the apostle says: this enabled Him to endure the cross, and despise the shame of it. He then saw them all, a people that were not as though they were. There was a sustaining joy in this

mystic vision. The joy was set before Him strictly according to the doctrine which has been stated; a doctrine, not only declared by the prophet and apostle, but also by the example just given. Is. liii, 3; Heb. xii, 2.

Moveover: In the above manner the Lord could know the wicked before their actual existence, and could reject them, and provide a place of punishment for them. Mat. xxv, 34.

Much more might be written on these subjects, and many other things might be explained in the same way, but we must conclude this division of our address, and take up the last one.

SECTION VI.

THE RESURRECTION.

The Change and Resurrection of our Natural Bodies come now to be considered. We will at once show our subject in unclouded scripture light. "And the graves were opened, and many bodies of the saints which slept, arose and came out of their graves after His resurrection, and went into the Holy City, and appeared unto many. Now is Christ risen from the dead and become the first fruits of them that slept." Matt. xxvii, 53, 54; 1st Cor, xv, 20.

The simple term "resurrection" does not fully embrace our subject, yet it might not be amiss to show its literal

import. The Greek word from which it has been derived is *Annastasis* from *Anistemi*, to raise up, to cause to rise, to arouse, to excite, to raise from the ground, awaken, rouse from sleep, cause to revive the dead. The Latin word *Resurrectio* from *Resurgo*, means the same, and hence our English word resurrection signifies "arising again; chiefly the revival of the dead of the human race, or their return from the grave, particularly at the general judgment." The Greek and Latin verbs *Anistemi* and *Resurgo* were used by Greek and Latin writers, it is true, with regard to other things, such as to awaken, to revive the dead, etc., and although not applied to the resurrection of the body, yet, when used by the Evangelical and Christian writers, there is not the least violation of its original import. They are the very words which they would have used had they known the doctrine of the resurrection of the body, and had spoken or written about it. For, when they heard Paul preach the resurrection, saying "He hath given assurance unto all men; in that, (*anastesas auton ek nekroon*) he hath raised him from the dead." And when they heard of (*anystasin nekron*) the resurrection of the dead, they doubtless understood Paul, as they thought it "a thing incredible" and "mocked," and but a few believed.

We have proven most clearly the resurrection of the body, both according to the letter and example of it in the case of Christ, and those who rose at the time He did. Let us see if we have not. What arose then? Many bodies of the saints. From whence did they arise? Out of the graves. How did Christ arise? In His own human body, and as they did, out of the grave. Here, then are the *first fruits* a pledge of the same blessing to all others. And we have also shown the true import of the word resurrection; and yet we know that some will say, "How are the dead raised up? and with what body do they come?"

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The answer is at hand—"That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be but bare grain; it may chance of wheat or some other grain. But God giveth it a body, as it hath pleased Him, and to every seed His own body." The same rule applies likewise to the different kinds of flesh, and to bodies celestial and terrestrial.

Here we are presented with the *change of quality*, which will take place in our bodies at the resurrection, and the manner in which it will occur. The dead human body is compared to a "grain of wheat or some other grain" when cast into the ground. Christ says, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." And one who had never witnessed the development of a grain, or seed of any kind, through the process of death and quickening, would regard a relation of it as "an incredible thing," as did the Romans the resurrection. Thus one would never arrive at a knowledge of the effects of death and quickening of the seed a priori; nor would they ever a posteriori trace back such developments to such an origin, or cause, if they were not familiar with such things. Take, for instance, the acorn, and examine it as you may, and if no one had never seen an oak arise from it, who could conceive of the glory of its resurrection, through its vegetative death and quickening. Look at its deep diverging roots, its strong towering trunk, its majestic branches and its verdant foliage, spread out in all the impressive beauty of ornamental design. The grain of corn how devoid of comeliness or form, but cast it into the ground, let it die, and come forth into vegetative vitality and progressive development, and we begin to admire its green luxuriant stalk, its expanded blades, its scarlet silks, and crowning tassel; see what glory it has attained through

nected with it. It is clearly revealed in the scriptures that our vile bodies are not only to be raised again from the grave, but that they are *to be changed* likewise, fashioned like unto the glorious body of our Lord and Saviour Jesus Christ. We have tried to set this subject forth, as before stated, not as it may involve problems, unresolved at present, but as it has pleased the Lord to reveal it to us, as we find it in the letter, and examples of the Book of God, and we are aware that we have not written the half that might be on this vital subject of Christianity.

There has been much figurative language used with respect to the resurrection, which some have seized upon and tried thereby to reduce the whole to a figure, but instead of the truth of a real resurrection being weakened by it, it is, on the contrary, strengthened, for how could there be figurative language used, when there was no reality to prdicate it of.

But after all the revealed light we have on the subject of the resurrection of our bodies, and the examples given of it, the Parkerite will not admit it, but entertains a notion about it subversive of the whole matter. His conception is predicated of the erroneous propositions that only the elect fell in Adam, that all human souls are eternal, and were infused into Adam at the time of the formation of his body, and that the multiplication of the woman's conception was to engender bodies for the abode of a seed from Satan. Human bodies, therefore, are held in low estimation by them, and, when they die, go to the dust from whence they were formed, the soul to God, with a mystic, imaginary body of its own, and the seed of the devil back to him, and the body in which it dwelt, like that of the Saint, to the dust, never to rise again. Thus the bodies, both of the just and unjust, are never to rise again, but the soul returns to God to be again confounded with him, and can have no

distinctive existence or being of its own, while the seed of the devil returns to Him to be one with Him again—so, in the winding up of the whole affair, there will be one God and one evil spirit. This is a fair induction from their erroneous premises—a palpable *reductio ad absurdum*.

SECTION VII.

THE RESURRECTION CONTINUED.

How different is this absurdity from the conclusive words of Christ: "The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

The bodies of the saints, when changed, will have some glorified likeness to those we have now, and "will be a fit dwelling-place for the soul; the hovel will become a palace; the bud will burst into a flower," and body and soul will be at peace with each other, in the person of a glorified saint. While the bodies of the saints are thus changed, and fashioned like unto the glorious body of Christ, the bodies of the wicked will come forth in such a vile form as to excite everlasting scorn and contempt. "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised uncorruptible, and we shall be changed."

We will now take a general retrospect of what we have written, and compare tenets with our opponents. Let us, then, make out a synopsis of the Parkerite creed:

1. They believe there is an uncreated, self-existent and eternal God, infinite in Wisdom, Power and Holiness.

2. They believe there is an uncreated self-existent, eternal Evil Spirit, or Devil, intelligent, wicked, cunning and antagonistic to God.

3. They say that the soul of Christ is uncreated and eternal.

4. They fancy that the souls of the Children of God, or the Elect, are uncreated and eternal, and were always in actual union with God.

5. They contend that all the souls of the Children of God were infused into Adam, and pass, by a procreation of human bodies, into the persons of the elect.

6. They assert that the reprobates have no souls, and that their bodies are a multiplication of the woman's conception for the reception of a connate Satanic seed, uncreated and eternal, instead of souls, with which Satan was eternally united.

7. They affirm that, at death, the soul returns to God, and the seed of Satan to him.

8. They deny the resurrection of the bodies of the just and unjust.

We object to the first article, only because it does not exclude all things anterior to creation, when God, and God only, existed. The second item of their creed runs unavoidably into Polytheism, and, although greatly modified and refined by the lights of Christianity, yet it still includes the old Polytheistic notion which has ever been at issue with the revelation, which God has made of Himself as the Great First Cause of all things. When we considered the great natural propensities, in the human heart, to set

up more gods than ONE, we are not surprised at this modern refinement of the old crudities of heathen mythology. How difficult it has been to keep down this species of heresy among Jews, Christians and Heathens. The third article confounds Christ's soul and his divinity, and involves the untenable notion that Christ suffered in his divinity when he made his soul an offering for sin, and when his soul was exceeding sorrowful unto death. If the soul of Christ be uncreated, unoriginated and eternal, it is nothing less than divinity itself. Their fourth proposition—that human souls are uncreated and eternal—blends them, in such a manner, with the divinity of God, that it is impossible to distinguish between them. Then, strange to tell, after they have been infused into Adam, they fall in him, become dead in trespasses and sins, roll sin under the tongue as a sweet morsel, and drink in iniquity as the ox doth water. Divine souls, uncreated souls, souls blended with the divinity of God, become thus defiled, by Satan and sin, until comparable to a cage of unclean birds! What absurdities! Human souls are certainly not of the high order ascribed to them by Parkerites, but a part of God's creation, and were capable of transgressing the Law of God, and taking the ruinous course of sin which we have just seen. In what way we are personally endowed with souls has not been revealed, and as no physiological researches have ever solved the problem we shall not attempt it. Their sixth delusion makes an unnatural Manichæan difference in the family of man, in asserting that one part have souls and the others have not! What a difference in nature—how great a difference between man and man! Surely, the Parkerite will get ashamed of this item of his creed, and blot it out. The seventh article contains absurdities which have been shown previously. The eighth notion is a plain denial of the resurrection of our bodies! What a serpentine doc-

trine! It affects to believe the Word of God, and yet denies some of its plainest texts: It is like denying the advent of Christ, or his crucifixion, for his resurrection is as plainly attested, and said to be the first fruits; and will the Parkerite never learn what is meant by the words "*first fruits?*"

But the reader should be informed that the Parkerite will not admit that we have stated his creed, merely because it is expressed in words different from those he uses, although they signify precisely the same. "Their doctrine is serpentine, and it has serpentine ways and outlets, and is hard to hold even when caught."

In the first subject we expressed our views of the *origin of evil*, entirely different from the Parkerite notion of it. For instance, we believe that it originated from created good—good which was created *finite necessarily*, and through the imperfection of finitude it perverted itself, both in the case of Satan and man, and that this liability to a perversion of itself, could not have been excluded from its own innate existence, without giving it the perfection of GODHEAD; and if that had been done it would have been one with God, and could not have had any distinctive existence from Him, (i. e.) that infinite, boundless, impassible good cannot be multiplied into duality, neither can infinite power be multiplied into two powers, or three powers; then as we have seen, there can only be *one Godhead*, and all other creatures must of course be inferior, imperfect and finite; through which inferiority, imperfection, and finitude evil may originate as we have shown, unless prevented by the *grace of God*, which cannot pervert itself. The Lord created Satan *good*, but inferior to Himself, he, through a liability to pride, unrestrained by Divine power, (2 TIM, ii, 10,) perverted that good, and was cursed with a change of state. Man was likewise created good, but through a lia-

bility to temptation, existing in his innate state perverted that good, alike unrestrained by Divine power, but otherwise guarded by his Creator, as we have seen. We do not by this exposition of things make God the author of evil, or of sin, but the creator of finite good. The Parkerite vagary is, that there existed from everlasting a spirit of evil, powerful and intelligent, yet under the complete control and dominion of God. The fallacy of this may be seen at once in the consideration, that as infinite, boundless light would necessarily exclude darkness, until a finite light was set up in another form, then through its imperfection, or limitation, darkness might ensue, so with regard to infinite boundless, spiritual good—it would of course exclude all evil, until finite good was brought into existence in some other form, say natural for instance, then through its imperfection and liability to perversion might originate evil, but in no other way.

About our second proposition, there is also a great difference between us. We contend that all the human family, elect and non-elect, fell in Adam. All the human family were thus brought into one common ruin before God, as respects their natural innate state; the elect and non-elect were thus brought into one *common union* with Satan, (LUKE xi, 24; viii, 2,) instead of the notion of the bodies of the non-elect being a mere multiplication afterwards for the mere lodgment of satanic seed, but the difference here will be seen still plainer in comparing our views on the union of God and His people. We will therefore pass on to that subject.

In expressing our tenet of the eternal union between God and the Church, we proved that this expression should only be used in a qualified sense, as we then pointed out; but our opponents use it in its most unqualified signification, and affirm that the souls of the elect existed eternally

with God, and were infused into Adam at the time of his formation, and have always under all circumstances, whether "dead in trespasses and sins" or not, whether defiled with sin or not, before or after the new birth, have been in actual union with God! Moreover: we showed that all the human family, elect and non-elect, were by the fall involved in one *common actual union* with Satan, and that union only began actually at the fall, and exists on the part of all until "born again," as we fully explained; but they say that there is a different union between Satan and the non-elect; that they did not fall in Adam; that they, contrary to the elect, have a Satanic seed inborn, with which Satan has been eternally and actually united, just as God has been with the souls of the elect.

Our exposition of the resurrection brought to view such a palpable difference in our tenets, that it will be useless to compare them here. Why, brethren, so great a difference between us? From whence came Parkerism, with all its perverting tendencies? It was born of a Persian Magi, reared in the nursery of Polytheism, about the year 277 was brought into parasitical union by Manichæus, with the gospel; since then it has presented itself, in many new and changing forms, to the consideration of the Christian world; of late years it has assumed the modification and name of Parkerism, and it is so adroitly attired in Christian apparel as to deceive many real Christians, who are now bewitched by its semi-pagan doctrines. Set up as it is, at this time, it invades the eternity of God's being, and then, in Pagan blindness, attempts to set up an eternal self-existent spirit of evil; rejects the great truth that God is the Great First Cause of all things; deifies the souls of the elect, in giving them an eternal existence and union actually with God, and withholds them from the non-elect; brings Adam up out of the earth as a formation to

receive those souls as an infusion from God, as a portion of divinity, and has him to fall in such a way as to exclude the non-elect from a participation in it, then multiplied the woman's conception into bodies for the seed of Satan to dwell in; then at death annihilates the bodies of both the elect and non-elect. Nor is this all; it goes forth with a hard spirit here; has, of course, no sympathy or concern for the children of the devil: hints that prayer is useless in our pulpits, or elsewhere; dries up the sincere milk of the word; poisons the strong meats of the gospel; and confusion, contentions, disunion and chilling winds of doctrine follow in its serpentine wake! This is Parkerism, when stript of its Pagan patches, of its semi-christian garments, and made to stand forth in all its naked ugliness! Will you have it brethren, notwithstanding all this? Will you say we have misrepresented it? If so, prove it, and we will retract anything of the kind.

Come forward with all your tenets, in plainness and candor, and we will review them according to your own showing. Recollect, though, that we do not throw the gauntlet for the sake of mere disputation, but that we may learn and understand each other's views better. It is the hand of brotherhood that we put forth—we love you with all your errors—these we however greatly deplore. "We are persuaded better things of you, and things that accompany salvation though we thus speak." And if you are so entangled in the meshes of Parkerism that you cannot escape at present, we ask you in meekness and love to forbear trying to entangle others in them. Let us seek an orthodox unity even in the diversity of sentiments among us; by not going beyond the bounds of charitable endurance in such things; which, however, can be done only by resuming the course, which we pursued, in the formation of our association. We were then willing to bear with the

sparse amount of Parkerism, which then showed itself, while its advocates were careful to keep back its most objectionable tenets; but since then, it has been preached even to the extent of a full denial of the resurrection of our natural bodies, with its other unscriptural and hurtful doctrines; in consequence of which five of our churches have passed resolutions that it shall not be preached in their pulpits, and some of its advocates have been, from time to time, kindly entreated to forbear preaching such things. Moreover, an association lately constituted, which came out from among the Parkerites, or non-resurrectionists, has been received into our correspondence. Notwithstanding all this, we *again* entreat the advocates of Parkerism to desist from preaching their tenets; yea, we say if one or two of its leading advocates would desist, our associated union might be preserved, and oh! how fearful is the responsibility which now rests on them. We believe that the union of this association was of God, and we will endeavor by all proper means, to maintain it according to the principles on which our union was formed. Let us not break asunder the bonds of brotherhood which seemed so strong at the time of the formation of our association; and let not the sayings of our adversaries be verified "that in days of peace we know not how to abstain from internal divisions."

While engaged in active warfare with the Missionaries we were careful to keep our contrariety of sentiment within the bounds of orthodox unity, and that course only can now save the association; even if one or two, we repeat, were to come into this measure, our union might be maintained. Let us learn to entertain fellowship for each other, as imperfect creatures. Let us not seek perfection on earth; and while we try to maintain the unity of the spirit in the bonds of peace, let us recollect the great variety of states

through which many Christians pass here on earth, which are well calculated to produce a great diversity of feeling and even of views, which occasionally yield to charitable treatment. We do not mean that we should ever compromise the truths of the bible, but only that we should bear with those whom we believe to be Christians, even if they fall in some errors.

SECTION VIII.

OUR PARKERITE ULTRAISMS.

Perversions of the Gospel were subjects of prophecy, and were plainly foretold by many of the inspired writers; hence, they exist in one sense of necessity. Christ said, "Offenses must needs come;" and Paul, "There must be also heresies among you." Another foretold, that, "Even among your own selves shall men arise speaking perverse things." We should not be surprised at the prevalence of such things among us, seeing that they have been so plainly foretold. Mystical Babylon was foreknown of God, its rise, dominion and downfall were revealed to his servants, and by them written out for our instruction. Thus, the great outlines of the MAN OF SIN have been plainly revealed, showing that all his vitality and consequence would be derived from perversions of the scriptures, the very material out of which mystic Babylon has been built, and without which it would have been a nullity. The abominations

of Romanism could not have obtained, nor Protestant errors existed, without them! Nor does the negation stop here; it would have excluded those wars, crusades, revolutions, and persecutions, which have, from time to time, produced such an incalculable amount of evil! Could we only see Heaven's registry of national and personal crimes committed in this way, we should be overwhelmed by the vision! Most of the evils, which have convulsed and shook the world, at different times, emanated, from perversions of Divine Truth. Have I perverted any text of Holy Scripture, and in that way opened a fountain tributary to the great time stream of error? Let me search it out and repent of it, and seal it up forever with a hearty recantation. Who of us are thus feeding and sustaining the Man of Sin, aiding in building Babylon, or sinning in propagating Protestant heresies, or Old Baptist ultraisms. We can readily see the absurdities of Romanism, the errors of many Protestant sects, and avoid them, but we do not recognize, as heresies, those hurtful ultraisms which are eating, *as doth a canker*, upon our very vitals as a denomination—a denomination which very justly boasts of its antiquity, and of having never acknowledged any other rule of faith and practice but that of the Bible. But some of our brethren are interpreting many of its blessed truths in such a way as to lead off their hearers from the Old Baptist platform of principles. Some of them have pursued that perverse thing, Parkerism, with such obstinacy of opinion, and such perversions of the Scriptures, that we have been compelled to withdraw reluctantly from them. I will now show, most conclusively, that Parkerite ultraisms have changed some of the Old Order of Baptists into a new sect. Facts must speak here. I will contrast a tenet of the Particular Baptist Church of London, about 1720, with one of a Baptist Church lately constituted, on a tenet of Parkerism:

"*A declaration of the Faith and Practice of the Church of Christ at Horsleydown, under the Pastoral Care of Mr. John Gill, etc.*"

FIFTH ARTICLE.—"We believe that the Lord Jesus Christ, being set up from everlasting as the Mediator of the new covenant, and he having engaged to be the surety of his people, did, in the fulness of time, really assume human nature, and not before, neither in whole nor in part; his human soul being a creature existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul, both of which, together, and at once, the Son of God assumed into union with his Divine Person, when made of a woman, and not before; in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins which the law and justice of God could require, as well as made way for all those blessings which are needful for them both for time and eternity."

Now, observe the following article of faith, which has been taken from a Baptist paper, published at Western, Mo., as a part of the abstract of principles of a church which had just been constituted.

"We believe the serpent has a seed also, and they are of their father, the Devil, whose work they will do. We believe both of these seeds to be spiritual, and have a spiritual existence in their respective fathers before they are manifested or developed IN THE FLESH OR IN THE WORLD."

What a difference between the two articles of faith. How could the difference be greater? And yet, strange to state, these Parkerites say, continually, and unblushingly, that they have not perverted the doctrine of the Old Baptists,

but that we, their opposers, have done so! Moreover, I would ask the Parkerite to show any article of faith, on which any Old Baptist Church was ever constituted before, like that I have just quoted. Old Baptist history furnishes nothing of the kind; hence, it must of course be *new*—new, at least, among the Old Order of Baptists. It can be traced back, among them, to the times of Elder Daniel Parker, and no further! The heresy has, however, been in existence ever since the days of Mancichæus, in some form or other, but the Baptists, so far as I can learn, have pretty generally escaped it. I see that the Waldenses, about the 12th or 13th century, were charged, by their adversaries, the Roman Catholics, with holding this doctrine, which, however, was denied by them. This false charge out of fourteen others, which had been perferred against them, ran thus: "That with the Manichees, the Waldenses believed in two principles, one the Good God, the Creator of Good, and one Evil, which is the devil, the creator of evil." To which they replied as follows: "We believe that the Holy Trinity created all things, both visible and invisible, and that HE is Lord of all things in heaven, earth, and hell, as it is said by John: *All things were made by* HIM, *and without* HIM *was nothing made.*"

Let us now examine those texts of Scripture which are constantly perverted among us. The First is as follows: "And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise his heel." GEN. iii, 15. The perversions of this text, formerly by Elder D. Parker, and lately by others, have prevailed among the Old Baptists to a fearful and an alarming extent, and have engendered much strife, debate and division. Parkerites needs must dispute. Their subject is one of more than *doubtful disputation*. It is continually changing its phases according to the fancy

of its different advocates, it lies so far beyond the lights of revelation and reason, that their fancies are ever active in forming strange, visionary notions, which it would be even absurd to oppose, were they not entertained by so many of our brethren! Besides, no modern heresy has ever come among us with such a hard and selfish spirit; for it cares neither for the general peace of Zion, the Union of Associations, nor the Order of Old Baptist Churches!

The profound spiritual import of the text under consideration, was mysteriously veiled by the *literal* circumstances which attended its enunciation; these however, should be studied very carefully, and then their mystic signification may be more fully and safely deduced from them. The part of the text, "I will put enmity between thee and the woman," implies, as one has well said, the fact, "that there was no enmity before between them." This will assist in illustrating the subject—showing that the Lord spake to a natural serpent as well as to a mystic one—the devil; between the natural serpent and the woman there had been no enmity before, but there was certainly enmity previously between Satan and the woman, at least on his part. The words, "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," relate literally to a literal serpent, and to the devil only figuratively or mystically.

Then there was a real natural enmity put by the Lord between a natural woman and a natural serpent; all of which, I admit, is however, highly figurative, and points to spiritual things, which will require both time and eternity for their exposition! This enmity was also, according to the words of the Lord, to extend to their seed; there was to be, as every body knows, an enmity between all human beings and serpents; but no mystic enmity mutually be-

tween human beings and Satan, until the Lord put it there, in a way I will presently show.

But, says the Parkerite, God said that the serpent had a seed. Very true, indeed, I admit, or there would have been no snakes! the exemplars of Hypocrites, Sadducees, Pharisees and Reprobates—the figurative or mystic seed of the mystic serpent—termed in the Scriptures a *generation of vipers, children of the devil, etc.* The mystic seed of the woman, which was to bruise the head of the serpent, the devil, was surely Christ, (GAL. iii, 16,) as is admitted by all orthodox commentators. The very seed in which all the nations of the earth were to be blessed. GEN. xxii, 18, ACTS 25, 26. The head of the natural serpent may be easily bruised by any one, by the natural seed of the woman; but who, as the seed of woman, besides Christ, is able to bruise the head of the old serpent, the devil? How can enmity obtain between the seed of the woman and Satan unless it be through Christ, the promised seed, since Adam and Eve were by their fall reduced to a state so congenial to that of Satan's? So much so, that their offspring were called *figuratively*, by the Lord, children of the devil, doing his lusts. I would ask, again, where do we read in the Word of God of *enmity* between the devil and unrenewed humanity? Even with the greatest religious pretenders, he maintains fellowship and agreement by transformation, accommodating himself, at all times, to their delusions. But, let one of Adam's fallen sons or daughters be born again of Christ, The Quickening Spirit, and then a warfare begins immediately between that soul and the devil; then *enmity* is "*put*" between them! And yet it may be urged, that the Lord said he would put enmity also between Satan and the woman as well as her seed; very true; and in that declaration we see, dimly and distantly, yet hopefully, the new birth of our mother Eve. Enmity between Eve and

Satan, *after her fall*, must have been of grace—of a great inward change—the fruit of *spiritual blessings*.

It will be readily seen that this exposition of the text is very different from Parkerite perversions of it: They say that the seed of the woman consist of two great families; that God is the seminal head of one, and the devil the seminal head of the other; that the two seeds are distinct in themselves before regeneration—as soon as they are "manifested or developed in the flesh, or in the world," to use their own language. Observe: a child of God, according to this strange fancy, is "manifested in the flesh, or in the world," from God, as its eternal seminal head, or Father! and a child of the devil is "manifested or developed in the flesh or in the world," from the devil, as its eternal seminal head, or father!

Let it be further observed, that if God and the Devil have a distinct seed, so different and so opposite to each other in their spiritual selves, the *enmity*, mentioned in the text, would not be *the putting* on of the Lord, but a consequence of two natures opposed to each other, as soon as they are "developed in the flesh," this cannot be the case, and there is no *enmity* between Satan and unregenerate persons, until the Lord, by his Spirit's power, put it there; whence, we know, from observation, as well as from Christian experience, that their interpretation of the text is palpably heretical! In order, however, to avoid this dilemma, they involve themselves in one equally as great; that this spiritual seed, put forth in Adam by the Lord, were corrupted in his fall, and reduced to a state of sin and death, so congenial to the state of the seed of the devil—which, according to their dogma, have also been infused into reprobates—that *enmity* cannot exist between them until they, the children of God, are made alive by the Holy Spirit.

SECTION IX.

ULTRA PARKERISM CRITICALLY EXAMINED.

The Parkerite generally quotes, also the following text in support of his two seed system, which now requires some consideration: "Ye are of your father, the devil, and the lusts of your father ye will do." This is a highly figurative expression, similar to Christ's address to Peter: "Get thee behind me, Satan," and to the words of the Prophet: "Saying to a stock, thou art my father; and to a stone, thou hast brought me forth. Deny the figurative mode of expression here, and the meaning would be that Peter was Satan; that the stock was the real father of the idolator; and that a stone had actually brought forth a child. Thus we see what absurdities are involved by interpreting these texts literally, and not figuratively; and the same apply, with equal force and propriety to the text now being discussed; for then Satan would be a real spiritual father, and the persons addressed by Christ would have been actual children of the devil, according to the representation of the Missouri Parkerite, as before quoted; to whom, even in this latter day, the Prophet Malachi seems to address the following well adapted questions: Have we not all one father? hath not one God created us? We should not fail to observe, that the Prophet here calls God our Father, because he is our Creator, and not a seminal head. But Satan was not the Father of those addressed by

Christ, even in that sense, for he was not their Creator; nor was he their Father, by having infused into them a part of his substance, or a seed from himself. Hypocrites, Pharisees and Idolists are children of the devil in a figurative and not in an actual sense; for to be children of the devil, in the latter sense, would constitute very different persons from those mentioned in the Scriptures; they could not, as such, part with their satanic seed, their very nature, as did those mentioned in the Scriptures: for the unclean spirit *went* from them and *came* back again: MAT. xii, 43. Their very nature, or part of themselves, could not have *went* and *come* in this way; hence, we know that they were not children of the devil con-naturally, but by being *possessed* by devils—by their influence over such—by being led *captive* by them—by doing their lusts. But devils were cast out, and some of the Lord's people were possessed by them to as great an extent as others, and were before their conversion as much under satanic influence, as any of the non-elect were, and might have been called children of the devil, figuratively, with as much propriety. The account we have of Judas is in strict conformity with this. It is not said of him, that he did his great act of wickedness on account of the workings or actings, of a satanic nature, derived from a connate satanic seed, but that it was done shortly after Satan entered into him. JOHN xiii, 27; MAT. viii, 28; LUKE viii, 2.

I will now bring under consideration another text, sometimes quoted by the Parkerite in proof of his system: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" John called them a generation of vipers on account of their errors, delusions and presumption; for they had been so blinded by Satan, as to suppose that because they could

say, they had Abraham for their father, they were entitled to his baptism. Christ called them a generation of vipers on account of their wicked works. But, not to be tedious, and to come to the turning point at once, let the reader notice the next verse to this text, which is as follows: "Bring forth, therefore, fruits meet for repentance," by which we are informed that John exhorted this *generation of vipers* to repent—to bring forth the fruits of repentance; and had he regarded them, as Parkerites do, the real children of the devil, he would not have exhorted them to repent; for they believe such are not subjects of Gospel address; at least, not in the particular way in which John addressed these.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." GAL. iv, 6.

The Parkerite exults greatly in this text, and pretends to see a confirmation of all his fancies in it! He says that God sent forth his Spirit into their hearts because they were actually sons always—spiritual ones, of course, if *actual* ones; and yet the spirit finds them, as the actual sons of God, dead in trespasses and sins, and without the Spirit of God! How can this be? What an absurdity is involved by such a view of the text! The plain meaning of the text is, that because ye are chosen unto salvation, from the beginning, God hath sent forth his Spirit into your hearts; or, because ye are the elect of God, because ye are predestined to be conformed to the image of his Son, God hath sent forth his Spirit into your hearts to perform that work—because we are predestinated to the adoption of sons, God hath sent forth the Spirit of adoption into your hearts, whereby we cry Abba, Father—having *received* the adoption of sons.

Particular attention should be here given to the fact, that

there is just as much propriety in saying that we were actually and eternally conformed to the image of Christ, because we were predestinated to that blessing, as to say that we were actually and eternally sons, because we were predestinated to the adoption of sons—to a spiritual adoptive sonship in Christ; for the elect of God were predestinated to both blessings precisely alike, and before regeneration were in themselves alike destitute of both.

The Apostle Paul gives a very good reason why the Lord sent forth the Spirit of his Son into the hearts of the Galatian Chirstians—"Because they were sons—adopted sons—predestinated to the adoption of sons; and when they received the spirit of adoption, along with the blessings of adoption, well might they cry, Abba, Father, being then actually his spiritual adoptives; but, before this, all lay concealed, though sure, in the foreknowledge, purpose, predestination and election of God: In that foreknowledge which beheld things which were not as though they were—in that purpose which nothing can disannul—in that predestination which is of certain accomplishment—and in that election which brings the blessings of adoption to each elect son, as embraced personally, unconditionally and eternally in the foreknowledge, love, mercy and grace of God, before they had any actual existence, in themselves! God's foreknowledge of them, with a purpose *to create* them at his own set time, did not give them an actual natural existence in themselves; nor did his foreknowledge of them, as his elect, chosen in Christ before the foundation of the world, with a purpose to give them spiritual sonship in Christ, make them actual spiritual sons in themselves, before the blessings of adoptive sonship were bestowed. They were only regarded as such in the foreknowledge and purpose of God, and because they were regarded as sons in that respect, God sent forth the Spirit of his Son into their hearts,

to change them into actual adoptive sons. The Holy Spirit has identified himself so completely with the great doctrine of adoption, that, in this great work of regeneration, he has called Himself, through the Apostle Paul, THE SPIRIT OF ADOPTION. How strange, then, would it appear, that any of the Old Baptists should treat the subject of divine adoption with so much indifference, were it not for the fact, that the subject is ignored by them in order to maintain their ultraism of eternal actual sonship!

Parkerites are frequently heard to say, "that nothing will ever go to heaven but what came from there!" and, to prove the assertion, quote this text: "He that descended is the same also that ascended." EPH. iv, 10. They mean, that as the same person ascended who had descended, and as that person was Christ, his glorified human body was not taken up into heaven; thereby hinting darkly at the non-resurrection of our bodies—a heretical tenet which has been embraced by many of them!

When Christ partook of flesh and blood, his personality continued the same. He was the same *person* afterward that he was before. His human nature, or manhood, did not constitute him one person, and his divine nature, or Godhead, another person; but the two natures were united in such a way as to constitute only one person—THE *God*-Man—maintaining, however, their distinctiveness of nature. Hence, as there was no change of personality, it might well be said that the same person ascended who descended; nor can any proof of the non-ascension of Christ's body be deduced from it.

For further and complete refutation of such a notion, I will quote the following texts of scripture:

"This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." ACTS i, 9.

"And the graves were opened; and many bodies of saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many." MAT. xxvii, 52; 53.

"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 unto the resurrection of life, and they that have done evil unto the resurrection of damnation." JOHN v, 28; 29.

The have likewise pressed the following text into their service: "Who is the figure of him that was to come." ROM. v, 14. The principal error predicated thereof is this: "That as Adam was the seminal head of his posterity, they had an actual seminal existence in and union to him; and as he was a figure of him that was to come, Christ is consequently the spiritual head of His people, and they must consequently have an eternal, actual, spiritual existence in, and union with Him." Thus they make out their tenet of the actual, eternal union of Christ and His seed.

All the propositions of Parkerism are easily reduced to absurdities: hence, if the figure be carried out in that way, what will be the legitimate consequences? All who are born of Adam partake, by virtue of their seminal existence in, and union with him, of his nature, his manhood—yea, of the fullness of his humanity; this is undeniable. Then, to carry out the figure, all who are born of Christ, or God, (it is immaterial which,) (JOHN v, 21,) must, by their spiritual existence in, and union with God, be born gods, just as fully as Adam's children are born human beings, and must partake of the fullness of his divinity and Godhead, just as they have partaken of the fullness of humanity and manhood.

How very different from all this is the teaching of the Bible! Paul says that we were blessed "with all spiritual

blessings in heavenly places in Christ." EPH. i, 3. These blessings were designed to constitute us saints, not gods! The same apostle says, that Christ who of God, "is made unto us wisdom and righteousness, and sanctification, and redemption." 1 COR. i, 30. Here the blessings are enumerated. Who received these blessings? Who were the "us" unto whom Christ had been made all this? Surely, unto poor, sinful, ruined, elect Adamites—unto blind, foolish, idolatrous Corinthians; and surely not unto a living spiritual seed in Himself as such, for then the term "us" would have been inapplicable. It is true that the apostle says: "But of him are ye in Christ Jesus." And I ask how were the Corinthian Christians in Christ Jesus? Certainly not as spiritual seed, which had been in actual union with Himself, and a part of Himself, as such, for then they would not have needed these blessings! for such a seed could not have been corrupted; they would have had, in their spiritual selves, divine attributes, which would have superceded, forever, those blessings, without which the poor Corinthians must have perished. They needed them—they lacked *wisdom*—were destitute of *righteousness* their state of sin and death called for *a sanctification of the spirit*—and as poor bankrupt captives, nothing but *redemption* by another would suffice. Let us turn to the words of Christ on this vital subject; they are as follows: "Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God." JOHN iii, 3. Observe, the Savior said *a man*, a human being, an Adamite, is the subject of another birth; a man, who was born of an earthly parent, must be born of the spirit—called by Peter an incorruptible seed.

We should note the qualifying adverb *again* in the declaration of the Saviour, that *a man* must be born again before he can see the Kingdom of God. We shall then learn that

human beings are born again—those who have already derived, by a natural birth, personal existence from Adam, in such a manner that each one has become a distinct person—an I, a ME, ONE'S SELF. The very I, ONE'S OWN SELF, must, says Christ, be born of the Spirit. How? In consequence of an actual eternal existence in, and union with, the Spirit? No, verily, for that would be downwright Manichæanism. The I, ME, or ONE'S SELF, is brought into an *actual* union with Christ, through the *quickening, sanctifying*, and *transforming* power of the Holy Spirit; thus this actual union has a beginning with the creature, and becomes one of life; the soul that is dead in trespasses and sins is quickened into spiritual life; "and I give unto them eternal life," says Christ. Thus, they receive through Christ, the Quickening Spirit, that which they did not have actually in themselves before, and through this *life quickening, sanctification*, or birth of the Spirit, they become actually, vitally and indissolubly united to Christ as their Great Federal Head, and grow up into Him, not by means of partaking of His incommunicable Essence and Existence, but by receiving those spiritual blessings, wherewith they were blessed in Him before the world began, as their Representative, Surety or Trustee, according to God's foreknowledge of them, as He purposed to create them in Adam; and according also to his purpose to save them in Christ, after their creation and fall in Adam. Hence to be *born again* does not imply a previous, actual eternal existence in, and union to, the Spirit. Both soul and body are to be changed by Christ as "The Power of God," or by Christ as "the Quickening Spirit," or by Christ as "the Everlasting Father." Paul says, we are changed into the same image from glory to glory, even as by the spirit of the Lord. And our vile bodies are to be changed, quickened and fashioned like unto the glorious body of Christ—

are to be born again, if I may be allowed the expression, in the morning of the resurrection. And who will affirm that this change, this quickening, this fashioning of our bodies, after Christ's glorified body, implies their previous, actual, eternal existence in, and union with God; and yet of which it might be affirmed with as much propriety as of our souls, according to their absurdities.

SECTION X.

THE NEW BIRTH, UNION WITH CHRIST, ETC.

To be *born again*, then implies a spiritual change so great that the I, the ME, or ONE'S SELF, becomes "a new creature" "a new man," the "workmanship" of God, and grows up into Christ as his Head, "Who of God is made unto" all such "wisdom, righteousness, sanctification and redemption"—The way, the Truth and the Life. Paul in heaven, with his crown of glory, robe of righteousness, palm of victory, and glorification of both soul and body, will be the same Paul, in the I or ME, whose soul was once dead in trespasses and sins, and whose body was one of sin and death. So, the creature is born of the Power of God, of the Quickening Power of the Spirit, of a Sanctification of the Spirit, of Christ as the Quickening Spirit—all signifying the transforming power of God, or the creative fiat of Deity. The spiritual fruit of this birth accords well with this exposition; for saints are said to be quickened—endowed with spiritual life by the Lord—to believe according to his power—also through a sanctification of the Spirit—

and to be created in Christ Jesus unto good works. Peter says, replies the objector, that they are born of an incorruptible seed, which is true, but Christ and Peter must agree with each other, and He says that they "must be born of the Spirit," and John affirms that they are born of God, and elsewhere, that their seed remains in them, and we ask what is it that dwells in the saints, that cannot be corrupted, but a state or principle wrought by the Holy Spirit. His work cannot be corrupted, for that which is born of the spirit is spirit—is spiritual; hence, we have, as the fruit of the spirit, an *actual, living* union with Christ, love to God, joy and peace in the Holy Ghost, faith, and a living union with Him. Besides, the Spirit takes the things of Christ and reveals them to believers, and they thus receive of His fullness, grace for grace—yea, Christ Himself is revealed in the soul, the hope of glory by the Holy Spirit. This is Peter's incorruptible seed.

All the foregoing, it must be admitted, is very different from a natural birth; and, hence, implies a very different kind of union between Christ and His people, from that between Adam and his posterity. It is true, that saints call God Father, but in what sense? Paul says, through the Spirit of Adoption, and not according to an actual and everlasting sonship, as does Christ. Saints cannot, like Christ, as sons, claim equality with the Father, and an equal glory with Him, before the world began, as I have shown they might do, according to the Manichæan theory. They would, in that sense, have the glory of an actual, eternal existence in, and union with, God; which in strict conformity to the figure of a natural birth, might, through spiritual developments, attain to Godhead! just as Adam's children attain, through natural developments, manhood. What an absurdity!

I will now indicate, as clearly as I can, the *kind* of union

which subsisted between God and His chosen people *before* time, and *before* their spiritual quickening, or before Christ gave them life, and, also, *the kind* which obtains between them *after* they are made alive in Christ. He is said to be before all things—by Him were all things created, that are in Heaven and that are in earth, visible and invisible. Thus Christ, in His uncreated Divinity and Godhead, was before all things; hence, all other beings, in heaven and in earth, are *after* creatures, subjected, as to their actual existence, *to the future*, when their entity was only in the *purpose*, and not in the *essence* of God; and the certainty of their existence in themselves, in their day and time, was of the power of God, and the order of their date was of His will and wisdom. Such after creatures, considered in themselves before their creation, were nonentities; but not so with God, for He had "gone out before" them, in a purpose to create them, according to His foreknowledge of them, in their day, time and state. Thus did God reduce the future to the present with Himself. With whom the purposes are the same as the actualities of time—no difference with him between time and eternity! In this sublime way He embraced His people in eternal bonds of love, grace and election, wherein they stood personally as distinct from all the rest of the human family, as though they had no connection with them. In the same way grace was given to them in Christ before the world began; and all other blessings given to them in Christ before they had an actual existence. We should be very particular, just here to distinguish between God and created things. On their part in themselves, they have a beginning previously to which they were nonentities, and as such, could have no union, actually, in themselves, with anything. So, their actual, natural existence in, and union with, Adam, had a beginning, and so had their actual, spiritual existence in, and union with, Christ,

in themselves. This *kind* of union cannot obtain until they are quickened by the Lord into life, and thereby brought into a spiritual vital union with Himself. *Then*, and not until then, does the spiritual union between God and His elect, become *mutual* and *actual* on their part. I admit, there was an actual, eternal union on the part of God, with his chosen, but it was only in the eternal bonds of predestination, purpose, election, love, grace and mercy.

Throughout all the works of God, we may trace, in some degree, His power, His wisdom, His purpose, and His design, *but not His essence.* He did not confound that with natural or spiritual nonentities; they stand forth plainly contradistinguished from Himself, however closely He may be otherwise united to them. *They* are the works of His power and wisdom, and not a dissemination of the Divine Essence.

I will now briefly show what Paul meant by the text under consideration, especially, in what sense Adam was a figure of Christ, in strict conformity to the five succeeding verses, wherein the true import of the text may be seen, as far as the figure is concerned. Adam was regarded by the Apostle, according to a learned commentator, with whom I fully agree, as an antithetic figure of Christ, and is represented as an antitheton, or opposite to him; therefore, death came by Adam, and life by Christ; sin came by Adam and righteousness by Christ; judgement unto condemnation by Adam, the free gift of justification by Christ; death reigned by Adam, life by Christ; the disobedience of Adam made many sinners, the obedience of Christ made many righteous; sin reigned unto death through Adam, but grace reigned unto eternal life through Christ. Thus, the evils which were entailed on the human family by Adam, as their federal head, are contrasted with, and compared antithetically to the blessings which have been procured by Christ,

for his elect as their federal head; in this, and no other way, was Adam a figure of him that was to come. So, the great delusion about Christ's elect having an eternal, actual existence in; and union with him, receives no seeming support from this text, as modern Parkerites vainly imagine.

Christ says, "All that the Father giveth me *shall come to me*," as their surety, covenantee and Spiritual Head, but *not from me*, as their Spiritual Head, as some would speak for him in these latter days!

While on the subject of figurative texts, I will refer to another which has been improperly interpreted by carrying the figure too far, which is as follows: "I am the vine, ye are the branches." JOHN xv, 5.

All figures in the Holy Scriptures, and other writings, are used to represent the prominent outlines of things for which they are substituted, and by straining them to the utmost, as is often done, to sustain some favorite theory, many hurtful errors and gross absurdities have been involved. For instance, Christ is compared by Moses to himself, but if we extend the figure beyond proper bounds, the comparison will fail and involve absurd contradictions. In some respects Abraham and his posterity were typical of Christ and His people, but surely not in all. Joseph was typical of Christ, but the figure has its bounds, which cannot be passed without destroying it. So in regard to Christ and His people, when compared to a vine and its branches. This figure has been made, by modern Parkerites, to signify that as the branches had an actual existence in the vine before they were put forth, so the elect of Christ have an actual existence in him before they are born as saints! See how far this figure has been carried. This figure of the vine was only designed to show the close union of Christ and His people; for, by taking the same liberty with the

text which Parkerites have done, any one may prove the final apostacy of true believers; for, says Christ, "every branch *in me* that beareth not fruit" he taketh away. But these surely represent false professors, although, observe, they are said to be *in* Christ, as the branches are in the vine.

While Parkerites extend some figures far beyond their Scriptural signification, they seem inclined to reduce others to an unmeaning nullity. The three following texts have been treated in that way by them:

"Having predestinated us unto the adoption by Jesus Christ to himself, according to the good pleasure of His will." EPH. i, 4.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father." ROM. viii, 15.

"But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." GAL. iv, 5, 6.

Those who would evade the force of the doctrine of adoption say, "It is the Church that adopts," notwithstanding Paul has so plainly taught us that our adoption is of God, "*by Jesus Christ, to Himself, according to the pleasure of His will.*" No wonder we have perversions, heresies, debates and divisions among us, from such a deceitful handling of the Word of God; a part carried far beyond its true import, and another portion suppressed just as may subserve their tenets or fancies.

Let the reader observe, that the elect of God were first *predestinated* to the adoption of children; secondly, that Christ was "made of a woman, made under the law, to redeem them that were under the law, that we might *receive* the adoption of sons," and, thirdly, Paul says, "We have

received the spirit of adoption, whereby we cry Abba, Father." Who, but blind guides, could affirm, in view of such Scripture testimony, that the Church adopts the children of God—that their adoption is of no higher order than that of the Church, when Paul says God predestinated our adoption—Christ redeemed us from the law that we might receive it—and the Holy Spirit surnames Himself by it in communicating its blessings—calling Himself the "Spirit of Adoption." The three persons in the trinity, Father, Son and Holy Spirit, have taken a part in this great affair, and in these latter days men arise among our own selves and say, "it is only the Church that adopts!!" O Lord deliver us from such teachers!

The Greek word *uiothesia*, the Latin one *adoptio*, and the English derivative *adoption*, agree in one common signification—the taking of the child of another person—and treating it as one's own. Thus, God takes *the sons and daughters of Adam*, those whom HE did predestinate unto the adoption of sons, and treats them as His own. He brings them through the spirit of adoption, according to the blessings of adoption, into a living actual union with Himself and Son. But the perverter of adoption, to evade its force here, is constrained to say that the Church adopts, or that God adopts His own children.

I will now bring forward some of the great outlines of adoption, which, though deficient in many respects, they will yet show some of its leading particulars.

A wealthy, pious man, with only one son, pre-determines, (Eph. i, 5,) at the expiration of five years to adopt three out of the twelve children of a neighboring family, in great distress, wretchedness and vileness. This only son agrees to remove (Gal. iv, 5,) all obstacles out of the way. Observe, that although these children are predestinated to the adoption of sons, and unto all the blessings of adoption,

yet until the five years expire, they will not differ from the others, (Gal. iv, 1,) though they be heirs of all the blessings of adoption, in the purpose, pre-determination and choice of this benevolent person. But, at the expiration of the five years, the appointed time—all obstacles being removed—they receive (Gal. iv, 5,) the adoption of sons, and through its blessings are translated from the hovel of poverty, vice and wretchedness, to a mansion of plenty, piety, peace and happiness; and to carry out the figure, this benevolent man takes off their "filthy garments," and puts the costly clothing of his son on them—infuses the spirit and wisdom of his son into them—regards them as righteous as his son, on account of what he has done for them. Thus, they become one with him, and call him brother, and he calls them brethren, and they call the adopter Father; but, I ask, in what sense? Not in the sense which his only son does, but through the blessings of adoption Rom. viii, 15. So, God's children cry Abba, Father, not as Christ does through the spirit *without measure*, but through the *measure* of the spirit in adoption. Thus God sends forth the spirit of his son into their hearts, because they were predestinated to the adopted of sons, to make them his actual spiritual adoptives in themselves. Hence, the reason why they are called sons before the spirit of adoption is sent forth into their hearts.

SECTION XI.

ARGUMENT CONTINUED.

I will now quote another text which is often interpreted erroneously by our Parkerite expositors: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he

might destroy him that had the power of death, that is the devil." Heb. ii, 14. Just as though the apostle had said, 'forasmuch, then, as the children, whom the Lord foreknew, as beings who were not, as though they were, were in the fullness of time partakers of flesh and blood, he likewise took part of the same when he was made of a woman, made under the law, for this is the only way in which he could reach their state of death and sin, and become one with them as a brother, or near kinsman, and thus deliver them therefrom. Again, the meaning of the apostle is, forasmuch as those whom the Lord did predestinate to be conformed to the image of his son, were partakers of flesh and blood—children in a prospective sense—he likewise took part of the same. Or, further, forasmuch as the children, children first in the following sense, elect according to the foreknowledge of God the Father, unto actual adoptive sonship, through a sanctification of the spirit, and a conformation to the image of Christ, were partakers of flesh and blood, he likewise took part of the same, that he might, through his humanity, deliver them from death and sin, which they and all the rest of the human family were subject to, and secure to them the blessings just mentioned. Thus we see that they were not actual spiritual children, but children in the sense which I have plainly indicated.

It is highly necessary we should observe, that the Lord, in the assumption of our human nature, became actually united to us in that respect, and when we receive his spirit, the spirit of adoption, with all the blessings of adoption, we become actually united to him spiritually, and we had just as well say that we were in *actul* union with him in our human nature, before he took our humanity, as to say that we were in actual spiritual union with him before he sent his spirit into our hearts, to change them, and to bring them into a living actual union with himself.

Infused into Elect at their new Birth - Trott

How different is all this from the Manichæan error, that the children in the text emenated from God as his actual spiritual children infused into Adam at the time his body was created; and as theyhave in that way partook of flesh and blood, Christ also partook of the same. These emanations dwell in a part of the human bodies and a similar emanation from the devil, called his seed, dwell in the rest of the human bodies! And in proof of this two-seed system, they quote another text from Isa. ii, 10: "When thou shalt make his soul an offering for sin, he shall see his seed;" just as though the prophet had said he shall see his elect, his predestinated ones, those whom the Father gave him in covenant.

Manichæan teachers pretend to think that the parable of the tares and wheat will not admit of any other interpretation, than that which they give? hence, they attach great importance to their perversions of the parable, believing, as they do, that they cannot be refuted.

The first thing necessary to a correct understand of this text will be to attend carefully to the other parables, delivered at the same time by the Saviour, illustrating the kingdom of heaven.

1. The parable of the sower, which shows, the activity of Satan in perverting the word of God and contains nothing in it, which favors the two-seed system.

2, The parable of a grain of mustard seed, by which the kingdom of heaven was illustrated, certainly does not refer to anything of the kind.

3. That of comparing the kingdom of God to leaven, does not signify anything like such a notion.

4. Nor does the likening of the kingdom of heaven to a treasure hid in a field afford the least support to such a tenet.

5. Who, I would ask, can see anything like it, in the parable of the merchantman and pearl?

6. The parable of the net is surely not amenable to any such interpretation.

Whence, all their errors may be traced to the one of the tares and wheat, although there are six other parables in the same chapter, yet they cannot find anything in any of them tending to confirm their views. And yet all these parables were instituted by the Saviour to elucidate his Kingdom. Surely, so important a doctrine as that of God's having a spiritual seed, which emenated from his divine Essence, and the devil one likewise, which emanated from his own uncreated entity, would have been taught in some of these parables. On the contrary, no such a doctrine can be deduced from any of them—not even from their favorite one, the parable of the tares and the wheat. Let us now attend to Christ's explanation of it: "He answered and said unto them, He that soweth the good seed is the son of man: The field is the world: The good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil." Mat. xiii, 37; 38; 39. If it be a settled truism, as it should unquestionably be, that the Lord makes Christians comparable to wheat in the parable—according to what has been termed a work of grace on their hearts—then we may, in the light of that truth, see Him that soweth the good seed, the field wherein they are sowed, and the good seed themselves. Again, if it be admitted—and truth demands its admission—that the devil makes hypocrites, seducers, deceivers, and heretics, then we may, according to that truism, learn what is meant by tares, the sowing of them, and the wicked one who sowed them. The church, therefore, will of necessity be infested with hypocrites and heretics; and their earthly connections are often such with true believers that they

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cannot be seperated from them without injury; and the same may be said of their connections in the world their final separation cannot take place here, but will at the end of the world. Satan, through his power over the seed of the sower—the very seed which brought forth good fruit on good ground—prevents this seed from doing so when they fall by the way-side. If he has power to blind the eyes of some when the true Gospel is preached, how much greater must be his power over his *own* system—the devil's system—termed by the Apostle, "another gospel," made up of "the doctrines of devils," and "strange doctrines," when preached by his ministers: then tares are sowed, in the fullest sense of the term, them come indeed hypocrites, seducers, figurative children of the devil, just such as are represented in the parable.

A wrong exposition of the following text has also often been given from our pulpits: "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 given us in Christ Jesus, before the world began." 2 TIM. i, 9.

The heretical exposition of this text involves the absurd tenets that saints existed spiritually before the world began, and that grace was actually given to them before the world began. Note, if an actual seed of this kind were infused into Adam, in the actual possession of grace, given actually to them before the world began, (they say all this was actual) how, could they become afterwards "dead in tresspasses and sins?" An actual spiritual seed, with actual grace, becomes actually dead afterwards "in trespasses and sins!" Monstrous—how can they believe it? Spiritual seed comes at/ not at natural-Tyo++

The text explains itself, and just let it be interpreted according to its own explanation, and we shall have its true meaning. For instance, let the gift of grace be "according

to His purpose," and not according to the reality of the gift to a real spiritual seed, and then the whole affair becomes plain in the letter, and consistent with christian experience. This grace was then given in covenant before the world began, unto those "whom HE did foreknow," according to his eternal purpose to create them in Adam, and to save them after their fall in Christ, according to those spiritual blessings which he gave them, prospectively in him.

After all, the perverters of this text say, that it says, in plain words, the Lord did give us grace in Christ before the world began, and that it must be so, without apparently any correct understanding of the prospective way in which it was done; and now, to show them that the explanation given is entirely compatable with the general tenor of Scripture, I will quote a strong text just in point: "The Lamb slain from the foundation of the world." REV. xiii, 8. The error would be no greater to say that Christ was *actually* slain from the foundation of the world, than to say that grace was *actually* given to us before the world began. And we know that the world had been in existence 4,000 years before Christ was actually slain! The Lord both speaks of, and acts in regard to things, "which be not as though they were." I have not only proved this from the plain declarations of Scripture, (ROM. iv, 17,) but also given an example of it.

This text, "Perserved in Christ Jesus and called," deserves a passing notice, as some say, that it means the saints had some kind of an existance in Christ before time! Surely, this Scripture does not mean anything more or less than that the elect of God are preserved through the special providence of Christ alive, until he calls them to be saints—to be made such by his grace; for I would as soon expect the world to come to an untimely end as for one of these to die before they are regenerated, or called to be

saints. Well, indeed, may they be said to be "preserved in Christ Jesus and called."

And HE said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." MARK xvi, 15; 16. The unscriptural sayings which have been predicated of this text, have done much heretical mischief among the Old Baptists. Some of our ultraists are occasionally heard to say, in our pulpits, that they have no authority to preach to sinners, and they seem to glory in their fancied exemption. Nothing appears to give them greater offence, or savors more of Arminianism with them, than for sinners to be exhorted to repent!

That the commission extends to such, is apparent from the fact that some believe, and some do not. Those who believe were *unbelievers* before, and the unbelieving of others can only be predicated of their hearing. What said the prophet? "O ye dry bones, hear ye the word of the Lord." I would just state here, at once, that I have no idea that sinners, dead in trespasses and sins, will ever believe through the mere preaching of the Gospel, or through the exhortations of the Lord's ministers, any more than that the dry bones would have lived through the prophecying of the prophet, apart from what the Lord did for them. But that fact does not nullify the commission to preach to them, but on the contrary greatly strengthens it. The divine assurance that God's word will prosper in the thing whereunto HE hath sent it, affords great encouragement to preach to sinners. If it be said by the objector that they are deaf and cannot hear it, faith replies God can open their ears; if said they are dead, faith again says God will give them life; and thus faith can meet all the objections which can be urged against preaching to the very chief of sinners, and at the same time exclude that Arminianism which some affect to see in a course of this kind

Where is the Arminianism, I would ask, in doing what the Lord has expressly commanded us to do? unless, however it be by doing these things without faith. It seems to me that two very opposite errors may be indicated here: 1. The Arminian takes the means out of the hands of God, in toto, or in part, and uses them according to His own strength, and they then degenerate into Arminian powers. 2. The Antinomian will not regard any thing in the light of means, and in his doctrine will not allow even the Lord to employ them, says that the Lord is not dependent on means, and can do all His work without them. Now, the truth is, had it been *the will* or *the way* of the Lord, HE could have breathed upon the dry bones as well without the prophecying of the prophet as with it, and could have given repentance to John's converts, or to Paul's, without their preaching; but their preaching to such, even to those dead in trespasses and sins, had been included in the divine plan, and it needs must be done, let it be termed *means*, the *will* or *way* of the Lord, as you please.

I will now confirm all the foregoing, by a reference to an example, recorded in the 13th chapter of the Acts of the Apostles. Paul and Barnabas, preached several days at Antioch in Pisidia—preached the Gospel, according to the commission to every one—stating also how John had fulfilled his course, by preaching the repentance of baptism to *all* the people of Israel. Paul both preached and exhorted, and in conclusion, we are informed that "as many as were ordained to eternal life believed." Observe, not as many as were addressed, but as many as the Lord made alive, as many as the Lord enabled to believe, or gave faith to, which blessings always take the course of God's ordination, and not the course of general or promiscuous preaching. While Paul, for instance, is preaching and

exhorting all his hearers to believe the Gospel tidings, a secret, unobserved, hidden power is operating on the few in the way of divine ordination. Our preaching is unto all—we have only the letter of the Gospel committed to our charge, and that we should declare unto all; but "the excellency of the power" is with God, and takes the line of His election with divine certainty, and all the preaching that was ever done by Patriarchs, Prophets, Apostles, or called Ministers, will not extend "the excellency of the power" beyond it. God has never delegated that to any one else, and of course it will be put forth according to His will, predestination and election; but not so of the commission to preach the literal word; which includes in its scope "all the world and every creature" in it. Now, if it be asked, Why did the Lord give a commission to preach to every creature, when it was not His design to save every creature? I will answer it as soon as the following one is correctly answered: "Why was it necessary that the word of the Lord should be first preached to the unbelieving Jews, who *despised* and *wondered* at it, and put it away from them, before it was preached to the Gentiles?" Let us learn our duty as ministers, examine our commission, and see how fully it authorizes us, *in faith*, to exhort the sinner to repent, believing that the Lord can give him repentance; so as to believe, believing that the Lord can give faith. We have taught fully and plainly that Christ is exalted a Prince and a Saviour to give repentance, and there is no lack of teaching in that respect, but, we have neglected the precept, "repent, for the kingdom of heaven is at hand." We have taught, with great plainness, that faith is the gift of God, that it is a fruit of the Spirit, but we have not showed and held forth as we should have done, the works of faith, or the obedience of faith. We have preached the doctrine of the final perseverance of the

saints, without showing, as we should have done, the holy way of perseverance, such, for instance, as true believers pursue, which is far different from that of an Antinomian, or a carnal professor. In short, we have taught the word of doctrine to our hearers, without stopping to exhort them to be "doers of the word." Such preaching has been a great injury to us as a denomination; it has quenched the spirit of exhortation among us, and the exhorter is afraid to call on sinners to repent, for fear of being called an Arminian. Parkerites and Antinomians call the things which have been so much neglected Arminianism, and they have thus, in a goodly degree, suppressed them. But, as there is some prospect of our getting clear of that heresy, we hope to see the spirit of exhortation revive among us again; to see our ministers take up the long-neglected things just indicated; and to see our brethren going forth in all the obedience of faith. We had better thus incur the Parkerite's reproachful term, Arminian, than the Bible penalties for a neglect of them.

SECTION XII.

ARGUMENT CONTINUED.

A modern heresy, with which the Old Order of Baptists are now troubled, has been based upon the following texts of Scripture: "These things saith the Amen, the faithful and true Witness, the Beginning of the Creation of God." REV. iii, 14. "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." EPH. ii, 10.

Those who pervert these texts say that Christ is the Beginning of the Creation of God, and was created in His divine nature, rather, as I conceive, in an Arian sense, that when He was set up, as the First Born, the Brought Forth, or the Beginning of the Creation of God, that His mystical seed was then created in Him; but that Christ, as God, before this was uncreated, underived, etc. So the saint is not regarded by them as an emanation from God, in the full Manichæan sense, but in a Semi-Arian sense, as an emanation from Christ, as the Beginning of the Creation of God; or the development of a seed created in Him when He Himself was created in His Divine Nature! But after all, the words on which they so much rely, "the Beginning of the Creation of God," will not admit of the Arian sense ascribed to them, for it is well known that the Greek word *arche* translated *beginning*, signifies with another noun, as *arche ktiseos*, Head Producer, Author, First Cause, etc., which agrees indeed with Col. i, 15, 16, 17. John i, 1, 2, 3. Then Christ is the Head of Creation, the Creator of all things, and in that sense the Beginning of the Creation of God, through WHOM creation began, not verily, as I might suppose merely, but according to the plain testimony of John and Paul, as just referred to; which, forsooth, has ever been the Orthodox view of the subject. But Christ, as the Beginning of the Creation of God, with a mystic spiritual seed then also created in Him, is something *new* among the Old Order of Baptists, and the *ism* is hard to define, I acknowledge. So, indeed, is the new *ism* about "Quickened *Spirits*." I have read of a Holy Spirit, of an Evil Spirit, of a Right Spirit, of a Quickening Spirit, of being Quickened, but never in my Bible, or any where else did I ever read of "*Quickened Spirit!*" I cannot conceive of such a thing, only in words, for it is all the while with me like giving life to the living, and death to the dead. This, I suppose, is

the imaginary seed, which was created in Christ when He became the Beginning of the Creation of God, and which afterwards becomes in the new birth a *quickened spirit*. What is the fruit of the new or spiritual birth? It is no where said to be the quickening of a spirit, I am sure. Paul says, writing to Ephesian Christians, "And you hath He quickened," the "*you*" here surely does not relate to a dead spirit in Christ, but to the Ephesians, who were, as he said, dead in trespasses and sins, the seed in Christ could not have been thus dead, even supposing such a seed to have existed. Moreover, note the fact, that the Ephesians were not quickened by *quickening* spirits from Christ, but by Christ Himself as a Quickening Spirit.

The fruit of the spirit in the new birth is said to be spiritual. This spiritual change of the soul makes it meet for the indwelling of the Holy Ghost, and not a quickened spirit. The soul, therefore, gives evidence of a spiritual change, by the fruit of the Spirit, who wrought that change. Christ is made unto saints—not a created or derived seed—but wisdom, righteousness, sanctification and redemption; through which spiritual blessings they become new creatures in Christ Jesus, and are said to be, consequently, the workmanship of God, created in Christ unto good works. Then it is *through a sanctification of the spirit*, (Pe. i, 2. Thes. ii, 13,) and not a quickened spirit, that we are prepared for good works.

We were blessed, says Paul, EPH. i, 3, with all spiritual blessings, just such as were necessary to bring the soul in this life, and the body after death, into living and actual union with Christ, and to make both meet to be partakers of the inheritance of the saints in heaven. All these spiritual blessings were given in counsel, in covenant, in purpose, in predestination, and in election, before the world began.

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It is very astonishing that the old order of Baptists should write and preach so much about these things without referring to the purpose and election of God. Their system has become independent of the purpose and election of God, and merges all things into the Divine Essence, or into Christ as the beginning of the creation of God; hence so little of late has been preached or written about the prospective foreknowledge of God, His purpose, His election, etc, They say: Deny the eternal actual union of saints with God, and you take away the greatest consolation of the Christian. They cannot, I suppose, see anything *sure* in the foreknowledge of God, or certain in His predestination and election. The covenant, *though well ordered in all things* is not *sure* in their estimation. He who has an eye to see these things, as they are, can deduce much more comfort and assurance from them than others can from the belief of the error, that we were created in Christ Jesus when He Himself was created in His Divine Nature; or, from another, that we have been in eternal, actual union with God, as a part or portion of his incommunicable Essence!

The second text: "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," has been wrested from its vital connections, and pressed into the service of dead fancies. This text maintains throughout an intimate doctrinal connection with the context. For instance, the apostle first mentions that those who were dead in tresspasses and sins were quickened—that they were saved by grace—that they were made to sit together in heavenly places in Christ Jesus—that they were not saved by works, lest any man should boast; then comes in the connecting conjunction, *for*, showing the dependance of the text on the context—"for we are his workmanship" etc.; yet,

strange to tell, it is made to signify that the Ephesians, who were dead in tresspasses and sins, were created in Christ when He was created, a created Saviour!

Besides, this text has many synonims, some of which I will now introduce: "Not by works of righteousness which we have done, but according to His mercy hath He saved us, by the washing of regeneration and renewing of the Holy Ghost," Tit. iii, 5. This means precisely the same as though the apostle had said "not by works, lest any man should boast; for we are his workmanship, created in Christ Jesus," etc. This is the circumcision of the heart without hands—a translation from nature's darkness into the marvellous light—a new creature in Christ Jesus—a new man who after God is created in righteousness and true holiness—being born again—born of the Spirit—a sanctification of the spirit unto a belief of the truth—all these along with the text under consideration, signify the same thing—what we term the work of grace on the soul.

I have tried to trace out the serpentine doctrine of Parkerism as it has surreptitiously connected itself with the foregoing texts—but, snake-like, it has its coils, flexures, gyrations, contortions, and likewise its strong holds, covert places and open showings. Sometimes we get a broken glimpse of it, and then a pretty full view. Its advocates are, however, always afraid of a full showing, they prefer showing, occasionally, some of its less offensive parts; and whenever, through inconsiderate zeal or imprudence, they bring the monster fully into view, they are inclined afterwards to disown it. An instance of this kind occurred at Barfield's, Ridge Meeting House, and with and Old Baptist Church in Missouri. Besides, a zealous scribe once gave such a correct description of this monster, that he fain would have called it in; but as it came from one in authority, it was published verbatim et literatim.

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When the Waldenses were charged with this heresy, they regarded the charge as a reproach and the fruit of persecution. The English Baptists forestalled it in their confession of faith; and the Sequachee Valley, the Fountain Creek, Elk River, Stones River and Round Lick Associations, have declared a non-felloship with it. It cannot exist with the Old Baptists; for it must either change them, or form a sect. The latter will be done, should it survive its separation from the old order of Baptists. True —

We have become too ultra in most things. How great the change. Watchman! what of the night? I hear one respond, All is not well! another, that strange winds are blowing—another, that the sickly dews of heresy are falling thickly around us, many are *sickly and weak*—another, that the sound of another gospel is heard in our midst, whereby many are being *bewitched*. From another quarter I hear it proclaimed that old Manichæanism, which was supposed to have died centuries ago, has been revived, through the heretical skill of one Daniel Parker, unto almost youthful vigor; and now, with more than a hundred tongues, propagates his poisonous heathenism, whereby were it possible, he would heathenize the old order of Baptists. But O thou perverter of truth, thou Polytheist, thou disturber of the Lord's people, thy day of rebuke has come, thy native darkness is being expelled, and although thou art clothed in fancy's gossamer, wrought with cunning craftiness from the word of God, yet thy deformities still appear. Flee, from the light of truth; for in it thou art seen a Pagan Monster. Go league thyself with Roman or Mormon darkness, where thou mayest dwell in quiet, until thou and all other kindred monsters shall be consumed with the coming brightness of truth!

Something new, exclaims a watchman in another direction: Manichæanism and Arianism have formed an alliance.

The former concedes the notion that Christ was created in His Divinity, on consideration that the latter will admit the new tenet, that His people were created in Him when He Himself was created! Thus, a Manichæo-Arian banner of Pagan aspect, has been raised by innovators. Some strong men have enlisted under it, and are now fighting with intemperate zeal against the great and cherished truth of Christ's uncreated Divinity and Godhead, and against the great and hitherto acknowledged principles of the spiritual regeneration of Adamic personalities.

I hear something of heavenly origin! Listen: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." O, Israel, to your tents! Gird on the sword of the Spirit! Put on the whole armor of God. Set up the way marks, and, in holy boldness and meekness, defend them against all heretical defacers! Ye! whose lips have been touched with a live coal from the altar, you, unto whom the Lord has said, Go ye, study to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth. Preach the word, according to your commission, to every creature within the scope of your ministry—declare the precept as well as the doctrine—show the difference between works, the obedience of faith, and works without faith. Let those good works, which God ordained for Christians to walk in, be seen plainly contradistinguished from the works of a soul dead in trespasses and sins—the great difference between works which are the fruit of the spirit and those the fruit of the flesh. Labor to show all these things in their proper places and connections. But, above all things, avoid those prevailing ultraisms which are now eating on the Old Baptist Church as doth a canker—dividing Churches and Associations, and disturbing the order and peace of the Baptists

generally. Rebuke the ultraist whenever you meet with him—reclaim or reject him—let him be regarded constantly as the worst enemy of the Baptists of the present day! And ye hearers of the word! receive the admonition; it came from heaven—be ye doers of the word, and not hearers only!

SECTION XIII.

RECAPITULATION.

Although the following truisms have already been set forth, on the subject of the origin of evil, to a greater or less extent, yet we wish to offer them once more to the consideration of the reader in a more concise and definite form; wherein they may be seen numerically as so many indubitable verities which cannot be refuted, nor even denied, without involving the dark sayings of Parkerism, which a sinful fancy has predicated of imaginary things, exterior to God, to eternity, creation and revelation. That the heathen, according to his mythology, in his vain imaginings, should have gone beyond The True God, in setting up an evil spirit, co-existent and antagonistic to a good spirit, is not so very surprising, but that Christian worshipers, amidst the burning and shining lights of the Bible, should do so, is not only a matter of surprise, but verily a confirmation likewise of the truth, that "Men love darkness rather than light."

1. The tenet of the co-eternity of an evil spirit with God

grossly violates the great truth, that God did entertain the divine plan of the universe from everlasting, and did arrange all things after the counsel of his own will *subjectively*, when there was nothing existing *objectively*, only as it was forcknown and foreseen in harmony with His will and purpose, wisdom and power.

2. The co-eternity of such a spirit with God would necessarily have affected the divine plan of creation, as it could not have been arranged independently of such a spirit. Besides, there would then have been two first causes! independent of each other in their existences, and opposed to each other in their nature; and the existence of such a spirit would have been independent of, and in opposition to, the will and power of God.

3. The scriptures affirm plainly and conclusively, that God is the Creator of all things, and that He is before all things; Col. i, 16, 17. But the Parkerite perversion of these texts is, that God is before all things except the devil!

4. Evil either had, or had not a beginning.

5. If evil had not a beginning, it must of necessity have existed from everlasting, as the quality of an evil spirit self-existent and eternal; which notion, we have just seen, is contrary to revealed truth, and highly derogatory to Divine Glory.

6. Evil had a beginning, and must have originated with created beings, after "the heavens and the earth were finished, and all the hosts of them."

7. Creation necessarily involved *a beginning* and *a state* of creatureship, which admitted of the origination of evil, through the operation, however, of *secondary* causes, yet under the permissive providence of God, which, though to us an unresolvable problem, partakes no less of His wisdom, power and goodness than does His direct providence;

for all evil has its foreknown origin, determinate course, fixed bounds, and certain results.

8. Nor do we, by any truth, as just stated, make God the author of sin; for as "sin is the transgression of the law" God cannot sin, as He is above all law and rule of government from without, but is a law unto Himself; and as all his acts take the course of infinite wisdom and perfection, his works must be far above finite knowledge and comprehension, and produce, as *secondary* causes, mysterious results, which finite beings cannot judge rightly of—only by faith. GEN. xviii, 25.

9. Finite creatureship necessarily involved a law, or rule of government, from without, as created beings could not, like God, be a law unto themselves.

10. Neither could finite creatures be created immutable, as immutability belongs only to God, and is incommunicable; the very fact that their states required a rule of government from without, teaches us that they did not contain in themselves everything necessary for their well being, guidance and sinless course; or an external government would not have been enjoined; nor would any penalty have been annexed, in case of a transgression, had there been no liabilities to disobedience. The very fact of a penalty being annexed, implies a liability to disobedience.

11. Had the condition of created beings been above all law, and had admitted of immutability, they *could not* have sinned, as "sin is the transgression of the law."

12. All created beings were subjected to the government of God, and in their free agency, mutability, and liabilities to pride, deception, temptation and disobedience, they transgressed the government of God, and thereby sinned, and incurred the penalty or evil of sin; for be it remembered that "sin is the transgression of the law," and until some law or rule of government was transgressed there was no

sin, nor evil of sin, anywhere, there only existed a liability to such things, on the part of finite beings.

13. We believe that sin began with "the angels who sinned" somewhere in the *created* heavens, by disobedience to a law of some kind, through their free agency, mutability and liability to pride, apart from any tempting evil spirit from without; and as "sin is the transgression of the law;" they must have been under a law, which they transgressed.

14. We believe that the evil of the sin of the angels soon reached the paradise of this world in the state and character of Satan, and that Eve, through deception, yielded to his influence, and transgressed the law of God, and then involved Adam, apart from direct Satanic power, in the transgression; for Adam was *not deceived*, either by Satan or Eve. 1 TIM. ii, 14. Here we see the commission of sin on the part of Adam from an internal personal source, and not from an external one, as in the case of Eve. Adam was *not deceived;* but through the mutability of his will and his moral free agency he willed to go into transgression with Eve; he had more regard for her than the commandment of the Lord, and partook of the forbidden fruit, and thereby involved himself and all his posterity in the evil of sin, or the penalty of a violation of God's law.

15. We are aware that we have taken Adam's transgression too much out of the hands of the devil for the Parkerite; but as we have a surer word of prophecy than any they have adduced, we shall abide by Moses and Paul's testimony. GEN. iii, 12; 1 TIM. ii 14.

16. Observe, had none of God's laws been transgressed, neither by "the angels who sinned" nor by Adam and Eve, sin would not have been committed; nor would we have known or felt *the penalties* of a violation of God's laws, which constitute the evil of sin. Thus we see that our

views exempt us from the charge of making God the author of sin, as it was committed in opposition to his commandments; the observance of which would have excluded its penalties—the evils of sin.

17. Creation, as seen in the Recapitulation, did not admit of creatures being endowed with *immutability*, and, therefore, of necessity, involved a mutable state, which did not exclude liabilities to deception, to temptation, to pride, and transgression; or there would have been no necessity for subjecting them to a law or rule of government; and had there been no liabilities to a violation of such laws, no penalties would have been annexed.

18. Notice, all creatures were created good very good of their kind, but not in a state to be a law unto themselves, which shows that there was something within them, which required the controlling guidance of a law, or rule of conduct from without, which might, through the free agency of the creature, as connected with a *mutable* will, be violated.

19. The exposition of sin, and its consequent evil, as given in the Bible, should be closely attended to—that "sin is the transgression of the law," whether it be through pride, as in the case of "the angels who sinned," or through the beguiling influence of Satan, as in the instance of Eve, or from regard for the creature as in the case of Adam—sin is all the while the transgression of the law and the penalties of such transgression constitute the evils of sin, here and elsewhere. Then sin may be said to issue from the defection of the creature, through his mutabilty, finitude and moral free agency, and not from an evil spirit co-eternal with God, and the evils of sin are the punishments inflicted by the Lord, which are graduated, controlled and directed by Him to prescribed issues.

20. In refutation of the absurd notion of the Parkerite, that one part of the human family has derived a seed from

God, and the other from the devil, and that this difference obtains between men and men, in their natural state, we have only to refer to the plain texts, 1 John iii, 9; 1 Pe. i, 23. John says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Born, says Peter, "of an incorruptible seed," which is derived actually from Christ at the time of the new birth, and is inwrought by the Holy Spirit—called in the Scriptures "a new man," "a new creature," etc. Observe, John says this seed cannot sin—cannot be corrupted by the sin of the flesh, by the temptations of the devil, nor by the evil course of the world. How different, then, is this seed from anything "the angels who sinned" had, or from anything with which Adam was endowed at the time of his creation; for with all his hign moral endowments he took the downward course of disobedience, transgression, sin, corruption and death, and thereby involved all his posterity in the same general ruin. But the *incorruptible seed* takes *through Christ* the upward glorious course of holiness, incorruption, and eternal life. Here are the two seeds of the Bible, very different indeed from those of Parker.

We have presented a score of aphoristical truths to the consideration of our brethren, and we would, with kind feelings, say to our Parkerite respondents, either refute them or cease caviling at them; and to orthodox Baptists, that a denial of the proposition that evil originated with created beings, involves the Pagan tenet of Parkerism, the co-eternity of two opposite beings, and the existence of two conflicting first causes! for if our proposition be true, then evil must as an unavoidable consequence, have proceeded from an eternal evil spirit, co-existent with God!

Boettner, The Reformed Doctrine of Predestination, p.p. 318-323

CHAPTER XXVI

A COMPARISON WITH THE MOHAMMEDAN DOCTRINE OF PREDESTINATION

1. Elements Which the Two Doctrines Have in Common. 2. Mohammedan Tendency Toward Fatalism. 3. Christian Doctrine Not Derived From Mohammedanism. 4. The Two Doctrines Contrasted.

1. ELEMENTS WHICH THE TWO DOCTRINES HAVE IN COMMON

WHILE Mohammedanism is a false religion and utterly destitute of power to save the soul from sin, there are certain elements of truth in the system, and we are under obligation to honor truth regardless of the source from which it comes. "The strength of Mohammedanism," says Froude, "was that it taught the omnipotence and omnipresence of one eternal Spirit, the Maker and Ruler of all things, by whose everlasting purpose all things were, and whose will all things must obey."[1] The striking similarity between the Biblical and the Koranic doctrines of Predestination has been noticed by many writers. Dr. Samuel M. Zwemer, who in a very real sense can be referred to as "the apostle to the Mohammedan world," calls attention to the strange parallel between the Reformation in Europe under Calvin and that in Arabia under Mohammed. Says he: "Islam is indeed in many respects the Calvinism of the Orient. It, too, was a call to acknowledge the sovereignty of God's will. 'There is no god but God.' It, too, saw in nature and sought in revelation the majesty of God's presence and power, and manifestations of His glory, transcendent and omnipotent. 'God,' says Mohammed, 'there is no god but He, the living, the self-subsistent, slumber seizeth Him not, nor sleep — His throne embraceth the heavens and the earth and none can intercede with Him save by His permission. He alone is exalted and great' . . . .

[1]Calvinism, p. 28.

It is this vital theistic principle that explains the victory of Islam over the weak divided and idolatrous Christendom of the Orient in the sixth century .... The Message of Mohammed, when he first unfurled the green banner, 'There is no god but God; God is king, and you must and shall obey His will,' was one of the simplest accounts ever offered of the nature of God and His relation to man .... This was Islam, as it was offered at the sword's point to people who had lost the power of understanding any other argument."[1]

In addition to the Koran there are a number of orthodox traditions which claim to give Mohammed's teachings on the subject. Some of these tell in almost identical language how before the person is born an angel descends and writes his destiny. It is said that the angel inquires, "O my Lord, miserable or blessed? whereupon one or the other is written down; and: O my Lord, a male or a female? whereupon one or the other is written down. He also writes down the moral conduct of the new being, its career, its term of life, and its allotment of good. Then (it is said to him): Roll up the leaves, for no addition shall be made thereto, nor anything taken therefrom." In another tradition we read of a messenger of God speaking thus: "There is no one of you — there is no soul born whose place, whether Paradise or Hell, has not been predetermined by God, and which has not been registered beforehand as either miserable or blessed."[2]

But while the Koran and the traditions teach a strict foreordination of moral conduct and future destiny, they also present a doctrine of human freedom which makes it necessary for us to qualify the sharper assertions of divine Predestination in harmony with it. And here, too, as in the Scriptures, no attempt is made to explain how the apparently opposite truths of Divine sovereignty and human freedom are to be reconciled.

2. MOHAMMEDAN TENDENCY TOWARD FATALISM

As a matter of fact, however, Mohammedanism places such an emphasis on God as the sole cause of all events that

[1]Article, Calvinism and the World of Islam.
[2]Salisbury, article, Mohammedan Doctrine of Predestination and Free Will.

second causes are practically excluded. The idea that man is in any way the cause of his own acts has nearly ceased to exist, and Fatalism, the normal belief of the Arabs in their state of semi-civilization before Mohammed, is the controlling force in the speculations and practices of the Moslem world. "According to these traditions," says Dr. Zwemer, "and the interpretation of them for more than ten centuries in the life of Moslems, this kind of Predestination should be called Fatalism and nothing else. For Fatalism is the doctrine of an inevitable necessity and implies an omnipotent and arbitrary sovereign power."[1]

Practically, Mohammedanism holds to a predestination of ends regardless of means. The contrast with the Christian system is seen in the following story. A ship crowded with Englishmen and Mohammedans was ploughing through the waves. Accidentally one of the passengers fell overboard. The Mohammedans looked after him with indifference, saying, "If it is written in the book of destiny that he shall be saved, he shall be saved without us; and if it is written that he shall perish, we can do nothing"; and with that they left him. But the Englishmen said, "Perhaps it is written that we should save him." They threw him a rope and he was saved.

3. CHRISTIAN DOCTRINE NOT DERIVED FROM MOHAMMEDANISM

But whatever may be said about the doctrine of Predestination, no reasonable person will charge that the Christian doctrine is borrowed from the Mohammedan. Augustine, who is admitted by Protestants and Catholics alike to have been the outstanding man in the Christian Church at his time, and whom Protestants rate as the greatest between Paul and Luther, had taught this doctrine with great conviction more than two centuries before Mohammedanism arose; and it was aggressively taught by Christ and the apostles at the beginning of the Christian era, to say nothing of the place which it occupied in the Old Testament.

A study of the history and teachings of Mohammedanism reveals that it is made up of three parts, one of which

[1]Moslem Doctrine of God, p. 97.

was borrowed from the Jews, another from the Christians, and the third from the heathen Arabs. Hence a part of the system is nothing more nor less than Christianity at second hand. But would any reasonable Christian give up certain articles of his creed only because Mohammed adopted them in his? What great gaps such conduct would make in our creed can be seen when we learn that Mohammed believed in only one true God, that he utterly abolished all idol worship, that he believed in angels, a general resurrection and judgment, a heaven and hell, that he allowed both the Old and New Testaments, and recognized both Moses and Christ as prophets of God. It is small wonder, then, that elements of the Christian doctrine of Predestination were incorporated into the Mohammedan system and united with the heathen doctrine of Fatalism.

Furthermore, an historical study of this subject shows us that the Mohammedans have had their sort of Arminians as truly as we, and that the questions of Predestination and Free Will have been agitated among the Mohammedan doctors with as much heat and vehemence as ever they were in Christendom. The Turks of the sect of Omar hold the doctrine of absolute Predestination, while the Persians of the sect of Ali deny Predestination and assert Free Will with as much fervor as any Arminian.

4. THE TWO DOCTRINES CONTRASTED

Although the terms used in describing the Reformed and the Mohammedan doctrines of Predestination have much similarity the results of their reasoning are as far apart as the East is from the West. In fact, the further investigation proceeds the more superficial does the resemblance become. Their greatest resemblance seems to be in the teachings of each that everything which occurs happens according to the will of God. Yet very different ideas are meant by the "will of God." Islam reduces God to a category of the will and makes Him a despot, an oriental despot, who stands at abysmal heights above humanity. He cares nothing for character, but only for submission. The only affair of men is to obey His decrees, so that, as Zanchius says, Predestination becomes "a sort of blind, rapid, overbearing impetus, which, glory as goal, and God's will as motive, the Presbyterian and Reformed churches are peculiarly fitted to win Moslem hearts to the allegiance of Christ, and are facing, with bright hopes of success, that most difficult of all missionary tasks, the evangelization of the Moslem world.

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gather together great numbers of people and churches within their own fold. Now I say to one and all, whatsoever you find in this writing to be amiss, lay it all at my door. But whatsoever you may find as a comfort, or as being in accord with the Holy truth, render any and all praise unto the Lord for it so being.

Your brother (I hope) in Christ
Jesus our Lord,
Troy G. Shepard
SR 28
Kitty Hawk, N.C. 27949

Memphis, TN 38112

Dear Brothers and Sisters,

I hope the Editors and readers of the *Signs* will bear with me one more time.

This morning, after having attended the Soldier Creek Association in Benton, KY., and the Hopewell Association in Fayette, Alabama, I am so caught up in thought I feel I will burst if I don't try to say the things going through my mind. I have told it so many times, but being a witness among these two gatherings of God's children, and the power of God sent down to the ministers and servants to feed them, giving them proof (scriptural) that he is the same God He was in the days of the prophets and apostles, and will ever be, it has stirred and filled me to tell it again. It has made me go back and relive my experience all over again, and each time I meditate upon it, I go back a little further in my life. I don't want to be tedious, so will tell of the most precious part.

I had desired this thing – this hope and belief and knowledge of God – a long while, but did not know how, or where, to get it. At one time I thought maybe I could join a church, any church, and maybe it would bring about what I wanted. Only that would mean I would have to say, or pretend to believe, God had saved me. That thought was too horrible for consideration at all.

Finally I came to the conclusion that I was an alien, a black sheep, and would always be. I was as sure of it as one can be. I was sad and fearful, but condident that it was that way. In a way I was more or less reconciled and seemingly at ease in this thought.

One morning I was aware of a feeling of joy, a feeling I hardly understood. I couldn't tell from whence it came, but knew it was different to anything I had ever felt. I pondered it in my heart as to what it was. I wasn't expecting anything new for the house, nor any coming event that could cause this kind of feeling.

I somehow think of three days in connection with this, though it may have been more. Anyway, the next morning this joy and light feeling within me was still there. I'd rather not take the space to tell all the thoughts that went through my mind, but the third morning it was there and with more power. I found myself so lost in thought, wandering from room to room trying to do my household chores, and finally realizing I was just standing in one place, not doing anything. I questioned, "What on earth is this feeling?" I walked into a room and sat down to think about it. I thought of God, and immediately I felt to say, "That's what it is." I felt a presence around me and thought if I reached out my hand I would touch Him, but I didn't dare try it. I was spellbound, afraid to move, but such joy.

I thought to myself, "There's something changed. There must be." I thought of going to the door and looking out, maybe there was something outside to be shown me. Softly and fearfully (and feeling a little foolish), I walked to the door and looked across the field and trees and viewed the sky, hoping there was something that would be evidence that this was truly of God. I saw nothing, and my heart sank and I was sad. While I was gazing at the scenery these words flashed in my mind (not by an audible voice but) as though indellibly printed there, "My child, the change is not out there, but within you. You've been baptized with the Holy Spirit and your heart has been washed in the blood of the Lamb." Such a joy more powerful than ever rushed over me and I was so condident that It was God. I had not a doubt and that sweet confidence stayed with me a long while.

I could write a book of all the things which led up to this experience, and the forty odd years since, but it might not be prudent. It seems I have been emptied from vessel to vessel many times. This may not make sense to anyone else, but it does to me. There are times I feel I've been emptied into this vessel of carnatity, and in this state I find myself thinking, "I may lose sight of that glorious and all powerful God," and with a zeal (probably carnal) I want to go out and gather all the precious souls who are indeed followers, but do not come into the visible church here, and bring them in. Not wanting to wait for God's time and purpose, I want to see them added to our little membership here and now.

Sometimes He leaves me in this state so long. I once fould myself saying, "Oh, Lord, you know how weak I am, and it's dangerous to leave me too long, and I am without strenght to remove myself from it, forgetting the great power and mercy with which He brought me up before Him in the first place. Oh, how weak we mortals are.

And I hope He then from time to time lifts me out of that vessel into that spiritual vessel, or place. I for a while can view Him in all His perfection and I'm so at peace, and I fall, I hope at His feet and rest there, knowing all things are in His hands. He is the Rock, His work is perfect; just and right is He. And when it is His will that we be gathered together and hear words of wisdom fall from the lips fo His servants or ministers here, we feel so blessed, though poor and weak we be.

I trust I have not written this out of the vanity of my own mind, and I trust whosoever's hands this falls into will dispose of it anyway they see fit.

Mrs. James E. (Lucille) Young

EDITORIAL

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54:17)

The prophet was blessed in this one verse of scripture to condense into a very few words a truth that is as basic to the doctrine of salvation by the sovereign grace of an almighty and merciful God as is to be found in the printed word. It sets forth the complete security of the servants of the Lord and the absolute assurance that their righteousness before a just and holy god will ever remain sure and steadfast. The Apostle Paul expressed the same sentiment this way, "If God be for us, who can be against us." Just think for a moment of the awesome majesty and power of these statements: who is making them and to whom the statements are directed. They are from the infinite wisdom and power of a loving and merciful Heavenly Father and they are directed to a specif people who are the objects of His love and care that He created for Himself to show forth His glory.

The scripture does not say that no weapon shall be formed against His servants, but that "No weapon shall be formed against thee' *shall prosper* or be successful in overcoming them and separating them from their Father's care. Actually the servants of God are confronted daily by weapons that are formed against them and tongues that rise up against them in judgment, and this has been true since the beginning of time. This began in the Garden of Eden when the serpent beguiled Eve and the judgment was pronounced. God said, "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shall bruise his heel." Ever since that time the seed of the serpent has been making war against the seed of the woman and is continually forming weapons against the seed of the woman but the scripture above promises that the seed of the serpent shall never overcome. It will continue to attack because it hates everything that the servants of the Lord stand for and uses every weapon it can devise to hurt them.

The beautiful and comforting thought in the above scripture is the fact that there is no possibility that these weapons and tongues can prosper. If they

Beebe on Creeds.
Editorials, Vol. 2, p. 461

First. The Old School Baptists are coming to be much less in need of written creeds to distinguish them than formerly, by their conformity to the New Testament as their only and all-sufficient rule of faith and practice; while every other sect and denomination are departing further and further from even the form of sound words. The time has been when the several branches of anti-christ professed as strict a regard for the scriptures as a rule of faith as the Baptists did; while at the same time they construed the language of the divine record to mean the very opposite of what we were taught by the Spirit to understand; but the time has now come in which they publicly disavow such regard for the bible as a rule, and take the ground that the scriptures were only designed as a general outline of what God requires, and that the ingenuity of man is to be taxed to fill up the blank, by co-working with God, in contriving ways and providing means for the more effectual execution of the divine will and salvation of sinners, and that many things, for which there is neither example or precept in the bible, are of more importance in the work of saving sinners than any thing which the bible contains. Hence a strict adherance to the New Testament is at this time a more prominent and distinctive badge of our peculiar faith, than all the written creeds and confessions that were ever written by uninspired men could possibly be.

Second. Our next reason is, that whatever written creeds have effected in preventing innovations and confusion in our churches, they cease to be effectual at present. A vast number of the New School churches of our acquaintance have as sound and unexceptionable articles of faith as any we have ever found written among the Old Fashioned Baptists; and yet run as greedily after the error of Balaam as any of the arminians of the present age; so that the very creeds which were designed to preserve the church from a connection with

heresies and heretics are used for the opposite purpose, and churches which have gone quite over into New Schoolism are retained in our associations, because they still retain the written confession of faith in their church book, and annually preface their associational letters with a copy of their original confession, thus rendering themselves perfectly invincible by fortifying themselves with the same confession of faith which we also hold.

Third. We are more and more convinced by our own observation that there is no valuable object secured by the use of written creeds, which is not equally secured to every gospel church by a direct reference to the word of God. Is it said, "But we differ in our construction of the word of God?" The same may be said of creeds; the truth is, those who would cavil with the scriptures would cavil with the best creed that was ever written by uninspired man.

Fourth. There is a very great discrepancy in the written confessions in use among those who are perfectly agreed in their understanding of the scriptures. It has not been uncommon in some of our association where the churches were in the most perfect apparent harmony and fellowship, to find in their different versions of the leading sentiments laid down in the preface of their letters an entire want of harmony. We have something like a bushel of such documents which have been sent us for publication at sundry times and from divers places; were they all spread out in the columns of the SIGNS, they would do far more to confuse and obscure the real sentiments of Old School Baptists than to elucidate and make them plain.

Fifth. Without imputing anything improper to brethren, churches and associations, the writing of a creed to be made binding as a standard of faith, does seem to us to imply what none of our Old School brethren wish or *dare* to say, viz.: That the New Testament is not a complete and sufficient rule of faith and practice to the saints of God. If complete, it cannot be improved; if sufficient, nothing more is required.

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