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THE
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MADE PLAIN:
A
S E R M O N
ON
ELECTION
AND
REPROBATION.

—•••—
By ABNER JONES, F. D. M.
—•••—

WRITE THE VISION, AND MAKE IT PLAIN—H.A.

REST
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DANVILLE:
PRINTED BY EBENEZER KATON,

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1809.

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THE
VISION MADE PLAIN.

IT is generally thought that preachers of the gospel stand in a very trying situation ; for while they speak, all the people are hearing and making their observations. This is just what I wish when I am preaching ; I wish people to hear critically. It is often the case when a preacher names his text, that some think I am sorry the preacher has named such a text ; others say I am glad to hear it named, for I want to hear it cleared up. I am happy in one thing, and that is, that I am not accountable to my hearers for what I preach ; neither is it an object with me whether I please or displease : But my great object is to please him who has called me to preach his gospel, who is the great Creator of the heavens and the earth. I have a subject upon my mind to preach upon at this time, by how many it will be received, or by how many it will be rejected, I cannot tell, neither is that a matter that troubles me. Out of duty to my master, JESUS, I shall attempt to speak as he shall enable me.

In the 8th Chap. of Paul's Epistle to the Romans, 29th and 30th verses, you will find it thus written :

" For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.

" Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified."

It is reported by some, that I deny the doctrine of ELECTION, but I will say as the Apostle said on another occasion, " and not rather as we be slanderously reported, and as some affirm that we say, &c." I do not deny the doctrine of Election. I hold to it ; I would as soon deny the Scripture, God and Christ. One might as well argue that the Sun was a body of darkness as to deny the doc-

trine of Election. However you may have conceived of it, my friends, I will assure you, that I am on the very old Election plan, as strong as the pillars of heaven.

My friends, take particular notice how my text reads ; it says they were "predestinated to be conformed to the IMAGE of his Son." I ask, do you think there is any difference between "his Son" and the "Image of his Son?" but more concerning this in its place. Before I proceed I will quote you one passage of scripture, 2nd of Samuel, 22nd and 44th. "Thou also hast delivered me from the strivings of my people ; thou hast kept me to be head of the heathen ; a people which I knew not shall serve me." Do you think, my friends, that the characters in my text concerning whom God has declared that he foreknew and predestinated them, are the same as those in the above quotation, whom God has declared by David, that he "knew not?" Yet he says they shall serve him. I just mention these things, that you may think of them, but shall attend to them in their place.

This Epistle, which Paul wrote unto his Roman brethren, is glorious ; and the main drift of it seems to be to establish two general things, yea three, viz.—First ; that God is not the God of the Jews only, neither were they the only peculiar favorites of Heaven, as they imagined. Secondly ; that the peculiar favors which God bestowed on them, was not, primarily for their benefit, but for the advantage of the world in general. Thirdly ; that wicked men fit themselves for destruction. These ideas you will find strongly impressed in the three first chapters. In the first chapter we are told as follows : "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made even his eternal power and Godhead ; so that they are without excuse." Yes, says one, I know the works of creation declare there is a God. Yes, my friends, and Paul farther adds and says, that the "invisible things of him are CLEARLY seen," and that they are understood also. How much is said about the power of God, as though it was hidden from almost all the world ; yet Paul says it is "clearly seen and understood by the things that are made." In the 2nd chapter we are told how wicked men fit them-

selves for destruction, in the following words, viz. "Or despisest thou the riches of his goodness and forbearance, and long suffering ; not knowing that the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, &c." In the third chapter it is said, "Is he the God of the Jews only ? is he not the God of the Gentiles also ? yes, of the Gentiles also."

In treating on the subject before us, I shall notice the following particulars, viz—

1st. What we are to understand by the foreknowledge of God, concerning the characters mentioned in our text.

2nd. Who they are, mentioned as being foreknown and predestinated.

3d. What we are to understand by their being predestinated to be conformed to the IMAGE of his Son.

4th. Their calling and justification, and purpose of their calling.

5th. Their Glorification.

Then I am first to shew what we are to understand by the foreknowledge of God, as mentioned in our text. I think it cannot mean that knowledge which God has of all his creatures. It is certain that God ever had a knowledge of all his creatures ; they never were by any means unknown to him : But this foreknowledge, I think, cannot be that which is referred unto in our text ; for if this is the meaning of the matter, Universalism is established at once, which I suppose we should be unwilling to admit ; for it is said of the persons in my text that they are "called, justified and glorified," and I am sure I should not wish to be in a better situation than this. The plain truth seems to be this, that God *foreknew* them as being predestinated to be conformed to the IMAGE of his Son. The very idea seems to be that he foreknew them as having determined them for the very purpose mentioned in our text, and not that he foreknew them barely as his creatures. I shall not take up time on this head, as I conclude my hearers are all agreed with me that this is the plain meaning of the matter.

I shall now, therefore, attend to the second thing pro-

posed, which was, to take notice who those are that are thus predestinated. And on this head I shall not first tell you what I conceive or what I believe, but shall mention a number of scriptures on the subject in connection. It is a fashionable method of some preachers to give their opinion on a subject as proof, and not to give any scripture proofs; but this is not sufficient for our purpose. The first scripture declaration that I shall mention, you may find Amos 3d Chap. 1st and 2nd: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, you only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Here the Lord positively declares he has not known any of the families of the earth, saving the children of Israel. We can by no means suppose, that the Lord had no knowledge of the other families of the earth, but the meaning must be that he did not know any others as being predestinated to be conformed to the Image of his Son. The next scripture that I shall mention, is the 11th chapter Romans, 1st verse, &c. "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." If you will read the whole of this 11th Chap. you must certainly be convinced that the people which he foreknew, mentioned here, must mean the family of the Jews. This testimony agrees with that of Amos. The Lord by Amos testifies that he has known none but the family of Israel. The Lord by Paul declares that he hath not cast away his people which he foreknew, meaning the Jews. These testimonies make it appear plain that the Jews are the very people that he mentions as the people which he foreknew as being predestinated to be conformed to the Image of his Son.

Having mentioned these proofs, I ask my hearers if there are any other scriptures that will testify that God has foreknown any other people as being predestinated to be conformed to the Image of his Son? No such scriptures can be found. I shall take notice of my former quota-

tion, which I mentioned in the beginning, 2nd Samuel, 22nd, 44th verse. Here we find the Lord has told saying "a people which I knew not shall serve me." Psalm 18th 23d it is said, "A people whom I have not known shall serve me." These two testimonies agree almost word for word, that a people which he knew not should hereafter serve him. Here it is plain that he did not foreknow them as being predestinated to be conformed to the Image of his Son, for he must certainly know them as his creatures. I shall here take up an objection that may be made and answer it. It may be objected by some who may say, the proofs you have brought from Samuel and Psalms are only the testimonies of David respecting his own personal reign as a king. This cannot be, for many things are mentioned here which never could apply to David's person. In the 18th Psalm, verse 20 and onward, it reads thus, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me; I was also upright before him, and I kept myself from mine iniquity." Did the Lord reward David according to his righteousness in committing adultery with Uriah's wife, or according to the cleanness of his hands in setting Uriah in the front of the battle? Could David look back and say, I have not wickedly departed from the Lord? Could David say, I kept myself from mine iniquity? No David, nor no other man, saving the man Christ Jesus could say such things. It is plain that David characterised Christ in these declarations. Romans 9th, 25th, the Lord says "I will call them my people, which were not my people; and her beloved, which was not beloved." In the 42nd of Isaiah, first verse, it is said, "Behold my servant, whom I uphold; mine elect in whom my soul delighteth." This same scripture is quoted in Matthew, 12th and 18th, "Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased." What is called Elect in Isaiah, in Matthew is called Beloved: This proves that elect and beloved mean the same

thing. Therefore, in the aforementioned quotation is the same as saying, "I will call her elect which was not elect." This shews clearly that all the elect, or in other words all that are to be saved, were not chosen before the foundation of the world.

Thus having shewn, first, what we are to understand by God's foreknowing the characters in our text; and secondly, having considered who they are; I now proceed, to take notice of what is meant by being "*predestinated to be conformed to the Image of his Son.*"

My friends, what shall we understand by the Image of his Son. An Image means the likeness of something that is a reality. As for instance, we pass a shop we often see an Image or likeness of what is within. If we see a hatter's shop, we see the Image of a hat on the outside—this tells us that there are hats within. When we look into the Mosaic dispensation, we find it to be a figure, or likeness, or in other words an Image. I shall here mention some things wherein we may see clearly, that the Mosaic dispensation, is a similar, likeness, figure or Image. We find a number of persons who were types of Christ in the Jewish nation. Abraham in offering up his son, was a very lively image of God the Father giving up his son for us all; and as by an angel his son was spared and did live, so it shews the resurrection of Christ from the dead. Moses was a very bright Image of Christ; for he himself said unto the children of Israel, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me," &c. Moses said that Christ should be like unto him. I shall take notice of a few things in which Moses was an Image of Christ. Moses was born out of his native country, so was Christ. Moses fled from the place where he was born to save his life; so did Christ. Moses entered on his public mission with signs and miracles; so did Christ. Moses was a mediator, so is Christ. Moses was a deliverer, so is Christ. Moses was a leader, so is Christ. Aaron also was a lively type of Christ as a priest. The priesthood of Aaron was a figure or image of the priesthood of Christ, as you may clearly see by Paul's Epistle to the Hebrews. The Jewish sacrifices were a bright image of the great sacrifice made by Christ.

See the Lamb without blemish representing the "Lamb of God, who taketh away the sin of the world." The scape-goat which bore away the sins of the people into the land of forgetfulness, is an image or likeness of Christ, who "bear our sins in his own body on the tree." The two birds brought before the altar, the one slain, and the other dipt in his fellow's blood and then let go free, is an image of Christ slain for men, and man dipped, or washed, in his blood and made free by the same. I might mention many more things as figures in the Jewish rights, such as Solomon's Temple, &c. but I forbear. Thus, my friends, you cannot help seeing that the Mosaic dispensation was all a figure or image of things to come. But we will now come to some positive proof of this matter. Paul says the law was "a shadow of good thing to come," &c. that it "made nothing perfect, but the bringing in of a better hope did," Hebrews 7, 19th. Therefore, my friends, we see what is meant by the Image of his Son; viz: the Jewish dispensation; this therefore, appears to be the very Image unto which the characters in our text were predestinated to be conformed unto.

I now proceed to consider the 4th particular, viz. Their calling and justification.

Abraham is the first person that I shall mention as called in consequence of being predestinated as is mentioned in our text. The Lord says concerning Abraham, "I called him alone, and blessed him, and increased him," Isaiah 51, 2nd. Abraham was called alone because he was the first of that number. Abraham was called to be the beginning of that nation, concerning whom, Christ was to come in the flesh. Abraham was called to submit to such things, as no other man was called to before, such as circumcision, &c. Abraham was called unto such promises as no man before ever was, insomuch that the Lord promised that all the families of the earth should be blessed in him. Abraham we find was also justified, so that his calling and justification were connected together. In all these things Abraham was an Image of Christ.

Let us now consider the purpose of Abraham's calling. You no doubt remember I told you in the beginning, that the peculiar blessings and favors which God bestowed on

the Jews, was not primarily for their benefit; but for the advantage of the world in general. Let us therefore examine Abraham's being called to peculiar favors. What was it for? Was it for his own benefit only, or for the benefit of others also? Most certainly for the benefit of others also, even all the families of the earth. From Abraham proceeded a posterity, which constituted that whole family of Israel which God mentions, as I quoted you in Amos. And as a nation, God called the children of Israel to leave Egypt, to go into the wilderness to Mount Sinai; there he gave them a law which was binding on them and on no others only such as voluntarily were initiated into that national covenant. Thus, as a nation, they were separate from all people under heaven, and they were herein justified as a nation. The Lord says he has not dealt so with any nation: This, together with their going into the land of Canaan, and possessing it, I shall consider as their national calling, being predestinated thereunto. But I must consider something more particular concerning those characters named in our text, who are foreknown and predestinated: For Paul tells us of an election out of this chosen nation, in the 11th chapter of Romans, saying, "Even so then at this present time also there is a remnant, according to the election of grace. The election hath obtained it, and the rest were blinded." In this particular election I shall consider the following characters; such men as were elected as types to typify Christ's coming; such as were elected to prophesy of his coming and kingdom; and such as were elected to witness his birth, baptism, miracles, preaching, suffering and death, resurrection and ascension.

As to the first of those characters above named, to wit—types—I have already made mention of Moses, Aaron, and Abraham, which will not need a second rehearsal. Many more might be named, but this must be sufficient to shew you how those who were types were predestinated "to be conformed to the image of his Son." The characters above named were called in such a manner as no other men on earth ever were called. They were not types only; they were prophets and apostles also. The prophets were called to foresee such things as others were

not called to see; they were called to suffer more than any other class of men in that age. The calling of the prophets to the work of prophesying was very different from all other callings—some from the herdsmen, and some from the plough, &c. The calling of witnesses also is very wonderful and glorious. The wise men from the east, called by a star, and the shepherds by angels, to witness the birth of Christ, is wonderful indeed. The apostles peculiarly were called to witness the baptism, miracles, resurrection and ascension of our blessed Redeemer. Peter tells us in his preaching at Cornelius's house, 10th chapter of the Acts of the apostles, "that God raised up Christ from the dead, and shewed him openly, not unto all the people, but unto witnesses chosen afore, even unto us, who ate and drank with him after he arose from the dead." This declaration of truth makes it appear plain that they were chosen as witnesses. What is the object of this particular election? for the particular benefit of those elected, or for the advantage of others also? this peculiar choice must be for the benefit of others. The Lord says of the calling of Abraham it was, that "all the families of the earth might be blessed in him," &c. If we look at those who were elected as types, it was certainly for the use of others, to shew the coming of Christ. If we look to those elected as prophets, the special grace bestowed on them was certainly for the peculiar use of others, that were then living, and even for the use of those who are now on the stage of life. By the propheties, the good people that lived at the time of Christ, knew that he was the very Christ, for he came according to the predictions concerning him. The same is useful unto us. We see Christ prophesied of in the Old Testament; in the new we see the accomplishment. Thus you see the prophets were elected for the benefit of others. The same will apply to those chosen as witnesses; for Christ told them they should "be witnesses of these things unto the ends of the earth," &c.

The same characters in my text said to be predestinated, are in other places called elect, first fruits, &c. In the 1st chapter of Paul's epistle to the Ephesians, Paul first addresses his Ephesian brethren as such; secondly,

gives them to understand what they (apostles) enjoy as the chosen of God from "before the foundation of the world, having predestinated us," &c. The purpose of this predestination seems fully expressed in the 12th verse, "That we should be to the praise of his glory who *FIRST* trusted in Christ." In the 13th verse, he tells the Ephesian brethren (Gentiles) concerning their believing, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." Paul does not tell them that they (Gentiles) were "chosen in Christ before the foundation of the world," nor yet that they were predestinated. Paul says "having made known unto us (Apostles) the mystery of his will," &c. In the 3d chapter, Paul thus addresses his Ephesian Brethren, "How that, by revelation he made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ." Here it is plain what is said of being *chosen* and predestinated, in the 1st chapter of Ephesians, until you come to the 13th verse, applies to the apostles, and not to the Ephesians. In this chapter it is said "having made known unto us (apostles) the mystery of his will."

Paul, as I have quoted you above, tells his Gentile brethren that he has written unto them, that they may understand it also. Paul says, "that we should be to the praise of his glory, who *FIRST* trusted in Christ." Did the Ephesians first trust in Christ? They certainly did not. Those who *FIRST* trusted in Christ, are the "*first fruits*." James calls them "a kind of first fruits of his creatures." The same which in our text are said to be predestinated, are in the 7th chapter of Revelation mentioned as being sealed. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were

sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Here it is mentioned that twelve thousand were sealed out of every tribe which makes the hundred and forty and four thousand. It is also said in this same chapter, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people; and tongues, stood before the throne, and before the Lamb clothed with white robes, and palms in their hands." There is nothing said concerning this innumerable multitude, as being sealed, because they were not of the number which the Lord "*Foreknew and predestinated*," but were of the number of whom the Lord said, "*A people which I knew not shall serve me*." This number which were sealed of the tribes of the children of Israel, are mentioned, also, in the 14th Chapter of Revelation; where it is said, "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Here we find them called first fruits unto God and to the Lamb."

I must here take notice of what is said about election in the 9th Chapter of this epistle to the Romans 11th verse and onward; "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." In this declaration concerning Jacob and Esau the purpose of God, cannot primarily respect their persons; one being elected for salvation the oth-

er for damnation ; for in the 11th Hebrews 10th verse we find this testimony, " By faith Isaac blessed Jacob and Esau, concerning things to come." Many people suppose there never was any blessing for Esau, only as respected this world, Paul says their blessing was concerning things to come.

We now shall proceed to examine the blessing of Jacob and Esau, as delivered by the mouth of Isaac, Genesis 27th 28th, " Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine : Let people serve thee, and nations bow down to thee ; be lord over thy brethren, and let thy mother's sons bow down to thee ; cursed be every one that curseth thee, and blessed be he that blesseth thee." This is the blessing of Jacob ; immediately after this blessing we find Esau suing for the same blessing ; saying, arise my father and eat of thy son's venison that thy soul may bless me." But we find that Isaac denied him of that blessing, saying, that he had " blessed Jacob, and that he should be blessed. Esau still begs for the blessing saying, " bless me even me also, O my father." Isaac still denies, saying, thy brother hath taken away thy blessing.

Esau then makes sad lamentation concerning the loss of his birthright and blessing, and farther adds, " hast thou not reserved a blessing for me ?" " And Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants ; and with corn and wine have I sustained him ; and what shall I do now, unto thee my son ?" Here Isaac gave him an utter denial of the blessing of the birthright, which caused Esau to lift up his voice with weeping, saying, " Hast thou but one blessing, my father ? Bless me, even me also, O my Father." Hebrews 12th 16th 17th it is said, " lest there be any fornicator, or profane person, as Esau, who for one morsel of meat, sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected ; for he found no place of repentance though he sought it carefully with tears." Paul tells us that Esau sold his birthright and afterwards sought for the blessing that belonged to it, but was rejected. This agrees exactly with what Isaac said to

Esau. But what do we understand by birthright ? It is that right or privilege, which belongs to the first-born : This right Esau sold to Jacob ; and as Jacob bought the birthright the blessing of course justly belonged unto him. The privilege of the first born, or birthright, in those days was very great, even to the possessing of every thing that was their fathers ; houses and lands, authority and honor, and their brethren for servants, as you may see by Jacob's blessing. This was the blessing that Isaac gave Jacob and denied Esau. But, my friends, it seems that after Esau was entirely rejected from the blessing of the birthright and saw that he could not obtain it, he sues for another blessing, saying, " hast thou but one blessing, O my father ? Bless me even me also." In this last petition, it is certain that Esau was heard as you may see by the answer in verses 39 and 40th of the 27th of Genesis ; " And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by the sword shalt thou live, and shalt serve thy brother and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." When we compare these things together, it is plain that the " purpose of God according to election," respecting Jacob and Esau, did not respect them as persons, but as types ; as I shall now endeavor to shew you. Jacob and Esau, firstly, represented the first and second Adam. The first Adam sold his birthright for something to eat ; so did Esau. The first Adam could not regain his privilege ; so it was with Esau. The elder shall serve the younger ; that is, the first Adam shall be under the government of the second Adam. " For he shall reign till he has put all enemies under his feet." Jacob have I loved, and Esau have I hated. The first Adam was hated because he was a transgressor or a sinner. " God is angry with the wicked every day." The second Adam was loved because he was righteous, and did that that was pleasing to his father. " The father loveth the son, and has given all things into his hands." Secondly ; Jacob and Esau are a type of the Jews and Gentiles.*

* Genesis 25, 22 and onward, " The Lord said unto Rebekah, Two nations are in thy womb, and two manner of people shall be sep-

The first thing in Jacob's blessing is "the dew of heaven," which means spiritual blessings. Herein Jacob's blessing represented the peculiar blessings of God on the Jewish nation. The first thing in Esau's blessing was "the fatness of the earth;" which represents temporal blessings, viz. the temporal blessings with which the Gentiles were blessed, until the Jews rejected Christ; this opened the door of faith unto the Gentiles. For Paul said unto the Jews at Antioch "seeing ye put it (the word of the Lord) from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles." Acts 13th:46. • Here Esau received "the dew of heaven." Herein also was fulfilled that part of Esau's blessing which says, "And it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." The yoke of bondage, under which Esau or the Gentiles had been so long galled, was then broken off, and Esau has had the dominion ever since; That is, Christ who has the dominion, and his gospel is preached and known among the Gentiles. Jacob, or the Jews, for rejecting Christ and his gospel, lost their dominion, and about 40 years after Christ they were driven from Jerusalem and have been under the yoke of bondage ever since. But one thing farther, respecting this yoke. In the 10th Chapter of Isaiah, where it is treating of the Jews receiving the gospel, and returning to their native land; it is said, verse 27, "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." By this I understand that the yoke which was first on Esau or the Gentiles; and then on Jacob or the Jews, for their rejecting Christ, shall be broken off of their neck when they receive Christ and return to their native land.

arated from thy bowels and the one people shall be stronger than the other people, and the elder shall serve the younger."

• The reader is desired to read this 13th Chapter of the Acts of the Apostles the whole of which goes to establish the foregoing ideas contained in this sermon. In the 17th verse he mentions the election of the Fathers, and the Jewish nation, saying, "The God of this people of Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt; and with an high arm brought he them out of it."

By its being destroyed I understand to mean that the Jews together with the Gentiles will all equally enjoy the gospel, when we shall all (Jews and Gentiles) be one in Christ; and "the knowledge of the glory of God cover the earth as the waters do the seas." The Gentiles have worn the yoke, and it galled them; the Jews have worn it, and it galled them; but blessed be God, the time is coming, when "it shall be destroyed, because of the anointing," which I understand to be the outpouring of the Spirit of God.

Thus we find those in our text, who were predestinated, are elsewhere said to be "chosen from before the foundation of the world;" they are called "elect," "first-fruits." &c.

To sum up the ideas of election in few words, I will make use of the similitude of our government. In our government we have a Chief Magistrate, elected to preside at the head of the government, and a number of under officers to help or assist in the government; all this election is for the benefit of the community at large. So we see Christ the first and great elect of God, and a number elected under him for the advantage of the world at large. When our Chief Magistrate is elected, every other person in the United States is reprobated. When the second magistrate is elected every other person is reprobated; But reprobated from what? Why from those offices; but they are not reprobated from the benefits that arise from this election. So Christ being chosen before the foundation of the world, and a number chosen in him, before the foundation of the world, does not reprobate others from the benefits that arise from this election, which is, SALVATION TO "WHOSOEVER WILL."

Thus we see this election seems strictly confined to the Jewish nation. I cannot find one place in scripture where any gentiles are said to be elected from before the foundation of the world.

Those persons called as types, Prophets and witnesses, were certainly justified through faith in their calling. Thus having considered their calling and justification; I shall now consider the last thing proposed which was their glorification.

As the calling of those characters differed from all others, so it was with their being glorified. This glorification mentioned in our text, seems, first, to have reference to the glory that God bestowed on them while on the earth. What is called being glorified in our text, I understand to be the same, as that which is mentioned concerning being sealed in the revelation; In the 14th Chapter we have this expression, "Having his (the Lamb's) Father's name written in their foreheads." A mark on ones forehead is certainly an outside, visible distinction, that they may be known from others. Those characters which I have mentioned, in ancient times, were called Godly men, and God distinguished them from the rest of the world, by the glory which he put upon them; so that they may be said with propriety to have "his name written upon their foreheads." God glorified Abraham by making him "the father of many nations;" giving him the promise, by the which he had the gospel preached unto him, saw "Christ's day and was glad." God glorified Moses at the bush. He glorified him before Pharaoh in the miracles that he did in Egypt. Moses was glorified at the rock. Moses was glorified peculiarly at Mount Sinai: In every peculiar favor which God bestowed on the Jews as a nation, or on individual characters herein were they glorified. It is said of these hundred forty and four thousand, mentioned in the 14th chapter of Revelation, that "they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred forty and four thousand, which were redeemed from the earth." What shall we understand by this? could the hundred forty and four thousand, sing a song that none of the rest of the inhabitants of heaven could sing? yes, for it is plain they sung this new song, before the throne, and the four beasts, and elders, that is, in their presence, while they, (the beasts) did not join with them in the song. But in the 5th Chapter we shall find they sung the song of the redeemed, "saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, &c. It is said these are the "first fruits unto God and the Lamb;" therefore,

the peculiar song which they sung, was that of being "first fruits," or for their being "predestinated" and "called," to those great and glorious things already mentioned concerning them. Moses might sing, [Among the hundred forty and four thousand] before the throne, saying, "Worthy is the Lamb, who appeared unto me in the burning bush. Worthy is the Lamb that told me to cast down my rod, and it became a serpent, and who said take it into thy hand, and it became a rod in my hand. Worthy is the Lamb who enabled me to bring hail, create lice, and bring frogs: who sent darkness and death, into the houses of the Egyptians. Worthy is the Lamb, who strengthened me to divide the red sea, so that his people might pass over. Worthy is the Lamb who enabled me to smite the rock, so that water came out for the thirsty. Worthy is the Lamb who called me from heaven, to mount Olivet, in company with him, Elias, James, Peter and John, to converse with him concerning his death which he accomplished at Jerusalem." Abraham might sing, saying, "Worthy is the Lamb, that called me to be the father of the Jewish nation; that in me all the families of the earth might be blessed. Worthy is the Lamb, that gave me a son by special promise, and afterwards called me to offer him in sacrifice, and delivered him by the voice of an angel. Worthy is the Lamb that called me to go out not knowing whither I went, and took me on to the land of Canaan, and told me to look eastward, westward, northward and southward, saying, all that thou seest will I give thee and thy seed. Worthy is the Lamb who by faith, shew me his Day; I saw it and was glad."

I shall here take notice of the national song, which the hundred forty and four thousand might sing; saying, "Worthy is the Lamb, who made choice of us as a peculiar nation and that of our line, according to the flesh God raised up unto us Jesus. Worthy is the Lamb who gave us the lively oracles, who raised up types to typify the coming of the Messiah; and prophets to prophesy of his coming; who delivered us from the hand of Pharaoh, with an outstretched arm in shewing signs, and wonders before the Egyptians; who divided the red sea before us, so that we passed over dry shod, which our enemies, assaying to do

were drowned. Worthy is the Lamb who gave us a cloud by day and a pillar of fire by night, for the space of forty years in the wilderness; who rained down Manna from Heaven for our daily bread; who preserved our garments, and our shoes on our feet, by the space of forty years, so that they did not wax old; who fought for us, and delivered us, all along our pilgrimage through the wilderness; who commanded the sun and moon to stand still, until we had overcome our enemies. Worthy is the Lamb who having thus preserved us, brought us to Jordan, and dried it up that we might pass over into the promised land, flowing with milk and honey. Worthy is the Lamb that in fulness of time was born in the manger, the Saviour unto all people. Worthy is the Lamb who chose of us "witnesses of all things that he did, from the first day, until he was received up into heaven."

It appears that the apostles, were the last of that number mentioned in our text as being predestinated, and in the Revelation as being sealed. "God hath set forth us, the Apostles, last," says Paul. Thus it appears, the Apostles, were the last of that number that were sealed with those visible distinctions, that never belonged to any, but the "hundred forty and four thousand, that were redeemed from the earth, being the *first fruits* unto God, and to the Lamb. It is proved from what we find in the 14th Chapter of Revelation, (viz.) "And I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, &c." In the Revelation I understand angels to mean ministers, and heaven to mean the Church. It is said concerning this angel, or minister, that he had "the everlasting gospel to preach to every nation, kindred, tongue and people." I now ask the question, When was the time, that a minister, or ministers, began to preach the gospel to every creature? I think Peter was the first man under the new dispensation, that ever preached thus. Peter was taught by a vision to go and preach the gospel to the Gentiles; When Peter came to the house of Cornelius (a Gentile) and heard how the Lord had appeared unto Cornelius in a vision also, and had taught him

to send for him, then he opened his mouth and said, of a TRUTH I PERCEIVE that God is no RESPECTER of persons but in every nation, he that feareth him, and worketh righteousness, is accepted with him."* This language of Peter makes it plain that he had heretofore, entertained the idea that God was "a respecter of persons." It seems that Peter was now converted from a limited to an unlimited gospel. Christ told him "When thou art converted, strengthen thy brethren." The Apostles at Jerusalem, took Peter to do for preaching this free gospel to the Gentiles, (or non elect) or as some in our days would call it, "giving the children's bread to dogs." Peter explained the matter to the Apostles, or in other words "strengthened his brethren," "and they glorified God." Thus it appears, after the Apostles were sealed to their Apostleship; being "endued with power from on high to work miracles." The angel began to fly in the midst of heaven, preaching a free gospel to every nation; kindred, tongue and people. I have not one doubt in my mind, but if the good old Apostle Peter should come along now a days, preaching his free gospel, he would be called as rank a *freewiller*, as ever walked the ground.

Thus, my friends, I have given you the ideas that were on my mind, from the subject before us; and O what an unbounded gospel is open before us. Thus viewing things, it adds lustre and beauty to the character of God. Here we may see all the scriptures harmonizing together, not one jar, not one contradiction. God's eternal purpose in Election, reprobation and salvation to the ends of the earth, are all sweetly united together to give God all the glory, and declare his throne spotless and pure. Here we see the sinner justly condemned and left without excuse.

My brethren in Christ, ye weeping heirs of eternal glory, lift up your heads and rejoice, ever giving all the glory to God, for that Salvation which is "without money and without price." O my brethren, although we shall not sing the song of the hundred forty and four thousand, as "*first fruits*," yet if we are faithful unto the end, in a few more days we shall join "*the innumerable multitude*" with our robes made white in the blood of the Lamb, with a

* Acts 10th 34, 35.

golden harp and a golden crown, with our feet standing on the sea of glass, there beholding the splendor of the "new Jerusalem;" and above all to see him at the right hand of God, who once bled on the cross, without the gates of Jerusalem; and not only to see him, but "*we shall be like him,*" "*our bodies fashioned like unto his glorious body,*" and having our harp well tuned, strike the golden wire saying, "*Worthy is the Lamb, who was slain and hast redeemed us by his blood, out of every nation, kindred, tongue and people.*" Thus shall we sing the "new song" of redeeming grace, in one eternal bright morning, where the "Sun of Righteousness" shall never go down, but be always a bright rising, morning sun. Glory to God, in the highest; there we shall be strangers to parting; no short afternoon, or evening there, to interrupt our devotion; no nocturnal shades in that heavenly CITY, to draw the black sable over our heads; no, but in "*fulness of joy at his right hand*" sing his praises world without end.

I cannot close this discourse, before I address my brethren in Adam. What shall I say to you? - I will say as the angel did, "*Behold I bring you good tidings of great Joy which shall be unto all people.*" This very gospel is for you, "*Unto you is the word of this Salvation sent.*" Mercy's door is wide open. "*Flee from the wrath to come*" "*Lay hold on eternal life,*" before it is too late.

No fatal decree to prevent you, no; I bring a free gospel; free for every one; "*Whosoever will, let him take of the water of life freely.*" O sinner, if you perish without salvation, there will be but one reason, and that will be, because you "*reject the counsel of God against yourselves.*" O God of mercy, pour out of thy Spirit on the Christless part of this assembly and save their souls from everlasting destruction, that every soul in this assembly, may at last, join to praise thee, world without end. — AMEN.

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