

The Remnant

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

March-April, 1999

Volume 13, No.2

A WORD TO THE “DRY BAPTISTS”

In our recent travels we were introduced to many persons as “Dry Baptists;” and as we have found them to be quite numerous, it has occurred to us that some notice should be taken of this hitherto neglected portion of our friends. But first, it may be proper for us to give a brief description of them. They are not called Baptists to signify that they baptize, as did John the Baptist, nor that they have themselves been baptized, as were John’s disciples, or the primitive disciples of our Lord Jesus Christ. They are not therefore entitled to the name of Baptists in any scriptural sense of the word; for practically they are not Baptists at all. Nevertheless by a sort of common consent, the term as qualified by the adjective *dry* has been used to denote a peculiar description of persons who evince a strong attachment to the people of God, attend strictly on the public ministry of the word, seem to receive the testimony of truth with avidity, are always ready to defend the cause of truth so far as words or arguments are concerned, can tell what is regarded by saints as a Christian experience, and can be satisfied with nothing short of the children’s bread, and yet manage so as to keep out of the water. In their walk and conversation and in all respects except the ordinance of baptism and those privileges to which gospel baptism is a prerequisite, they are agreed in sentiment, sympathy, and feelings with the Baptists. They are somewhat deficient in confidence in regard to their vital interest in the

blood and righteousness of the Son of God. They firmly believe that it is the privilege and duty of all who love our Lord Jesus Christ to be “buried with him by baptism,” and really feel that it would be a delightful privilege to them if they could only see their way clear; but alas! When they would do good, evil is present with them, and how to perform that which is good they find not, but they find a law in their members warring against the law of their minds, and bringing them into captivity; and from all that we can learn from them, we are led to conclude that if they could be perfectly satisfied that this law of their members was slain, and that they should never be plagued any more with it, and that they were truly subjects of grace, and that they could do honor to a Christian profession, they would gladly obey the command of Zion’s King, and be baptized and unite with his church.

Having thus briefly described the characters to whom the appellation at the head of this article is given, and informed our readers that there are many of them scattered over all our country, we will say something of the advantages and disadvantages of their rebellious course. They are not subjected to so much persecution and reproach for righteousness’ sake as they would be if they were obedient to the commands of Jesus Christ. For if any man will live godly in Christ Jesus, he shall suffer persecution; and of course, as they are living in disobedience, it is reasonable to conclude that they will escape at least some of the persecutions which the saints are subjected to. The faithful admonitions of the saints

The Remnant

published
6 times annually
by
Saints Rest Primitive Baptist Church
of Dallas, Texas
The Remnant Publications
In the interest of
The Old Order of Baptists

Elder C. C. Morris
Editor and Publisher
P O Box 1004
Hawkins, Texas 75765
Phone 1-903-769-4822

The Remnant is sent free of any obligation
to all interested persons.

Address all correspondence to:

THE REMNANT PUBLICATIONS
P O BOX 1004
HAWKINS, TX 75765-1004

E-mail: cc2morris@aol.com
ccmorris@juno.com
Web site: www.the-remnant.com

Phone 1-903-769-4822

knoweth his master's will and doeth it not, shall be beaten with many stripes; and we conclude that God's children who have experienced the quickening power of the Holy Spirit, who have felt the bitterness of sin, the fiery indignation and wrath of the law, and the efficiency of the Savior's blood applied for the remission of sin—those who have felt the joys of salvation and the love of God shed abroad in their souls do know from painful experience something about the stripes and chastisements which the faithful God inflicts on his children when they forsake his law and walk not in his commandments. They feel an uncomfortable consciousness that all is not right; something whispers to them that their course betrays a want of gratitude to God their Savior, and when they mingle with the children of God, they manifest a shyness as though they were intruding, yet their hearts seem to go out after the society of God's people. The language of their hearts is "Entreat me not to go back;" but the language of their practice is "Urge me not to go forward," and so between a will to do and a want of confidence or energy to obey the commands of Christ, they tarry long in their disobedience. As their rebellion is in Scripture compared to the sin of witchcraft, it often brings them on to a sort of "enchanted ground," where they "spend their money for that which is not bread, and labor for that which satisfieth not," instead of hearkening diligently unto the authority of Christ, eating that which is good, and enjoying the sure mercies of David. (See Isaiah 55:2&3.) What they are vainly laboring for they can never attain unto, for they seem determined to walk by sight, whereas God has ordained that his followers shall walk by faith. If they could see their way clear, that is, if their natural judgment could be convinced that there were no impediments in the way, that they would never meet with anything to cause them to regret it, they would at once ease their consciences by taking Christ's yoke on them.

What we have written above is about the Dry Baptists; our intention was to address a few words to them. And as we feel duty bound to preach to sinners, we know of no class of sinners to whom we can address ourselves with more propriety than those described above. But how shall we address them? Shall we call them brethren? We hope they are born of God, but Jesus has said, "Except a man deny

to church members when they walk disorderly are rather mortifying to the flesh, but all such mortification the Dry Baptists escape as they are not under the watch care of the church; and even the world will look very differently on their foibles if they make no public profession of religion. They will also be very likely to escape the charge of hypocrisy and of having a name to live when they are dead. These are some of the advantages, if they may be so called, which the Dry Baptists enjoy; but against these there may be some offset in the disadvantages of this rebellious course.

In contemplating the disadvantages, we shall find that *the way of the transgressor is hard*, for rebellion is as the sin of witchcraft and idolatry. He that

himself and take up his cross and follow him, he cannot be his disciple:" and "If ye love me keep my commandments." We doubt the propriety of calling them brethren so long as they disown Sarah as their mother. We do not find it in our heart to call them reprobates, for we believe they are bought with a price and will ultimately reign with Christ in immortal glory. Well, for want of a more appropriate name we will call them by the name by which they are frequently designated.

Ye Dry Baptists, are you satisfied with the leeks and onions of Egypt? Are you willing to live and die in disobedience to him who has loved you and given himself for you? Have you ever reflected that Jesus your King has placed the ordinance of baptism as the very first command that is binding on heaven born souls? This command, being the very first enjoined, must be obeyed before you can obey any other. It is in baptism that the children of God take on them his yoke, and until they are yoked they are not qualified to serve him. Nothing that you can do religiously before you are baptized can be in order, for in the order of his government, that ordinance stands first. So long, therefore, as you neglect it after having passed from death unto life you are living in a state of open rebellion. May we not say to you as Laban said to Abraham's servant, "Come in, thou blessed of the Lord; wherefore standest thou without (Genesis 24:31)." If you have passed from death unto life, you belong to the household of God, and the church has a claim on you; whatever gift or talent for usefulness you may possess is the property of the church. Why then, will you persist in your wicked course, and rob the church of what belongs to her, and your own soul of the privileges which are prepared for you in the Zion of our God? And above all, why will you transgress the law which your covenant God has written in your hearts, and rank yourselves with the enemies of the cross of Christ? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Revelation 22:14,15)." Will you—can you—dare you say that those who are without are your companions, your associates, and your chosen company? Your practice says all this, let your

practice then no longer belie the language of your hearts.

*Elder Gilbert Beebe
New Vernon, N.Y.
October 15, 1847*

MOSES: A LIFE OF FAITH

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them (Hebrews 11.24-28).

Most Bible readers, and probably many commentators, associate Moses with the law given on the mount, what we know as the ten commandments. Near common consent links him as an indispensable type of coded law written on tables of stone. Moses certainly was associated in a vital way with the law. That is freely acknowledged. For the purposes of this article, however, Moses will be traced out as a member of the tried and buffeted family of faith; a faith without which no man can see God. May it be the Lord's mercies to enable us to view His eternal handiwork in this chosen man, Moses, the servant of the Lord and child of faith.

Reading Hebrews 11 reveals the chapter as a fuller dissertation grounded in Paul's words closing chapter 10: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him (Hebrews 10.38)." Moses, justified by faith, as were all those just persons enumerated throughout chapter 11, lived, and died, by faith. There is a real sense in which Moses was also born by faith (Hebrews 11.10). To relegate Moses then to a station of law-giver only deprives the family of faith of one of

their true figures of that faith which is the gift of God, the fruit of the Spirit. We add, his giant stature was not due in the least part to himself, but rather the eternal will of God. All the steps in the life of Moses (every one of them) were ordered and directed of the Lord before there was a world. As sure as God is true, the path of Moses was laid out long before he was born. If we are also children of faith, then so too are our steps ordered and directed.

As enabled, we hope to elucidate on the startling pattern of *departure* followed by Moses when he was come to years. It was a full *departure*, not just from some things, but a complete reversal of life. Moses was as dramatically *turned* from one mode of life to another as was Saul of Tarsus centuries later. (Interested readers may desire to compare the departure of Moses with the Bible doctrine of repentance.) Follow then, the account as given in Hebrews 11.

REFUSAL

The turning point (departure), if we may call it that, in the life of Moses was "*when he was come to years....*" Surely this must mean more than Moses grew up or matured into manhood. This experience is the natural lot of all the sons of Adam with some general exceptions. Reaching adulthood has never turned a fallen creature to take the steps Moses took when he was come to years. No, something far more moving stirred the heart of Moses at this juncture in his life, when he was come to years. What then motivated Moses to the place where he "*refused* to be called the son of Pharaoh's daughter." Startling! This was indeed a dramatic departure from what would be expected. To disavow a secure posture in the family of Pharaoh, one so lofty as Moses occupied, is a sweeping move indeed. *Refused*, under the circumstances and way of life Moses was accustomed to, can only be admitted as a dramatic departure in the extreme.

The cause of this dramatic stirring in Moses is recorded in Acts 7. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel (Acts 7.22,23)." No one can believe for a moment that what came into Moses' heart was an impulse of the flesh. Otherwise it would not say it *came into* his heart. What Moses received

at forty years of age came from *without* to *within*. Seeing too that in another forty years "there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush (Acts 7.30)," and it becomes clear that Jehovah was the source of Moses' turning (departing) from the courts of Egypt to his newfound interest in his brethren.

Moses was in the fullness of strength, taught in all the learning and wisdom of Egypt, being mighty in word and deed, no doubt endowed with all the power and authority of the throne of Egypt, Pharaoh excepted. Dramatically, a turn in affections transforms Moses. Moses was the same man he was before, but all is changed. Every comfort, every convenience, every position and rank suddenly meant little, possibly nothing, to Moses.

Unexpectedly, this advantaged child of adoption by Pharaoh's daughter *died* to his rank and station, prominence and power. The world of grandeur and rank Moses knew and matured in abruptly withered into meaninglessness. New affections, totally unexpected, had developed in his heart. A new world, previously of little importance to Moses, an unknown kingdom he had given little thought to, drew his affections. At the same time, old things (his Egyptian existence) were passing away. Let all heaven-taught children ponder how it was when God suddenly killed them (as He did Moses) to the love of this present world and set their affections on their brethren.

If Moses gave this matter any prior deliberation, the Scriptures do not say, but it certainly seems to us doubtful. When the Lord awakens His sheep to follow the footsteps of the flock, to seek their rest by the shepherd's tent, they are so moved, so compelled, they cry, "Hinder me not ye much loved saints; for I must go with you."

It appears that at the instant Moses came to years (the time appointed by God from all eternity) he cast off his counterfeit mantle he had worn since he was delivered from the little ark in the Nile. Like blind Bartimaeus, "...he, casting away his garment, rose, and came to Jesus (Mark 10.50)." The gospel trumpet had blown. The reverberations of the Son of God thundered in the heart of Moses. Faith, the same justifying faith that is the gift to all the elect, had spoken to his soul and he was exercised. Moses thus was compelled to seek the company of his own brethren and so it was natural that his initial action

was to refuse to be called the son of Pharaoh's daughter.

We have no reason to believe Moses acted in any fashion disrespectful to his adoptive mother. Nor would he have become surly to any others attending the courts of Egypt. His course was a simple matter of *refusal*. Moses could no longer be called the son of Pharaoh's daughter. He refused! His departure was at hand.

Never mind how the priests of all Ashdod languages contend refusals and acceptances are in the realm of the free will of man. Moses *refused* when he came to years for the best of all reasons; he could not do otherwise. Will, free will, or the will in bondage, had nothing to do with Moses' refusal. How so, it may be asked? Simply, Moses could not be called the son of this fair daughter of Egypt's finest for *he was not her son!* He never was her son! Despite years of appearance to the contrary, Moses was always (even from eternity) a child of Israel. His adoption was certainly contrary to the rigid rules of Egypt and the love and devotion Pharaoh's daughter may have shown Moses would never make him what he was not. He now refused to be thought of as what he was not.

It came to Moses to visit his brethren.

Who were these brethren of Moses? Certainly not the gentry of Pharaoh's court, nor any others of the masses comprising that dreadful land called Egypt. The brethren of Moses: who were they? They were those despised brick makers who, at the moment of Moses' refusal, were being lashed, whipped, maligned and otherwise abused by the Egyptian authorities who controlled their every breath and movement. These lowly slaves, long removed from the land of promise, were the wretches whom Moses preferred (by faith) to be identified with rather than the aristocrats of Pharaoh's court. But we run ahead of the story.

CHOOSING RATHER

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Had the text simply read, "Choosing to suffer affliction..." the combined tribes of Arminianism would vehemently urge the cause of free will, pointing to the *choosing* of Moses. (It takes little to set them ablaze in their zeal for choice.)

Blessedly, the language is "choosing *rather*." Moses made no spurious or naked choice from assorted options at his disposal. The choice was already made when he refused to be called the son of Pharaoh's daughter. The rejection of the one *necessitated* the choice of the other. When Moses, by faith, *refused*, he was, in effect, choosing another path, one in complete harmony with the faith of God's elect now lodged in his breast. Moses was *turned away* from the regal majesty of Egypt's courts when it came into his heart to visit his brethren, his real, true brethren. Thus his *refusal* of the one was identical with his *choosing rather*. We do not suggest that these matters were turning over in the mind of Moses in some analytical fashion so he might sort them out as best he could. Not so! Those things that transpired within Moses resulting in a choice were the outworking of the inwrought faith of God's elect. Moses *chose rather* as a natural effect of God leading him to refuse the distinction, "son of Pharaoh's daughter." According to inspiration all this was "by faith."

But there was a choice.

God's children choose every day in a multitude of ways. Why think it strange? Why dread the stigma of Arminianism by admitting we choose in countless ways? None of this makes void the purpose and will of God that leads us in every path of life, from birth to our last breath. Does not God make us willing (to choose) in the day of His power? Certainly so! Is it not God that works in us "*both to will and to do of His good pleasure (Philippians 2.13)*"? Moses made a choice. Nor did he apologize for it. It, the choice, was anchored in the purpose of God and faith stirring in Moses to visit his brethren. Thus, he refused, and consequently he chose *rather*. This is the full word of God on the subject. May we be humbled if blessed by faith to believe it.

"Choosing rather to suffer affliction." "Moses, what kind of a fool choice is that?" A decided, deliberate choice in favor of suffering, and not just suffering but suffering affliction, stretches the threads of common sense to the breaking point. On the one hand Moses has turned his back on everything that could be held precious and valuable in Egypt; his family, fame, fortune, future; all of it. Now Moses is steaming toward what appears to be a suicide course. "Normal folks just don't go around choosing to suffer affliction" must have been somewhat the

opinion circulating about the new behavior of Moses. "What derailed Moses and hurled him apace toward so self-destructive a course?" It is a fair question.

A word of explanation is needful here. Moses was *derailed* only in the eyes of those blinded to the glories of God's kingdom. Moses was hurtling toward destruction only in the unrenewed minds of the children of flesh. What appeared to derail Moses? Faith. The faith of God's elect. The one faith apart from which no man can see or please God. The faith without which all is sin. Imparted faith; the faith of Jesus Christ implanted within the new man. This was the faith Paul said "...is the substance of things hoped for, the evidence of things not seen (Hebrews 11.1)." No wonder then most could not at that time, nor today, understand the actions of Moses. Moses saw what the naked eye could not see. It had substance. It was things hoped for, not things he and the household of Pharaoh could see with the bare eye. Moses had the evidence of things hoped for. Hope maketh not ashamed. We, including Moses, are saved by hope. All this sprang from faith, and that faith was the gift of God. To deny this is to consent to the damnation of the soul forevermore.

SUFFERING AFFLICTION

"Choosing rather to suffer affliction." Suffering affliction did not begin with Moses and it certainly did not end with him. It is the common lot of the household of faith. Look back to the previous chapter in Hebrews: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used (Hebrews 10.32,33ff)." Several items here perfectly parallel the experience of Moses and it could have been written of him as well as any member of the kingdom of faith. First, it was after these were *illuminated* that the fight of afflictions took place. Even so, when Moses had been illuminated when he came to years, did he begin the endurance of this fight of afflictions. Second, they *endured*. It will be seen when we come to verse 27 in Hebrews 11 that this is the exact language describing Moses; he *endured*. Third, it was a fight of *afflictions*. Little did Moses know just what he must endure by way of afflictions, but, whatever it was, it

would be vastly preferable to the hypocrisy of Pharaoh's court. (How we can love hypocrisy one day and despise it the next is a portion of "Amazing Grace.") Fourth, they, like Moses, became companions of them that were so used. With Moses it was his brethren, the Israelites that he would become companion with.

The reader would be well repaid to explore the whole context we have just partially examined.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord (Zephaniah 3.12)." When Moses chose rather to suffer affliction with the people of God he was choosing to be among the poor of the world. Not a poverty such as beggars or princes understand but rather the poverty of soul that brings true riches. Did not Christ become poor that we through His poverty might be made rich? This is the poverty that assures eternal wealth. Surely the same spirit that moved Moses to choose to suffer affliction with the people of God was the one which stirred David to say, "Before I was afflicted I went astray: but now have I kept thy word (Psalm 119.67)." And again, "It is good for me that I have been afflicted; that I might learn thy statutes (Psalm 119.71)." What but the faith of God's elect can stir men of like passions to choose a path of afflictions? Blessed faith. One thought more: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto (I Thessalonians 3.3)." If afflictions come by appointment (divine appointment), then was it not absolutely necessary that Moses suffer those afflictions with the people of God he had chosen? Certainly so, and praise God that it is so!

Before passing from the thought of afflictions, view the sacred prophesy of our Lord's afflictions: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted (Isaiah 53.4)." Before David, Moses or any saint today find themselves aggravated and harassed by afflictions, be it remembered that Jesus has likewise suffered, conquered, and gained the victory in our behalf. "In all their affliction he was afflicted, and the angel of his presence saved them...(Isaiah 63.9)."

"Choosing rather to suffer affliction with the people of God." Here now is the proving ground for Moses. He developed no sudden martyr complex,

nor had his reasoning gone askew. Moses had just undergone a major heart adjustment from the hand of God. He went from prince to penitent in an instant. The courts of Egypt were now his curse. His Egyptian mother now stood between him and his true family, the people of God, these afflicted Israelite brick makers and slaves of Moses' adopted grandfather, the Pharaoh, king of Egypt. Moses was not blind to circumstances. He, learned in all the wisdom of the Egyptians, knowing no equal, could see the consequence of his decision to cast his lot with the despised horde of Jacob's tribe. It could only mean that Moses would have to go down to them; he could not at the time bring them up to him. But that was the affection God had put in his heart and follow it he must.

How could Moses do otherwise? Who among us, when called by grace, stirred to seek out those of like precious faith, considered the outward circumstances of those we sought to walk with? What were we looking for? A brotherhood, a tie that binds, a union with the family of God. Anything short of that could not possibly do. Did not many of the tried saints of God have to leave more comfortable situations and stations to unite with the lowly ones called the Old School? But—has it been regretted? Never! Never! To a person, those God has visited with the love of Christ, with the faith of His elect in their hearts, would never turn back; not for ten million worlds. This is heaven here on earth and if there must be afflictions, if that must be the lot of the pilgrim, then may all join with Paul saying "For our *light affliction*, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Corinthians 4.17)." Yes, brethren, the light afflictions are but for a moment, when compared to the eternal weight of glory before us. Oh, yes, Moses, we see now plainly why you were compelled to choose such a course. So must we, if we too are children of faith.

"With the people of God." Moses sought no new course to chart. He had no plan to venture out as Moses the great. Heaven forbid! Moses looked to his true family, maybe for the first time in his life, and by faith sought to be one with them despite their hard and lowly circumstances.

Here, we believe, is where faith leads the redeemed of the Lord. The redeemed seek communion with the people of the Lord for they too have been

given a hope they are numbered with them; that they are the people of God and brethren.

It was when Moses was "full forty years old, it came into his heart to visit his brethren the children of Israel (Acts 7.23)." God's purposes for Moses seemed to have ripened. He no doubt thought this was the time. These new affections came into his heart. He would then act upon these impulses and join with his brethren for surely they would be well pleased to embrace him at once. But, as said Joseph Hart, "How strange is the course that a Christian must steer." Moses had been shown things by this new revelation of which his brethren were not yet aware. "For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not (Acts 7.25)." They understood not! The great Moses was ready for his brethren, but, lo! His brethren were not ready for him. Moses supposed! Moses was wrong respecting the time.

With these thoughts we leave the subject for another article. Moses would indeed suffer affliction with the people of God, but not at that time. He did prefer the afflictions of Israel to the pleasures of sin for a season, but there was much more in the purpose of God to be accomplished yet.

—Elder James F Poole

A BETTER VINEYARD?

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money (1 Kings 21.2).

The question immediately comes to mind, a better vineyard *by whose standards?* Plainly the offer of a better vineyard did not appeal to Naboth. As far as he was concerned, no vineyard could have been better than his own. By mandate of God Naboth's vineyard had been in his family for centuries, going back to the time of Joshua. We do not say that this vineyard was the best vineyard in the

entire world. It was for Naboth, however, the best in all creation. It was the heritage of his fathers, given by God Himself.

While they were yet in the wilderness, Moses had told the Israelites they were not to part with the land the Lord would give them as an everlasting inheritance. Although it was an earthly inheritance, it yet signifies the eternal, spiritual inheritance God eternally chose for His children.

If we are His children, then the Lord likewise chose our inheritance for us, both in time and in eternity, in nature and in grace. “O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. **He shall choose our inheritance for us**, the excellency of Jacob whom he loved. Selah (Psalm 47.1-4).”

The Lord assigns the saints’ inheritance to them by lot. There can be no controversy with this method. With men, as far as they are concerned, the casting of lots is a “chance device,” a random method of assigning goods like flipping a coin, casting dice, or drawing straws. Honestly done, there can be no just complaining by dissatisfied recipients about the results. Why? Because on the human level, an honest lot rules out man’s partiality, greed, and crooked dealings. And on the divine level, the Almighty God has determined the outcome of the lot-casting. Thus, “Saul said unto the Lord God of Israel, **Give a perfect lot**. And Saul and Jonathan were taken: but the people escaped (1 Samuel 14.41).” Providentially, Jehovah sees to it that the lot falls out in agreement with His eternal decree of what He has predestinated for each of His children to inherit. “The lot is cast into the lap; but the whole disposing thereof is of the Lord (Proverbs 16.33).”

This is true in our earthly inheritance. “And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions (Joshua 18.10).” This is how Naboth’s forefathers came to own the vineyard he now possessed.

It is no less true of our spiritual inheritance. “Simon Peter, a servant and an apostle of Jesus Christ, to them that have **obtained** like precious faith with us through the righteousness of God and our

Saviour Jesus Christ (2 Peter 1.1).” The word from which **obtained** comes means *to determine, especially by lot* (Strong’s Concordance). God determined our spiritual inheritance and our earthly inheritance. He allots the one no less than the other.

What motivated these two men—Naboth the landowner and Ahab the king of Israel—in their deliberations?

WHAT MOTIVATED AHAB?

Consider first Ahab. “And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria (verse 1).” Again, we might ask, after *what* things? In chapter 20, God had told Ahab to utterly destroy Ben-hadad, the king of Syria, who had come up against Israel to do battle. “And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord (1 Kings 20.13).” That afternoon, in the hill country surrounding Samaria, Israel slaughtered a great multitude of the Syrians.

Ben-hadad was beaten but unimpressed. His counselors advised him, “Their [Israel’s] gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they (20.23).” Some time later, Ben-hadad sent a second army against Israel, man for man the same in size as his army that Israel had defeated in Samaria’s mountain country. Israel had by then encroached on Syrian territory as far as Aphek, a Syrian city east of the Sea of Chinnereth (Galilee). “...and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country (verse 27).” Again, God sent word to Ahab, “Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord (verse 28).”

For seven days the two armies eyed one another. Then, “...the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven

thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber (verses 29-30).”

In this abbreviated account it is readily seen that God Himself, for His own honor, delivered Israel’s enemies into their hands. They were commanded to destroy the Syrians, but, as Jehovah’s honor was at stake, it was the Lord God of Israel who really destroyed Syria, showing that He is the God of the valleys and plains no less than He is the God of the hills. When the Syrians fled into Aphek, the city wall providentially fell, crushing 27,000 more Syrian soldiers.

In passing, before we get too far removed from these events, we must look briefly at their spiritual significance to the reader. Few of us are nowadays involved in literal battles such as those in which Israel and Syria engaged with sword and spear. God’s children are, however, involved in a spiritual warfare every bit as important to them as was Israel’s to them. The hills and valleys of the land of Israel speak of the ups and downs of our experience in this life, our high places and our lows. God is with His people whether they are—figuratively or literally—on the mountaintop, in the valley of the shadow of death, or somewhere in between. “Thou knowest my downsitteing and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways...If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. (Psalm 139.2-10).” He is God of all and over all.

Walls in the Scriptures speak of the Lord’s salvation and protection for His own (Isaiah 26.1): “In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.” The very thing that is salvation for His people is destruction for His enemies, even as our God is light to His people but the very same God is darkness to the Egyptians (Exodus 14.19f).

As the account continues, when Ben-hadad was trapped and captured in the inner chamber to which he had fled, he promised that, if Ahab would let him

go, then he and the Syrians would restore to Israel many Israelite cities which Syria had taken. He would even change the names of some of the streets in Damascus to Ahab Boulevard and Ahab Street, Ahab Road and Ahab Lane. So, thus flattered and bribed, and far more intent on his own glory than that of the Lord, Ahab let Ben-hadad go.

Soon after, God sent a prophet to tell Ahab, “Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people (verse 42).” Israel’s king had given no thought to God’s decree against Syria’s king. The Lord, by His prophet, pointed this out to him, saying Ahab would die in Ben-hadad’s stead. As a result, “the king of Israel [Ahab] went to his house heavy and displeased, and came to Samaria,” his capital city. He did not like what God had said, especially about his dying.

These are the things meant by “after these things” in the first verse. So, back at home, the king sought to cheer himself. His next-door neighbor Naboth had a vineyard which, if Ahab had it, he could cut it down, plow it up, and replace it with an herb garden. A nice herb garden would console him and take his mind off of what the prophet had told him about his dying in Ben-hadad’s place. “Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house.” The world cares nothing for God’s grace and providence in the lives of His people. It wants convenience: a nice herb garden close by, to putter in while waiting for an inevitable death.

AHAB’S BETTER VINEYARD

“I will give thee for it a better vineyard than it.” By the world’s standards, Ahab was no doubt right. There should be little doubt that, humanly speaking, he could have found Naboth a bigger vineyard with older vines, better soil, and sweeter grapes. But what of the better vineyard the rulers of this world offer to the child of God?

The saints’ God-given vineyard is **all spiritual blessings in heavenly places in Christ**, something the world cannot see, let alone value. Exactly what is the “better vineyard” the world asks His people to take in exchange for what God has given them? There

are many wondrous inventions, means, and measures well rooted in human reason, in the worldly religionists' better vineyard:

◆ Sunday School—"something for the kids": Children are the future of the church, we are told, so we must find ways to entice them in and hold them, such as,

◆ Entertainment: Clowns and magicians: No, they cannot work the miracles Christ did, but they can use trickery and illusion to entertain the flesh and make the children want to come back again. Then there is

◆ Rock music: But this is "Christian rock" they say. It has all the raucous, disjointed racket of the world's music the flesh craves, but the name of Jesus is substituted for singing the praise of drugs, violence, illicit sex, and rebellion. Is this not better, providing the children with a more "positive outlet"?

◆ A better program, "contacting more people": Door-to-door visitation to bait their neighbors into their meetings by whatever means they can devise.

◆ "Outreach": Buses, phone calls, advertisements, and every conceivable method to reach the people of the world to get them involved and working in your vineyard.

◆ "Getting people 'saved'": How can anyone be so callous as to not want to get everyone possible to go to heaven instead of going to hell?

◆ "Put your talents to work for the Lord": We have known people who considered themselves too possessed of the God-given talents of singing solos and playing the piano (or the trumpet, cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music) to attend an Old School Baptist church. They claimed to believe "a lot of" sovereign-grace doctrine, but they would not neglect these talents by attending with a poor little flock that neither uses musical instruments nor caters to "special music" by choirs, quartets, and jug bands. Primitive Baptists simply would not allow these folks to "use their talents for God's glory."

◆ "The Lord will bless you if you do": In the better vineyard of the world, the god of this world gives extra blessings for working for him. This includes big, shiny stars in one's heavenly crown that one can eternally sport and flaunt in the faces of saints who were less precocious while here below.

◆ "We have a 24-hour prayer line": There is no end to what can be accomplished with the modern conveniences of this new, improved vineyard. Volunteers are standing by, even now, ready to help.

◆ "We have a Bible that is easier to understand": Not only does it have modern, easy-to-understand English, it even removes many of the older vineyard's doctrines that are so objectionable to the flesh!

Such are some of the many inventions and snares which would entice the saints to trade up to a vineyard totally foreign to the gospel of Christ.

A SIMILAR OFFER

Nor was this an isolated case in the lives of God's Old Testament saints. In King Hezekiah's day, Satan was still trying to tempt the saints to give in. Jerusalem was under siege, this time by the Assyrians. Isaiah, the other prophets, and King Hezekiah urged the people to hold fast and see the deliverance the Lord would work in their behalf.

"Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; **until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.** Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria (Isaiah 36. 13-18)?" You note, the Assyrians promised:

1. A land like your own: They ask us, "Why do you drive so far to church when there are churches on every street corner?" implying that all churches are alike. The reason they reason thusly is, all they know of churches is based on Arminian congregations and doctrines. There is precious little difference between Arminians, whatever the water. When

will-worshippers are confronted by biblical doctrine, they find there is far more that unites them than the little that divides them.

2. In this new Promised Land, there is corn, wine, bread, and vineyards, they tell us, just like your own. But saints know it is *not* a land like their own. To the saint, the corn God has given them in their own land represents Christ, the bread of life; the wine and bread is communion with Him; their vineyard is the kingdom of God peopled with their church brethren. The Assyrians, representing the world's religions, knew nothing of such a blessed heritage.

OR THE WORTH OF IT IN MONEY

“Or, if it seem good to thee, I will give thee the worth of it in money,” said Ahab. What will you take in exchange for what God has given you, dear Naboth? Would you settle for some money? If so, how much? How this anticipates what Peter told Simon Magus: “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity (Acts 8.20ff).” Ahab was in a condition like that of Simon Magus.

No; Naboth, that blessed child of God, would not take any amount of money in exchange for his vineyard. “And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee (1 Kings 21.3).”

What motivated Ahab? Blatant selfishness, repeated disregard for God's instructions to Israel, covetousness, his own convenience, a clear abuse of political power, and, as will be seen, a passive yielding to Jezebel's corruption ending in the murder of a faithful child of God and his family.

WHAT MOTIVATED NABOTH?

Naboth was moved by a desire to live simply, doing only what the Lord had commanded his forefathers. Moses had commanded them, “And ye shall divide the land by lot for an inheritance among your families...every man's inheritance shall be in the

place where his lot falleth; according to the tribes of your fathers ye shall inherit (Numbers 33.54).” “Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance (Numbers 36.9).” This was not only a restriction to keep tribes from trading land. It gets down to the individual members within the tribe: Every one shall keep *himself to his own* inheritance. One preacher cannot have the gift of another, nor can a deacon or a sister or a brother. Each must be content with what God has given him or her. “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee (Hebrews 13.5).”

What does this symbolically mean, if not this: If we could sell or trade what God has given us, could we not then swap with one another what gifts He has given us in this life or even barter away eternal life in God's presence?

Naboth was content to live only with the gifts and inheritance Jehovah had given him. What was good enough for his forebears was good enough, by God's grace, for him. How much more so is this true in the spiritual realm wherein the saints are completely blessed, in time and in eternity, with all spiritual blessings in Christ?

THE RESULT

For the time being, Naboth thought his reply had ended the matter. This was not the case, however.

“And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him...(verse 4).” This is the second time Ahab was “heavy and displeased” about something. The first time it was because of what the prophet had told him (1 Kings 20.42f). Now it was because of what Naboth had told him. Beware of the man who gets “heavy and displeased” when he does not get his own way. The Hebrew words might also be truly translated as “peevish” and “angry” (*Strong's Concordance*).

Like a spoiled, petulant child, “...he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread (verse 4f)?”

Ahab quite accurately told his wife what had happened to so upset him. “And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite (Verse 7).” Her position was one of abuse of the power of the throne. You have the power; use it to attain whatever you desire.

The king had offered Naboth only two alternatives, either another vineyard or money. Jezebel contrived a third option: First frame Naboth, and then murder him. Jezebel then “wrote letters in Ahab’s name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth...saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.”

The wickedness of Jezebel and those like her is timeless. This was the exact technique used by the Sanhedrin to bring about the crucifixion of Christ. They accused Him of blasphemy against God and would have stoned Him once and again, had God not restrained them: “Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple...(John 8.59).” “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. (John 10.33).” They accused Him of sedition and treason against Caesar, the Roman king: “...the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar (John 19.12).” Let no one deceive you; men have no more use for Christ’s sheep than they do for their Shepherd. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you (John 15.18f).”

It is only because of God’s restraining, providential grace that there is not open persecution of His saints even now. Most people take it for granted that we have religious freedom in the United States of

America. Even here, however, we have not had this freedom as long as many people think we have. There are well-documented cases of political-religious murders in this land as recent as during the War Between the States (and possibly more recent). One should always be aware that any government which professes the right or power to grant a privilege, in this case religious freedom, also believes it has the right or power to take that privilege away.

“And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them...Then they carried him forth out of the city, and stoned him with stones, that he died (verse 11-13).”

When they told Jezebel, “Naboth is stoned, and is dead,” she said to her husband, “Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.” Whether the wicked king knew the details, or inquired, or even cared is not recorded. All we are told is that he did just what Jezebel said to do. He went to take possession of the coveted vineyard.

Jehovah sent Elijah the prophet to meet the king with a short, powerful message: “Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine (verse 19).” If there were a word of truth in the idea that we can change our future and avoid our appointed time and way to die, would not Ahab have brought all his kingly powers to bear to defeat this prophecy? Does it not seem that he could simply avoid that particular spot, the place where the dogs licked up Naboth’s blood? Note well: **All fulfilled prophecy is proof of God’s absolute predestination.** Any time God openly foretells a future event, and then that future event comes to pass exactly as God said it would, it proves the event must of necessity have been fixed and predetermined from at least as early as the foretelling of it. Either it is that way, or else the event’s being foretold and its coming to pass constitute—and I tremble at the blasphemous suggestion—one of the “luckiest coincidences” in history!

“And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him

that dieth in the field shall the fowls of the air eat (verses 23-24).”

Now, the wisdom, power, and truthfulness of Jehovah are all at stake. Three events must take place exactly as God said they would. These three events, which both individually and collectively prove absolute predestination, are:

1. The dogs shall eat Jezebel by the wall of Jezreel;

2. Him that dieth of Ahab in the city the dogs shall eat; and

3. Him that dieth in the field shall the fowls of the air eat.

I hope to soon examine in another article what actually transpired. For now, there remains this thought in closing: I have not departed from the subject of the better vineyard. The biblical account flows on, and we are only following the flow. The story neither started with Naboth nor ended with his death. Life, death, martyrdom, the absolute predestination of all things, God’s comforting presence with His elect, and His vindication of His word, holiness, and righteousness—all are parts of the vineyard which is the heritage He has from ancient times allotted to His people. “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 (Isaiah 54.17).”

—Elder C. C. Morris

NUTS FOR ARMINIANS TO CRACK

By Elder J. B. Hardy, Sr.

(1837-1913)

Number 7 (Final Installment)

245. Did Christ atone for all of the sins of all men and then say there were some sins which should not be forgiven unto men? (Matthew 12:31)

246. Do not all have forgiveness of sins who have redemption through the blood of Christ? (Ephesians 1:7)

247. Will God punish man after all his sins are forgiven?

248. Did Christ lay down His life for the goats, or the sheep? (John 10:15)

249. Did Christ die for those that were in hell at the time He died and give them a chance for heaven?

250. Why are not all Universalists who believe that Christ died alike for all men?

251. Does the Bible positively teach that all men will not be saved (Matthew 25:46)? If so, does it teach the possibility of all being saved?

252. If the Lord redeemed His people (Luke 1:68), were they not His before He redeemed them?

253. If we become righteous by obedience to a law, is there such a thing as imputed righteousness.

254. Does not God impute righteousness without works? (Romans 4:6)

255. Can sinners satisfy justice by their obedience?

256. Are sinners made righteous by their obedience, or by the obedience of Christ? (Romans 5:19)

257. If a man was redeemed and placed back as he was before he sinned, is he a sinner?

258. Was the world that God loved (John 3:16), and the world that wondered after the beast (Revelation 13:3), the same world?

259. Did not all wonder after the beast whose names were not written in the book of life from the foundation of the world? (Revelation 17:8)

260. Does the whole world that lieth in wickedness include those that are of God? (I John 5:19)?

261. Were those that Christ said should weep and lament included in the world which he said should rejoice? (John 16:20)

262. Did not Christ say, “I pray for them, I pray not for the world?” (John 17:9)

263. If Christ prayed for His people and did not pray for the world, were they included with the world under consideration?

264. Were not all of the component parts of man taken from the dust of the earth?

265. When man became a living soul, was he a mortal or an immortal soul?

266. When man transgressed the Law of God, did he die in whole or only in part?

267. If man only died in part in the transgression, would the Bible be the truth when it says there is no soundness in him? (Isaiah 1:5,6)

268. Is man in possession of a divine principle prior to the new birth? If so, can he be a natural man?

269. Did not Paul say the first man was of the earth earthy? (I Corinthians 15:47)
270. Is not the damnation of sinners just?
271. Are we damned for unbelief?
272. Is unbelief sin?
273. Is unbelief a violation of law? If so, what law?
274. Is unbelief an act, a condition, or the effect of a principle?
275. Is man damned for an act, or a principle?
276. Did not God put the principle in man which he had before the violation of the law?
277. Did the violation of the law put a new principle in man?
278. Does the act of man change his principle, or does he act from principle?
279. Is not predestination a Bible truth?
280. Is not predestination a purpose previous to the performance of an act?
281. Does not every sane person purpose previous to acting? If so, is not every sane person a Predestinarian?
282. Is not God a Predestinarian? (Genesis 1:26)
283. Does not God save sinners according to predestination? (II Timothy 1:9)
284. Is not the same man resurrected that sinned in Adam, that was redeemed by Christ, born of corruptible seed, born of incorruptible seed, and dies corporally?

HISTORICAL IDENTITY OF THE CHURCH

285. Did not the public teachers in the second century preach the doctrine that was contained in the articles usually termed "The Apostle's Creed?" (Mosheim, Vol. 1, p. 61).
286. Did not the Waldenses say their articles of faith were in accordance with the 12 articles of the "Apostles' Creed?" (Jones Church History p. 325.)
287. Did not the Waldenses say that the duty of the preachers was to feed the church of God? Is it their duty now?
288. Did not the Waldenses say that Christ died for all those that should believe and rose again for their justification?
289. Was it Missionary Baptists who said in 806 that God did not desire or will the salvation of all mankind, but that of the elect only? (Mosheim, p. 227.)
290. Was it Missionary Baptists who said in 806 that

Christ did not suffer death for the whole human race, but for those persons only whom God has predestinated to eternal salvation?

291. Was it Missionary Baptists who said in 806 that the sufferings of Christ extended indeed only to the elect, and are made good to them alone?
292. If it was Missionary Baptists who believed the above doctrine in 806, why do they oppose the same doctrine now when taught by the Regular (Primitive) Baptists?
293. If the first Missionary society organized by Baptists was in 1792, why do the Missionary Baptists say it is as old as the church of Christ?
294. Were the Missionary Baptists mistaken when they said the first American Baptist Missionaries were sent out in 1812? (Minutes of Little River Association of United Baptists in Kentucky, in 1869, p. 4)
295. Was not John Gano a curious Missionary when he went to a cluster of churches which believed in a general atonement and reformed them to a belief of a special atonement?
296. When Benedict said in his history (pages 328 and 854) that we the Regular (Primitive) Baptists are the mother body, why do the Missionary Baptists say now that they are older than their mother?
297. If the Missionary Baptists are the mother body, and the mother body in 1835 were opposed to the mission system (Benedict, page 854), has not the mother body made a great change since that time?
298. Was it Missionary Baptists who said in 1655 that the church is a company of the faithful, who having been elected before the foundation of the world, and called with an holy calling, come to unite themselves to follow the word of God? (Orchard's History, P. 291)
299. Did not the Waldenses say in 1120 that "We hold in abhorrence all human inventions as proceeding from antichrist?" (Jones Church History, p. 323)
300. If God works all things after the counsel of His will, is the salvation of sinners included in the all things?

—Elder J. B. Hardy, Sr.

(Historic note: Elder J. R. Hardy, son of Elder J. B. Hardy, Sr., was a member of the presbytery which organized Saints Rest Primitive Baptist Church of Dallas, Texas, in the early 1900s.)

AN APPEAL TO OUR READERS

Since 1981 we have reproduced selected literature in book form from Old School Baptist writers of the past. Thus far we have produced the *Feast of Fat Things*, two editions; *A Second Feast*; *The Christ-Man in Type*; *The Trial of Job*; Volumes 1-6 of the *Beebe Editorials*. Additionally, we have published *The Baptist Hymnal*; *The Naked Bow*; *A Memoir of William Gadsby* and *The Tie That Binds*. This has been no small undertaking.

We estimate there is enough material left to produce ten total volumes of the *Beebe Editorials*. We are currently preparing Volume 7 and anticipate its completion in the Spring. There is hope of publishing another work of Elder Silas Durand, author of *The Trial of Job*.

With the completion of these last two named works we shall be done—unless our brethren see fit to support this effort far above what we have received in the past. We cannot continue with the present lack of interest from our brethren.

“What is wrong?” “Why do you anticipate concluding such a needed and vital work?” These are legitimate questions. They deserve our honest answer.

Many of you have been supporters since we published an all new Volume Three of the *Beebe Editorials*. Then followed a new Volume Four, and we then duplicated Volumes One and Two. Since that time we have also published volumes five and six in all new type set. For all your lasting support and enthusiasm we extend our deepest appreciation. It has been a blessed privilege to provide you the writings of our beloved ministers of the past.

THE FACTS

Not a single Beebe Editorial Volume has delivered a return on its investment; nor did we expect it to. The cost has been tremendous and thousands of hours toil and sweat have gone into this publication effort. Except for some of the typing costs this has all been voluntary labor. We add, it has, nonetheless, been a labor of love. We would do it all over again if possible.

“Why do this” others may ask? “Do we not have our Bibles?” We recall reading that Elder Wilson

Thompson, a pioneer Old School Baptist stated that his library consisted of Bunyan’s *Pilgrim’s Progress*, the *Rippon Hymnal*, and his Bible. Yet, when he became able to do so, he published his now famous autobiography and several other excellent works for those that would follow him when his body was laid in the ground.

Our answer to “why do this” is our own experience. Many a time we have bowed our head in thanksgiving to the Lord for the writings, experiences and views of our brethren gone before that they have left on record. Countless tears have flowed in reading the accounts of the dear Baptists God raised up before us. It is our desire to leave the same on record for those to come after us, for as the Lord is witness, there is little being done to preserve our heritage today.

It is sad beyond measure to think of the countless hours, days, and the accumulation of time we as professing believers spend before our television sets while the filth of the world is pumped into our homes. Can the reader plead innocent? Few indeed! Who among us has sacrificed our deep, abiding thirst for the latest news, gossip, and scandal that is daily spewed forth in newspapers, magazines, and trashy sheets at the checkout lines in stores, so we may invest in our minds better and enduring materials? Lord, is it I?

To where have we come as a body, a body professing the name Old School? Our daily fare of the world is so thoroughly full and sumptuous, yet our spiritual intake is little better than a sandwich compared to the banquet of filth, most of which comes direct from the world’s Babel. We say this not to condemn nor scold—except where the Lord may send it as such. Rather, we humbly lay our heart before you, to come and reason with us.

Is there among us one that would feel embarrassed to call on the Lord to bless our reading of a spiritual book, or a passage from the Bible? Certainly not. But who among us would dare ask the Lord’s blessings on the fare we receive from the television set, day after day after day? Where are our priorities?

We appeal to you, our dear and beloved brethren of the Old School, consider, have we laid an honest case before you? Can you say with David, “I am the man?” If so, hear us out.

(Continued from previous page)

A SOLUTION

We urge every reader of this paper to AT LEAST CONSIDER the purchase of one or more of the books we offer. They will not collect any more dust than most Bibles do. The most expensive book we offer is only \$20.00, postage paid. Compare this to the price usually paid to have television brought to the home on a monthly basis. Compare too the cost of our daily newspaper, countless other reading material, all of which offers the new man, born of the Spirit, *not one crumb of spiritual value*. We think it not an unreasonable request. Brothers and Sisters of like precious faith, ask yourself if there is not a great deal of the world in our daily diet and very little of eternal worth.

For those of you who already have the books, please consider a purchase of one or more for those you love. You would help both them and us. "O, they will not read anything like that." Surely, and there was a time neither would you and I. Bless the Name of the Lord, He changed our affections. His arm is not shortened!

Our appeal is simple. *We ask your support*. We ask your prayers when blessed. More than all else, we ask you to consider—has the world gotten a large share of your time compared to that which is spiritual? May the Lord be merciful to us all and bless us with a hungering and thirsting after righteousness. Surely, without Him we can do nothing.

—Elder James F Poole

AN APPROACH TO STUDYING THE BIBLE

Many people tell me they are interested in reading their Bible, but, having no system, they bog down after a time and become discouraged. Some begin eagerly enough in Genesis and find the accounts of Adam, Noah, Abraham, Isaac, Jacob, and Joseph lively enough to carry their interest. In Exodus, the stories of Moses and Pharaoh and of the deliverance of the children of Israel from Egypt well hold their attention.

Then, their reading grinds slowly to a halt. The last half of Exodus contains mostly details of how to build the tabernacle and how to make the priestly garments. The language is filled with unfamiliar terms: cubits, shekels, shittim wood, knobs, ouches, and taches. Then, there are names—oh, what names: Aholiab, Ahisamach, Bezaleel; and do not forget the Amorites, the Hittites, and the Perizzites.

Readers fare little better in Leviticus. There, they are immediately greeted by five different types of offerings in as many chapters: the burnt, meat, peace, sin, and trespass offerings. We are made to wonder: How can one have a "meat offering" with *no meat* in it? Isn't a *sin* and a *trespass* the same thing? If so, why are there two offerings and what is the difference between them? And what about how to cut and dissect each sacrifice differently, which pieces to offer, how to do it, and all of the other seemingly endless details? Is all this necessary for "a proper understanding of the Bible"?

If readers make it through Leviticus, then in Numbers they are immediately confronted with more tedious chapters of family histories, offerings, and Levitical ordinances. In Deuteronomy, when we think we are about through with the law, we find a reiteration of much of the laws and history contained in Exodus, Leviticus, and Numbers.

You know what I mean. You have been there. Perhaps you are the very one who resolved to read the Bible through, a chapter a day, and gave up in Leviticus or Deuteronomy.

These are not trivial problems in a television- and computer-oriented society which daily drags us farther away from regularly spending four or five hour evenings in quiet, old-fashioned reading, thinking, and meditating on the Scriptures.

Nor do I propose here to answer any questions already raised, like what is a *knop*, or why there is both a sin offering *and* a trespass offering. This is neither the time nor the place. What I propose, instead, is a different way to approach the Old Testament than the unsuccessful, brute-force, begin-at-the-beginning-and-read-to-the-end method.

We need, first and foremost, the leadership and guidance of the Holy Spirit. Without the guiding light of the Spirit of Christ, we cannot know the spiritual meaning of a scripture verse or passage. We might indeed become familiar with the words, but

until the Holy Spirit applies those words to our hearts, our study is in vain. It is equally in vain, however, for us to say, "It is no use for us to study the Bible because God will teach us whatever He wants us to know." Paul said, "Preach the word...reprove, rebuke, exhort with all longsuffering and doctrine (2 Timothy 4.2)." The truth is, God's Holy Spirit imparts the word and the doctrine to those whom He leads to study of the word He inspired, and almost anyone blessed with a bit of spiritual discernment can tell the difference between preachers who read and study their Bibles and those who do not. The same apostle who wrote "Preach the **word**...with all longsuffering and **doctrine**" also wrote "Till I come, give attendance to **reading**, to exhortation, to **doctrine**...**meditate** upon these things; give thyself **wholly** to them...take heed unto thyself and unto the **doctrine**; continue in them...(1 Timothy 4.13ff)" and, "**Study** to shew thyself approved unto God...**rightly dividing the word of truth** (2 Timothy 2.15)." These things were written by divine inspiration of the Holy Spirit, upon whom you and I depend, whether we are preachers or not, to take the things of Christ and show them unto us.

We need an overall or bird's-eye view of the Old Testament and of the Bible. The Begin-at-Genesis-and-read-through-Revelation approach to Bible reading is usually unsuccessful because that is not the way the Bible was written. The Bible is neither a sprawling novel to be read cover-to-cover in a few marathon sessions nor a chapter-a-day devotional. It is a compilation of 66 books and letters (which, for convenience's sake, we also call *books*), written by over 40 men over a 1,400 year period. The prophets prophesied within the framework of the books of Kings, Chronicles and a few other books. Psalms, Proverbs, Ecclesiastes, and the Song of Solomon all obviously had to be written during the lifetimes of David and Solomon, so these books were written in the Samuel, Kings, and Chronicles eras. Many of the New Testament letters were written during the time covered in the book of Acts. It makes a vital difference, then, that we should have some idea as to *when* a book was written, *by whom* it was written, and *to whom* it was written, in order to better understand *what* was written. Therefore,

We need a who-what-when-where-why-how approach. This is why it is such a forehead-slapper

when a preacher says, "Job said, 'For by grace are ye saved,'" or, "David said, 'Ye must be born again.'" Neither such a preacher nor you or I will understand even the letter of what the Bible says, let alone its spiritual import, unless we know a bit about who was writing, when he wrote, where he was, to whom he was writing, what he was saying, how he said it, and why he said it the way he did.

We need a healthy skepticism regarding marginal references. Marginal references are a blessing and a curse. The Old Testament references which show where a verse is quoted in the New, or New Testament references which direct us to the Old Testament passage from which Jesus or Paul quoted, or references which direct us to parallel passages in other books, can save hours of hunting.

It is this last category, however, *references which direct us to parallel passages in other books*, where we must be most wary, for therein lies the curse of marginal references. One case in point: When Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3.5)." I have about a dozen Bibles with marginal references. At this verse, most of them refer the reader to Mark 16.16 ("He that believeth and is baptized shall be saved....") and to Acts 2.38 ("Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...."). **These marginal references imply baptismal regeneration**, something Jesus neither meant nor implied.

The explanation for this problem is simple enough: The compilers of marginal references were and are almost to a man, Arminians, most of whom believe that baptism is essential to being born again. If the compiler did not actually believe in baptismal regeneration, he catered to those who do, in order to sell more Bibles. C. I. Scofield, at John 3.5, cited these two references—Mark 16.16 and Acts 2.38—in his *The Scofield Reference Bible*. *The Teachers' Bible*, published by the American Baptist Publication Society, did the same. World Publishing Company's *The Light of the World Edition* did it. Holman's *Verse Reference Edition* did it. *The Two Version Bible* did it. Two different editions of Collins' Bibles did it. *The Bible Self-Explained* (Moody Press) did it. Thompson's *The New Chain Reference Bible* at John 3.5 refers the reader only to Acts 2.38, under the

heading “Baptism enjoined.” Of the reference Bibles I own and checked, only *Nave’s Study Bible* does not refer the reader to either of these two passages.

But this is only one area wherein marginal references will take trusting and unwary readers, seeking man’s “help,” and mislead them down the primrose path of Arminianism. Therefore,

We need a good-quality, large-print, text Bible, not a little dime-store Bible with a white cardboard cover like children carry on Easter, with print the size of the fine print of an insurance policy. Get something you can see without straining your eyes, uncluttered with marginal references and footnotes. Keep a Bible around with marginal references for the times you might want to check them, if you must, but as a matter of practice, use a large-print text Bible without anything added.

We need a few good reference books, the first of which is an unabridged concordance. There is nothing more useless than the Arminian concordance in the back of your Bible. The one in the back of my Bible is 128 pages long. You will search it in vain for the text you want, if it has to do with the sovereignty of God, predestination, reprobation, and related subjects. For now, I need say no more than this: Concordances in the backs of Bibles are geared mainly toward the Arminian “soul-winning” theory.

Get a copy of *Strong’s Exhaustive Concordance of the Bible* with the Hebrew and Greek dictionaries appended. We don’t even have to know Hebrew or Greek to use this amazing book; the words are all indexed by numbers. Look up the number, and there is the definition of the Hebrew or Greek word! There are other benefits to be found in *Strong’s*, but I cannot elaborate upon them here.

Second, we should have a good Bible dictionary that will tell us the meanings of words like *knops*, *ouches*, *shittim* wood, and *taches*. Not all Bible dictionaries are created equal. I obtained my favorite ones—John D. Davis’ *A Dictionary of the Bible* and *A Dictionary of the Bible* by William Smith, revised and edited by F. N. and M. A. Peloubet—in the 1950s, when Bible dictionaries were less likely to be poisoned with the leaven of the Pharisees and of the Sadducees. Even then, however, the leaven was working; *Harper’s Bible Dictionary* (by Madeleine S. Miller and J. Lane Miller, Harper & Brothers, Publishers, New York, 1952) was espousing the idea

that there were probably at least three men who wrote the book of Isaiah, and other such humanistic efforts to explain away the supernatural element of the Scriptures. Harper’s, by the way, is the only one of the three dictionaries mentioned herein that defines *ouches*. This demonstrates the desirability of having more than one dictionary, even if one of them is not at all doctrinally trustworthy. Remember, we do **not** use dictionaries as a source of doctrine.

Third, a Bible atlas or book on the geography of the holy land is desirable, because therein one can find out how big the land was, how far Abram travelled from Ur of the Chaldees to the land of Canaan, how far it was from Jerusalem to Bethlehem, Jericho, or Nazareth, and a host of other details. One can find how big the Sea of Galilee is and learn about the climate and the weather—how hot it gets in the wilderness of Sinai, and whether or not Bethlehem’s shepherds *really* abide in the field keeping watch over their flocks by night in late December.

Of course, some of these things are not totally necessary to the spiritual understanding of the Scriptures. Certainly, it must be repeated, without the Holy Spirit’s guidance a reader will end up with little more than a headful of Bible trivia. Yet, with His guidance, the sincere seeker for Biblical truth may use these tools to attain a deeper spiritual understanding and advantage. Above all else, as much as the Lord will grace him or her to do so, the reader should be as the Bereans who “searched the scriptures daily, whether these things were so (Acts 17.11).”

In closing, let us go back to an earlier point: **We need an overall or bird’s-eye view of the Old Testament and of the Bible.** I hope to continue on this subject and show from the scriptures how this may be done. For now, I can only say that there are at least seven chapters in the Bible which give “capsule histories” or summaries of large portions of the Bible, any one of which, blessed by God, gives great insight into large portions of the scriptures. One such chapter is Nehemiah 9:6-38, where the Levites recount in 33 verses Israel’s history from Genesis 1 to their then-present restoration to their land after the captivities in Assyria and Babylon.

May the God of all grace bless His people in the further reading and understanding of His word.

—Elder C. C. Morris

BOOKS FOR SALE

EDITORIALS OF

ELDER GILBERT BEEBE

These books contain the editorial writings of Elder Beebe, from 1832 to his death in 1881. They embrace the whole range of Bible topics. Beebe was a firm Absolute Predestinarian and disciplinarian. He is widely considered to have no equal among the Old School, or Primitive Baptist writers.

Books are hard-bound in F grade library buckram cloth.

Volume 1 - 768 pages

Volume 2 - 768 pages

Volume 3 - 480 pages

Volume 4 - 512 pages

Volume 5 - 480 pages

Volume 6 - 480 pages

\$20.00 each, postage paid.

THE NAKED BOW OF GOD

William Huntington, S.S.

1 copy - \$6.00 postage paid.

A MEMOIR OF WILLIAM GADSBY

224 pages

F grade library buckram cloth covers

1 copy - \$12.00 postage paid.

THE CHRIST-MAN IN TYPE

Elder David Bartley

182 pages, paper cover

THE BEST BOOK IN CIRCULATION ON THE TYPES

Covering Adam; Melchisedec; Isaac; Joseph; Moses; Joshua;

Aaron; Jonah; Boaz; David.

1 copy - \$8.00 postage paid.

FEAST OF FAT THINGS

New and enlarged edition. 116 pages, paper cover.

Includes the Black Rock Address.

1 copy - \$7.00 postage paid.

A SECOND FEAST

"The doctrine of the Old Order of Baptists"

Chapter titles and authors:

The Sovereignty of God, Gilbert Beebe

Election, F. A. Chick

The Will of Man, H. M. Curry

Repentance, J. F. Johnson

Baptism, Beebe

The Gospel, Silas Durand

The New Birth, Curry

Good Works, David Bartley

Romans 8.28, Johnson

The Church, Curry

Absolute Predestination, Beebe

Resurrection of the Dead, Durand

The Judgment, Beebe

1 copy - \$12.00 postage paid.

THE TRIAL OF JOB

Elder Silas Durand

F grade library buckram cover, 248 pages

1 copy - \$14.00 postage paid.

THE TIE THAT BINDS

A Study in Predestination

by Cleve Brantley

Paper cover, 80 pages

\$5.00 each, postage paid.

5 copies, \$20.00 postage paid.

Send all orders to:

The Remnant Publications

P. O. Box 1004

Hawkins, TX 75765-1004

Phone 903-769-4822

Texas residents *only* add 6.75% sales tax on all books.

Saints Rest Primitive Baptist Church
THE REMNANT PUBLICATIONS
P. O. BOX 1004
HAWKINS, TX 75765-1004

CHANGE SERVICE REQUESTED

NONPROFIT ORG.
U. S. POSTAGE
PAID
HAWKINS, TX 75765
PERMIT NO. 39

A STATEMENT OF PRINCIPLES:

The following is an outline of principles the readers of *The Remnant* may expect to see maintained in this publication. Under no circumstances do the publishers or writers for *The Remnant* seek to delineate herein a standard of doctrine or views to be imposed upon the readers. Rather, we set these principles before the readers that they may know what general principles guide our efforts. All attempts at declaring articles of faith will be marred by prejudices and frailty, and ours are by no means any exception.

We believe these principles are, in the main, harmonious with the articles of faith published by predestinarian associations and churches of the old order of Baptists known as Primitive, Particular, or Old School Baptists the world over.

1—The eternal existence, sovereignty, immutability, omnipotence, and perfections of Jehovah God; He has revealed Himself as the Father, the Son, and the Holy Spirit, and these sacred Three are One; Jesus Christ was and is God manifest in the flesh, and in Him dwelleth all the fullness of the Godhead bodily;

2—The Old and New Testaments in their original languages are the verbally inspired word of God, and they are the complete and only valid guide of faith and practice; the King James Version is the preferred English translation;

3—The will of the eternal God is the first cause of all causes;

4—The absolute predestination of all things;

5—The eternal personal election of the redeemed in Christ, before the world began, and their eternal, vital union with Him; their number is fixed, certain, and sure, and can neither be increased nor diminished; their fall in their federal head Adam into spiritual death, total depravity, and just condemna-

tion; their utter inability to recover themselves from this fallen state;

6—The blood atonement and redemption by Jesus Christ are for the elect only, and are both efficacious and effectual in accomplishing the will and purpose of God to reconcile His people unto Himself;

7—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;

8—The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone;

9—No works are good works other than those which God Himself has so designated; none of the works called good are left up to men to perform or not, at the creature's discretion; nor do the works of the creature, either before or after regeneration, result in merit accruing to his account in God's sight;

10—The peaceable fruits of righteousness are the certain result of God's working in His people both to will and to do of His good pleasure, and His people will be found walking in paths of righteousness for His name's sake;

11—The separation of church and state;

12—The principles outlined in the Black Rock Address of 1832;

13—The bodily resurrection, first of Christ, and also that of all the dead;

14—The final and eternal judgment; and,

15—The bliss of the redeemed and the torment of the wicked are both eternal and everlasting.