

The Remnant

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

May-June, 2001

Volume 15, No. 3

WHO IS THIS?

Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchants? (Song of Solomon 3:6)

This is a truly wonderful question Solomon presents here that only the redeemed of the Lord may answer. Many learned men who have been schooled in the institutes of this world have attempted to answer it, but without a personal experience of grace no one can satisfy the length, breadth, height, and depths of this glorious presentation of the Lord of Hosts.

Who is this?

Although the word does not appear in the text, the inference is clear that this question is, who is this one? The identity of this person begins with the inarguable premise that He is alone. He is alone because He is God and there is none else; He is God, and there is none like Him. He is alone because, “And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me (Isaiah 63:5).” He was alone because He was the Son who came to do the will of the Father. He is the head of His household, and, as the firstborn, the welfare and perpetuity of the family resides in Him. He is the Elder Brother to whom pertains the birthright and the

blessings. He is the Lamb of God, which taketh away the sins of the world. He is the “Author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Hebrews 12:2).”

When in the determinate council and foreknowledge of God the Son became obedient to the will of the Father and the Spirit, He alone became worthy to accomplish the plan for redeeming His people and saving them from their sin. He took counsel with no one. He asked the advice of no one. There were no angels, no elders, no beasts, no living creatures, nothing in heaven nor in the earth nor under the earth. Nothing had been created when the purpose of God was devised, proclaimed and revealed.

Before the world was and all that is in it, the Father, Son, and Holy Spirit, these three being one, “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:10),” determined who, what, when, were and how all was to be; and there was and is nothing, and never shall be anything to alter, amend, change, add to, or subtract from this finished plan. The fact that the Anointed of the Lord, His Chosen One, the Christ whose name is Jesus, performed all that He was sent to do, and that He, alone, was faithful above all His house, makes Him worthy unto the Lord God Almighty. “And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven,

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

Web site: www.the-remnant.com

Phone 1-903-769-4822

Contents

Who Is This? by C. A. Dirkes.....	1
Questions about Free Will by Editor.....	7
Are Old School Baptists “Calvinists”?	12
The Christian Man At and After Divine Quickening, by Elder Stanley Phillips.....	13
“Respector” of Persons? by Editor.....	16
Acts 10.34 by C.C. Morris.....	17

nor in earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seals thereof. And they sung a new song, 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 (Revelation 5:2-9).”

Cursed be every system that would attempt to add the notion of man’s ‘free will’ to this completed work. The only freedom man’s will has is “after its kind.” He is of the earth, earthy, and will not and cannot attend to the things that pertain to the Spirit. Cursed also be they who would put any conditions upon the ones for whom He completed this work. The only condition was that He be found faithful and that He finishes the work in righteousness.

He was given a people before there even was a people, a chosen generation before there was a generation. He was found by them that sought Him not, because they were not. They were chosen in Him before the foundation of the world (Ephesians 1:4), earthen vessels into which He would place the treasure, His Holy seed (2 Corinthians 4:7); vessels which were “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (1 Peter 1:2)”; vessels that He purchased with His precious blood and who await the redemption of the purchased possession unto Himself (Ephesians 1:14).” They are vessels that must put off this corruption and put on incorruption, put off mortality and put on immortality. This could only be accomplished because the Captain of their salvation has gone before them. He has walked this path in power and has gotten Himself the victory over death and the grave and was raised again, “according to his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his

feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all (Ephesians 1:19ff).” They are vessels that “are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:10).” He was faithful above all His household to do the will of Him who sent Him. He completed this work in its entirety, in righteousness and power because He is God and He cannot deny Himself. He is set down at the right hand of the throne of the Father having put all things under Him and having all power and all authority in heaven and earth. There is no room for anyone else in the work of the Lord of Hosts.

...that cometh out of the wilderness like pillars of smoke....

He first led His people out of Egypt, out of the house of bondage and Pharaoh’s oppression, and to Etham, in the edge of the wilderness of Sin, with the manifestation of Himself as a pillar of smoke. “And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night (Exodus 13:21).” He then protected them from Pharaoh’s army. “And the angel of God, which went before the camp of Israel, removed and went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night (Exodus 14:19f).”

This protection was to show forth His might in parting the Red Sea so His people could cross dry shod. It was to proclaim His name throughout all the land and to “... get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen (Exodus 14:17f).” This glorious episode would be repeatedly told to all generations as being the day when the Lord delivered His people and gave them a testimony of His greatness and His alone. “Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great work which

the Lord [alone] did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses (Exodus 14:30f).”

The Lord then brought His people to the desert of Sinai, to the mount of the Lord, “And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever.” “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord had descended upon it in fire: and the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly (Exodus 19: 9 & 16).” The majesty and fearfulness of the Lord God omnipotent clearly, and without any question or any help from man, is displayed for all to see as a pillar of smoke.

Here, amidst all the splendor of the glory of God, before the trembling house of Israel, with all of nature bowing subservient to her master, He gives His servant Moses the holy and just law. He reveals His holiness and righteousness, with all His demands, to His chosen few. He sets forth the standards by which sin is to be judged and the sacrifices that must be made to atone for each violation. The first chapters of the book of Leviticus set forth each and every one of these sacrifices and the proper procedure to be followed.

Notice how detailed these types and foreshadows are: what type of animal for what type of sin, where it was to be brought, how it was to be killed, how it was to be cut into exact pieces and arranged on the altar, how the altar was to be built, what materials were to be used, and what was forbidden. Each and every detail, set forth by God Himself as the pattern in the mount, foretold of when the Son of God Himself would become flesh and dwell among us to be our sacrifice before the Father.

“If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make an

atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: But his inward parts shall he wash with water: and the priest shall burn all upon the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord (Leviticus 1:3-9)."

Each burnt offering followed the same format and was to be this sweet savour before the Lord. As the smoke rose up before the throne of God, atonement was made for each sin that was committed. The fires burned continually because the sin of the people was great and each pillar of smoke represented the ultimate sweet savour that would come before the throne of God, when the Lamb of God would present Himself to the fire and fury of the wrath of the Father's judgment as the propitiation for the sins of His people. When He who knew no sin became sin for His people, He was led without the camp and slain. He was laid upon the altar, which was Himself. He was placed upon the wood in proper order and He was the fire. He was the smoke. He was the atonement, and it pleased the Father when He saw the travail of His soul.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angels hand (Revelation 8:4f)." Here we see Jesus the glorified Christ interceding for His people before the throne of God. Again, no one else is qualified. No one else is permitted. No one else has the ability to come before the Father with groanings and utterances for His people but He, "for he knoweth our frame; he remembereth that we are dust (Psalm 103:14)." He, being an High Priest after the order of Melchisedec, became flesh and dwelt among us. He became a

partaker of flesh and blood just as His children do, "that he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Hebrews 2:14f)." "For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin (Hebrews 4:15)."

He has devised, empowered, and performed this plan according to His good pleasure. He has chosen a people created in Christ Jesus unto good works. He has led them out of Egypt and bondage, and He protects them all the way. He provides for them their daily bread, for He knows their needs. He has fulfilled God's Holy ordinances and appeased His wrath. He is our Passover, which is sacrificed for us. He has given His people His law, written it upon their hearts, and has made them willing in the day of His power. He stands as our Great High Priest at the throne of God making intercession for His saints. This is the one who is coming out of the wilderness as pillars of smoke. He does not come out on a linear plane, as if restricted to this world. His kingdom is not of this world. He ascends upward out of the wilderness before the throne of God having His reward with Him and His work before Him.

...perfumed with myrrh....

"Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot, and thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may be ministers unto me in the priest's

office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut of from his people (Exodus 30: 22-33)."

This was an holy anointing ointment. Exact in measurements. Precious in its ingredients. Restricted for the House of Israel and the High priest thereof. Not to be imitated. Not to be changed. Made by the lawgiver Moses after the art of the apothecary. Precious, sweet and pure without blemish. Untainted by dead flies caused by the attempts of man to replicate this holy substance. A sweet smelling savour before the Lord when the fire was applied to the wood upon the anointed altar. It was not the stinking savour which the ointment of man sends forth (Ecclesiastes 10:1). It must be precious and pure, good and pleasant, to be used by the children of Zion for and in the worship of their God.

This was the holy oil of the Lord that was used on His High priest. Observe how the oil ran down over the head and onto the face, across the beard and onto the garments, all the way down to the skirt of the garment, joining all parts together into one. "Behold, how good and how pleasant it is for the brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirt of his garments" (Psalm 133:1f)." See how this one, coming out of the wilderness, being our High Priest unto the Lord, is the Anointed of the Lord.

How much more precious is the oil upon His head? How much more sweet and pleasant is His oneness with His brethren? How much more sweet is the aroma of His Holy of Holies as He stands before the anointed altar and applies the purifying fire of the righteous wrath of God? The fire consumes the anointed sacrifice, and the room is thick with the smoke as it ascends up before the throne of God. "All thy garments smell of myrrh and aloes, and cassia, out of the ivory palaces whereby they have made thee glad (Psalm 45:8)." He is not just daubed or sprinkled with this ointment; He is fumi-

gated by it. The aroma precedes Him, and His children are glad because of it, for thereby they know that their Lord is near. "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed: thou woundest the head of the wicked, by discovering the foundation of the neck. Selah (Habakkuk 3:13).

...and frankincense....

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with frankincense: of each shall there be like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, salted together, pure and holy; And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume, which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people (Exodus 30:34-38)."

This is a confection with ingredients of equal portion, Holy to His people and unto the Lord, placed where He meets with His own. It is not to be imitated even to the smell thereof. It is not for the stranger or the infidel and not to be defiled or treated with contempt. "For where two or three are gathered together in my name, there am I in the midst of them (Matthew 18:20)." Once again He is this Holy Perfume, which only His people recognize and which identifies the truth to those He has gathered in His name.

Frankincense was to be applied to the meat offering and then to be burnt with fire (Leviticus 2:15f). It was to be applied to the two rows, six in each row, of showbread, upon the pure table before the Lord, "for a memorial, even an offering made by fire unto the Lord" (Leviticus 24:7)." It cannot be overemphasized that each of these offerings was a type and foreshadow of the Lord Jesus Christ and His fulfillment of the Law. Each offering was made by fire before the throne of God, and they were anointed with frankincense. Thus this one coming out of the wilderness is perfumed, yea, saturated, with myrrh and frankincense.

There is a great contrast to this Holy one's bride: the other is an imposter and a fraud. She is not in the wilderness but in the city. She is daubed with the fragrances of the world. Cheap imitations made with inferior ingredients and laced with dead flies. Her ways are carnal and lead unto death. She appeals to the natural senses, to sight, smell, taste, touch, sound, and logic. She is found without, now in the streets, and lieth in wait at every corner. She is loud and stubborn. She has perfumed herself to cover the stench of death and corruption. She calls to those without understanding, the simple ones. She has fabricated a peace offering and has laid it upon an altar made with hewn stone. She has paid a worldly vow with corruptible things, which the moth doth eat and rust doth corrupt.

She comes forth daily to meet all of the children of Adam's race and to tempt them with the lust of the flesh, the lust of the eye and the pride of life. She says, "I have decked my bed with coverings of tapestry, with carved works, with fine linens of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon (Proverbs 7:16f)." She is subtle, cunning and deceptive. She attempts to imitate the truth, but her ways are carnal and at enmity with God. "With much fair speech she causeth him to yield, with the flattering of her lips she forced him (Verse 21)."

Be not deceived, dear brothers and sisters. This one does not care for those who have been afore ordained unto destruction. She has no effect on those who know not the truth. They are with her, and, like her, they are of the world, worldly. They are of her and they do not hear the instruction of Wisdom who calls to her own, "Hearken unto me now therefore, O children, and attend unto the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death (verses 24-27)."

These sensual trappings appeal to the old man, the body of this death. They beset the children all the days of their lives and are a constant reminder of the frailties of the flesh. This is why the Apostle said, "I die daily." For each day she met him and revived the law within his members, which warred against the law after his inward man. Each day she

called to him, as she does to all the children of the King, tempting them with the walking after the flesh. She calls to them to walk not by the Spirit and not by faith but rather by that which can be seen and felt and handled.

And rest assured that each of us has gone her way. "But every man is tempted, when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (James 1:14f)." Each has enjoyed sin for a season, catering to the old man and his ways; and if a true child of God, each has felt the depths of pain and despair when led by the Spirit to truly see the corruption of our ways. Nothing grieves the blood-bought child more than the understanding of his own corruption and his inability to overcome it. "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin (Romans 7:24f)."

...with all the powders of the merchants?

This is the Lord God Omnipotent. He is the Most High, "that ruleth in the kingdom of men, and giveth it to whomsoever he will...whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou (Daniel 4:25; 34f)?" He has all the powders, all the potions, all the perfumes and the confections of all the merchants of this world. He has given to all the merchants all that they have, and there is nothing had that was not given by Him. There is nothing that has escaped His divine will. Nothing that has occurred but it is according to His purpose, which He purposed in Himself before the world was formed. There is no remedy, ointment or perfume which man can create or conjure up which can compare with the glory and the majesty of His Holy one. Imitations abound, but no work, desire, intent, or will of man can appease the righteous judgment of God. He has the cattle of a thousand hills. He knows the secret thoughts of the hearts of men. He established the

times, their habitations, and the limitations hereof. He alone controls the winds and the waves. He has ordained the lights of the heavens and has established their courses. "For in him we live, and move, and have our being (Acts 17:28)." There is nothing that has ever been or will ever be that is outside of the ordained will of God, and therein do His children find rest.

"Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem (Song of Solomon 3:7ff)."

Can anything be of more comfort than to know that our King has made Himself a bed, a chariot, constructed with precious stones, bedecked in royalty and guarded by valiant men of war, the midst thereof which is paved with the love which He has for His people? Is there any other rest, which can be desired?

The world has many imitations and frauds, but none can give rest to the weary ones in the Lord. "I am my beloved and my beloved is mine (6:3)." Only those whom He first chose and on whom he bestowed His love know this peace. Only those who have been redeemed of the Lord can feel this love, those who are the elect, chosen in Him before the foundation of the world.

It is because of this love that the Son became obedient and took on Himself the form of a servant, though He were King of all. It is by this love and for this love that He draws His chosen vessels unto Himself and reveals Himself as the one who has come out of the wilderness in fulfillment of all righteousness. "... Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee (Jeremiah 31:3)." This is the one on whom His chosen, His beloved, must lean as He brings Her with Him out of the wilderness. She cannot do it on Her own, nor does She even try. He has chosen her. He has redeemed her. He has presented her unto Himself pure, holy, and without spot or blem-

ish. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married (Isaiah 62:4)."

May the Lord grant a season of refreshing rest unto His people as they "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not (1 John 3:1)."

In hope of glory,

—C.A. Dirkes
337 Sunnybrook Road
Barrington NJ 08007
chfmyr3011@hotmail.com

QUESTIONS ABOUT FREE WILL

The following was received by a friend of *The Remnant* who sent it to us for comment:

I have no problem seeing predestination [*sic*] in scripture, but neither do I negate free will from the scripture, because I can't. Maybe you can at the exclusion of some scripture. Please explain the following which is only a few Matt. 23:37 "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Rev. 22:17 "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

John 5:40 "And ye will not come to me, that ye might have life." 2 Peter 3:9 ".....not willing that any should perish but that all should come to repentance."

If God has chosen to save only a few, as your doctrine declares, then according to 2 Peter 3:9 God is going against his own will. Don't give me predestination [*sic*] scripture to prove your case. I'm familiar with all of them.

Explain the scripture that seems to teach other wise. Then you will get my attention. Until then you won't. And don't misunderstand me. I'm very open to learning. But I'm very honest in comparing scripture with scripture, not just picking the ones I like. I'm neither Arm. or [sic] Cal. I see plenty of scripture on both sides. And I can see neither side with the ability to negate the other. At least if they're honest in looking at all scripture. Thanks and feel free to write any time, A.

REPLY

We have no idea who "A" is. We know little about him other than what may be gathered from his correspondence: He has no problem seeing predestination in Scripture, which puts him far above many who trade in the religious marketplace. He does not know how to spell **predestination**, but this could possibly be corrected, if he were sufficiently interested. He manifestly proves that he does not know what Primitive Baptists believe. He does not want us to give him predestination Scriptures to prove our case, as he is familiar with all of them, and satisfied to tell us so. He is worried about being misunderstood, he is very open to learning, and he says he is very honest, comparing Scripture with Scripture, not just picking the ones he likes. He is "neither Arm. or Cal.," by which we suppose he means he is "neither Arminian **nor** Calvinist." Our consenting to use his terms (*Arminian*, *Calvinist*), would leave him to be either a *Pelagian* or an *atheist*, as there is practically nothing else he could be, in such general terms, in all of so-called Christendom.

We are flattered, I suppose, because the questions of such a man as "A," so learned in the Scriptures, would be referred to us. We do not profess to be familiar with all the Scriptures on predestination as he does, because we would then have to be familiar with every verse in the Bible. *All* verses are Scriptures on predestination.

To get to the heart of the issue, the man's problem seems to be that of multitudes who, with varying degrees of interest in religion, cannot figure out who is the stronger, God or man.

He brings up four Scriptures, all of which must be addressed if we are to have any hope, as he says, of getting his attention.

Matthew 23:37

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Here, "A" deserves much credit for his not misquoting this text as most Arminians do (not that he is an Arminian, which he has denied being. Isn't it strange, though, how those who say they are neither Arminian nor Calvinist usually come down on the Arminian side of every issue?). Even the greatest Arminian radio and TV evangelists of our day usually say, "how often would I have gathered YOU together, even as a hen gathereth her chickens under her wings, and ye would not!" Of course, Jesus did not say that, or even remotely imply it, as if He were trying to gather anyone who would not be gathered.

"A" has underlined Christ's "would I have gathered" and "ye would not." By his underlining, we are made to think he questions the relative strength of Jesus, who *would* have done something, and that of those whom He addressed, who *would not*. This supposed test of wills between Christ and the Pharisees, to whom the Lord is in effect speaking in Matthew 23.37, is not the real issue at all. It is neither a question of Christ's making an attempt at gathering someone nor a question of whether man's will has superior power over God's. The emphasis of the text was that Christ would have gathered "thy children," whoever these are; but the Pharisees resisted Him. To put it another way, Christ would gather those He calls "thy children," who *did not* resist Him; He *did not try* to gather the Pharisees who *did* resist Him. This should be evident from the text itself to anyone who can read.

First, Christ was addressing the Pharisees in the temple at Jerusalem, who considered themselves to be the spiritual fathers of the Jews or Israelites. Hence, Jesus, only a few moments before, had told the multitude **and** His disciples (note this distinction Matthew makes), "And call no man your father upon the earth: for one is your Father, which is in heaven (Matthew 23.1, 9)."

Second, Christ had already gathered these children in a spiritual way, as was manifested on the day

of His triumphal entry into Jerusalem. “And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest. And when He was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee...And when the chief priests and scribes saw the wonderful things that He did, and **the children** crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto Him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of **babes and sucklings** thou hast perfected praise (Matthew 21.9-16)?”

Time and space forbids our lingering here. Suffice it to say, if it were *only a spiritual gathering* of these children, it would not be complete. There must be a literal gathering of them as well. They must be gathered, and they were, on the day of Pentecost and following. For, we see

Third, Jesus Christ did, at His own appointed time, gather the children of Jerusalem on the day of Pentecost and after, and He added them to the Jerusalem church. “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Acts 2.41).” After that, as always, He gathered them exactly as He saw fit: “...And the Lord added to the church daily such as should be saved (Acts 2.47b).” Later, it is recorded: “Howbeit many of them which heard the word believed; and the number of the men was about five thousand (Acts 4.4).” In each case the Lord gathered whom He would in His own appointed time and way.

Jesus never had any problem with the wills of those whom He would gather. To illustrate the point, picture for a moment, if you will, several people: an abusive parent; his little children, helpless to do anything about the abuse they are under; and, say, a kind but determined officer who first approaches the parent to reason with him before taking the children into his protective custody. **The officer is neither trying to gather the parent, nor are the children unwilling to go.** Whether anyone cares for this inelegant and mediocre illustration or not, it matters not. The real point is, any person with common sense

would understand exactly what this officer meant if he told the parent (which the Pharisees considered themselves to be, spiritual fathers, and as such they represented themselves to the multitudes), “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Only a stultified will-worshiper would be unable to discern what He said and what he meant.

And as Jesus was pleased to here represent Himself by the symbol of a *mother* hen (even as He represented Himself by the figure of a *mother* eagle in Deuteronomy 32.11), you will note that the chickens are *HER* chickens, and they did not belong to the *father* Pharisees.

Will-worshippers invariably try to present Christ as though He were trying here to gather the Pharisees, but that they would not let Him gather them; their wills prevailed over the will of Christ and His Father. Pelagians, Arminians, and their fellow-travelers had rather preach a Christ who is a failure than to admit that He gathers whom He will whenever He so pleases. David answers such objectors in few words: “Thy people shall be willing in the day of Thy power...(Psalm 110.3a).” Paul tells us, “That in the dispensation of the fulness of times he might gather together in one **all things** in Christ, both which are in heaven, and which are on earth; even in him (Ephesians 1.10).” If anyone is not gathered, whether in heaven or on earth, it is because they are not in Christ, they never were, and they never shall be.

Revelation 22:17

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

I fail to see what problem “A” might have with this text. Simply put, this verse does nothing for **the whosoever won’ts**. For that matter, it does nothing against them, either. It has nothing whatsoever to do with those who will not come to Christ, and it says nothing about them. The whosoever won’ts are not under consideration at all. Might we not as reasonably introduce Saul’s lost jennies at this point? If not, then why would our correspondent introduce this verse here as a supposed proof that man has a free will?

John 5:40

“And ye will not come to me, that ye might have life.”

Again, why would “A” introduce this verse where Christ, in a dozen simple, grade-school words, proves the depravity of man’s will as powerfully as it has ever been set forth? Yet, “A” brings it up as a supposed proof that man has a free will?

2 Peter 3:9

“.....not willing that any should perish, but that all should come to repentance.”

Here, to misprove a point, our captious friend must omit over half the verse—the half that explains to whom and about whom Peter is talking. Let us look at the text and its context: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

First, the Lord has made a specific promise. To whom did He make this promise? To whom is Peter writing?

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance (2 Peter 3.1).” This is the second epistle Peter has written to them, whoever they are. To have a second epistle, there must be a first. Then, to whom did he write the first epistle, and how are these beloved people identified?

Look, if you will, at the opening verses of Peter’s first letter and see to whom he addresses it: “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (1 Peter 1.1f).”

They are elect, sanctified, made obedient, and sprinkled with the blood of Christ. The elect strangers to whom Peter writes these two letters, as he says, these have nothing to do with being born again unto salvation by the efforts of preachers and so-called soul-winning “personal workers.” They have been begotten again unto a living hope by the resurrection of Christ (verse 3).

Also, they “are kept by the power of God through faith unto salvation ready to be revealed in the last time (verse 5).” They are not kept by their own power; and as their salvation is yet to be revealed (verse 5), they see it now only by faith and hope. They rejoice, although they are in heaviness and temptations (verse 6). They have faith that is tried (verse 7). They love Jesus Christ, although they have not seen Him in the flesh (verse 8). They hope until the end, and they will have grace brought to them at the *revelation* of Jesus Christ (verse 13). They are not professing to have *rewards* to be brought to them at some supposed “rapture.”

Peter gives many more identifying characteristics, but for now we might see some of their qualities enumerated in Peter’s second epistle: “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).” He writes to those who have obtained like precious faith with the apostles. *Obtained* is passive in the original language; that is, it means *to obtain by having something allotted* to the one or ones receiving it. An allotment is a free gift. God gave their faith freely to them by allotment.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (verse 4).” Ah, then; these people have had **promises** given to them, exceeding great and precious promises! This fact alone sets the stage for chapter 3, verse 9, the text “A” has brought into question.

Since they do not *know* they are elect, Peter bids them to “give diligence to make your calling and election sure (verse 10).” Not “make it sure to God,” because “...the foundation of God standeth sure, having this seal, The Lord knoweth them that are His...(2 Timothy 2.19)”; but they are to make it sure to themselves. This is another distinguishing mark of those to whom Peter is writing.

Such considerations should give us an idea, then, about the people Peter has in mind: Briefly, they are elect, sanctified, blood-sprinkled, obedient, begotten-again children of God, recipients of grace, mercy, and peace; exhibiting faith, hope, joy, love of Christ, and resting in His promises, most particularly the

promise of His second coming. It is this promise that Peter is discussing in 2 Peter 3, for in verses 3 and 4 he mentions a time, much like our own, when scoffers would be walking after their own lusts and saying, “Where is *the promise* of his coming?”

Now Peter inserts a much-abused statement when he says, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day (verse 8).” It is as though Peter is saying: If a man makes a promise to someone and waits two thousand years to perform it, we would probably count him as being slack. But God has made a promise of Christ’s return, and should He waits two days before keeping that promise, this is *not* slackness on His part. Here we would love to quote Acts 17.31 where Paul said, “Because He hath **appointed** a day, in the which He will judge the world in righteousness by that man whom He hath ordained”; but we dare not quote it, because that text smacks of predestination—God has *appointed a certain day* for the judgment by His **foreordained Man**—and “A” does not want us to give him predestination Scriptures to prove our case, since he is familiar with all of them, and by doing so we might fail to keep his attention.

So, what do we have left?

The Lord is not slack concerning his promise, as some men count slackness; We are now centering on a promise which the Lord has made.

There is no such thing as a promise made to no one. If to no one else, a promise is made to oneself. But, as is evident from the preceding seven and a half chapters, the Lord made this promise to His elect children; hence, that which follows, “*but is longsuffering to us-ward,*” or in more modern spelling, “**toward us.**” The **us** toward whom the Lord is longsuffering and to whom He has made the promise is the collective body of the elect, blood-sprinkled, children of God to whom Peter is writing.

Now, of these elect children of God, to whom God has given exceeding great and precious promises, the Lord assures **them** that He is *not willing that any of them should perish, but that all of them should, or would, will, and shall come to repentance.*

Our friend “A” may object, but the fact remains, the Lord has not promised reprobates that “The Lord is not willing for reprobates to perish, but the Lord

wills that all reprobates should come to repentance.” Since there is no text in the entire Bible that hints at such a preposterous notion, isn’t it about time for the will-worshippers to abandon the idea?

Who is the source of repentance—man, or God? Is repentance something any human being can turn on or turn off, like a water-faucet? Not at all. Repentance is a gift of God:

1. To Israelites as contrasted to the Gentiles: “Him hath God exalted with his right hand to be a Prince and a Saviour, for **to give repentance to Israel**, and forgiveness of sins (Acts 5.31).”

2. To the Gentiles as contrasted to the Israelites: “When they heard these things, they held their peace, and glorified God, saying, Then **hath God also to the Gentiles granted repentance** unto life (Acts 11.18).”

3. To those, whether Jew or Gentile, who are disputatious or contentious (for that is what “those that oppose themselves” means in this text): “In meekness instructing those that oppose themselves; if **God** peradventure **will give them repentance** to the acknowledging of the truth (2 Timothy 2.25).”

Peradventure means *perhaps*. We, as human beings, do not know if He will give them repentance or not. From our viewpoint here on earth, perhaps He will; perhaps not. Repentance is His to give or not to give as He sees fit. If He gives it to you, you have it; He does not merely offer it to you. If the Lord does not give it, it is not to be had. Judas “repented himself (Matthew 27.3).” The same night, dying a suicide’s death, he went to perdition. So much for manmade repentance.

To (mis)apply 2 Peter 3.9 to the entire Adamic race is to give that which is holy unto the dogs, and to cast ye your pearls before swine (Matthew 7.6). Peter anticipates as much in the last verse of the preceding chapter (2 Peter 2.22).

In closing, it was said earlier that “A” does not know what Primitive Baptists believe. This is based on his statement, “If God has chosen to save only a few, as your doctrine declares....” Primitive Baptist doctrine declares no such thing. Our doctrine declares, “And they sung a new song, 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;** and hast **made** us unto our God

kings and priests: and we shall reign on the earth (Revelation 5.9f).” “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; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb (Revelation 7.9f).” “A great multitude, which no man could number” is hardly what anyone except a fog-bound unbeliever would call “saving only a few.”

A final closing comment might be in order. It was said earlier that being “neither Arminian nor Calvinist” only leaves Pelagianism or atheism. I said this because of the following considerations: One who sees himself as having no guilt of sin against the righteous and holy God of all creation, and therefore sees no personal culpability before God, and therefore sees no need of salvation, is a practical atheist.

On the other hand, there are those who believe in a God before whom we stand guilty and in need of salvation. These all are inescapably classified into three broad categories, whether they like it or not. They are, using the terms in the following quote, either *Pelagians*, *Arminians*, or *true believers*. The differences between these three groups cannot be better summarized than was done centuries ago by Jerome Zanchius in his book, “Absolute Predestination,” from which the following is taken:

Conversion and salvation must, in the very nature of things, be wrought and effected either by ourselves alone, or by ourselves and God together, or solely by God Himself. The Pelagians were for the first. The Arminians are for the second. True believers are for the last, because the last hypothesis, and that only, is built on the strongest evidence of Scripture, reason and experience: it most effectually hides pride from man, and sets the crown of undivided praise upon the head, or rather casts it at the feet, of that glorious *Triune God*, who worketh all in all. But this is a crown which no sinners ever yet cast before the throne of God who were not first led into the transporting views of His gracious decree to save, freely and of His

own will, the people of His eternal love. Exclude, therefore, O Christian, the article of *sovereign predestination* from thy ministry or from thy faith, and acquit thyself if thou art able from the charge of robbing God. —“Absolute Predestination,” Jerome Zanchius, Chapter V, Part III.

We do not at all consider Old School Baptists to be Calvinists, a term “A” introduced into this discussion; but our doctrinal opponents label us thus, none the less. We will address this issue a bit more in the note that follows, below.

—*Editor*

ARE THE OLD SCHOOL BAPTISTS “CALVINISTS”?

As said above, we do not at all consider Old School Baptists to be *Calvinists*, but our doctrinal opponents, knowing no better, and being incapable of receiving correction, insist on labeling us as such. They call us *Calvinists*, *Calvinistic*, or (as if to heap more malice upon us) *hyper-Calvinistic*.

Old School or Primitive Baptists ordinarily do not call themselves Calvinists for at least three reasons: First, such a term implies that we derive our church and doctrine from the man Calvin, which we do not. Second, John Calvin developed a church polity and practice that Old School Baptists have never endorsed. And, third, although they were not always known as Primitive Baptists, the exact equivalents of Primitive Baptist churches, doctrine, and practice existed, going back to the time of Christ and His apostles, a time which was long before John Calvin was born.

Be that as it may, then, those who know no better continue to call us Calvinists, Calvinistic, and hyper-Calvinists. They do so mainly because John Calvin and the Old School Baptists have this in common: Both say unequivocally that man is entirely helpless, passive, and completely dependent upon the Lord Jesus Christ for salvation; salvation is of the Lord, totally and exclusively. It is His to give or withhold

according to His sovereign will. "Salvation **belongeth** unto the LORD: Thy blessing is upon Thy people. Selah (Psalm 3.8)." And, "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (Matthew 20.15)"

That, in the eyes of the world, makes us Calvinists or "hyper" Calvinists.

Having said that, we must add: Because Calvinists do hold the doctrines of grace in common with the Old School Baptists, and people are more generally familiar with what "Calvinist" implies, we often find Old School Baptists identified as "Calvinistic."

Ironically, much of the opposition directed toward *The Remnant* lately is from Calvinists. Currently, the hostility of some of our Calvinist friends seems to be centered on their belief in "gospel regeneration" and our objection to that position.

Elder Stanley Phillips of Quitman, Mississippi, has written an excellent book, "Hyper-Calvinism: Is It the Truth?" that thoroughly and accurately discusses the "hyper-Calvinism" issue and accusation. We are happy to reproduce the following article by Elder Phillips was written in answer to a man who has been regularly disputing about divine quickening, the new birth, the utility of the gospel, and other closely related subjects.

THE CHRISTIAN MAN AT AND AFTER DIVINE QUICKENING

By Elder Stan Phillips

As I read your e-mails, it appears that our understanding of some points is necessary to grasp our differences. I have no idea how I shall be able to present this view, which is understood so well by our people that they are able to comprehend their Christian warfare. But I will try. Bear with me, therefore in this feeble attempt.

First, you seem to object to our ministers preaching the gospel in such a manner as to reach quickened and living souls who are yet unconverted. Am I correct? You said that no one could know that a person is a living child of God prior to their reception of the gospel – or words to that intent. I agree. I also have stated we cannot know it AFTER they have, "for there are certain men who have crept in unawares, who were before of old ordained to this

condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jude 4)." Now, we do not tell anyone that they are going to hell, or anyone that they are going to heaven. We do not know such things. We are assured that it is sufficient that "The Lord knoweth them that are His."

If we must wait until we know that one has full assurance of salvation, or even the lesser degrees of faith, to preach the gospel to them, we will have a very difficult time addressing a congregation with differing experiences or conditions. But we do preach to the end that a living quickened sinner, whether we can prove that to be their condition or not, will be encouraged to "give all diligence to make their calling and election sure," and when delivered from darkness, may rejoice in the hope of eternal life through Jesus Christ our Lord. We base that on this our view of the New Birth. And I quote here from H.M. Curry, a schoolman hired by the Peabody Institute to help lay the foundation of secondary education in the South near Troy, Alabama. He was an able Old School Baptist minister, and friend to the minister that baptized me:

When Jesus said, "Except a man be born again he cannot see the kingdom of God," He gave a name to a hitherto nameless fact. The doctrine of the new birth, as announced by Christ and developed in the New Testament Scriptures, was a novel doctrine at that age of the world, and remains a novelty yet. The fact of the new birth, as exemplified in the experience of God's people, is as old and as universal as man himself; but the doctrine had never been named before. The new birth is not stated in the Old Testament, although the effects of it are clearly manifest in the experience of patriarchs, prophets, priests and kings, and many in the humbler walks of life, among both Jews and Gentiles. It is not mentioned in any religious writings, either Jewish or Pagan, before the New Testament. The ancient epics of India, the ethical codes of China, the complicated systems of Egypt, the fanciful philosophy and po-

etry of Greece, the gorgeous ceremonials and mystic rituals of ancient Mexico and Peru, are all silent upon this doctrine. It came from the lips of Jesus, a novelty, an original doctrine, a new name for a hitherto nameless truth, a golden key to unlock the rich mines of Christian experience so long closed by human ignorance, so completely covered by ceremonials, and so deeply buried in tradition, a lamp by which the wonderful works of God in the children of men was to be more clearly understood, the exceeding greatness of His power to usward more fully known, and the riches of the glory of His inheritance in the saints more fully beheld." (*Writings of Elder H. M. Curry*, published by Marc Jacobsson, mpj@iserve.net)

Our Lord always used words with known definitions to teach His precious truth. When He said, "Except a grain of corn fall into the earth and die, it remaineth alone," He was not giving a horticulture lecture. When He told Nicodemus, "Ye must be born again," He did not say as many understand it, "Ye must be born **over** again!"

Second, in the beginning of the creation of all things by God, He laid down in one of His first lessons an infallible lesson for all ages. "*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after HIS KIND, whose seed is in itself, upon the earth: and it was so...And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good* (Genesis 1: 11-22)." The point I make here is, that all life, plant or animal, produces **ONLY** after its kind.

Keep both these points in mind, for these two principles are fundamental to the understanding of our doctrine of the New Birth and its concomitant result.

Jesus has told Nicodemus that a man must be born again. Nicodemus understood it to mean "born over again," and the Lord corrects him. If Nicodemus could be born over again ten thousand times, he would still be what he was—Adam multiplied! Jesus

answered him, saying, "*That which is born of the flesh is flesh* (John 3:6)." That is all it can be. It will never be anything else. Consider, if you would, that a being can have something added to him without modifying what he was before the addition. To make this point, I need only refer you to your Lord. "*In the beginning was the Word, and the Word was with God, and the Word was God* (John 1:1)." "*And the WORD was made FLESH, and dwelt among us* (John 1:14)." Our Lord Jesus Christ "*is the same yesterday, today, and forever,*" and is the "immutable," or "unchanging God." He was and remained the Eternal Son of God; He had added-on the nature of man, yet He remained as He was, and yet He is "God manifested in the flesh."

So we see that Christ, of whom Peter wrote, is the seed in the spiritual quickening of His elect: "*Being born again, not of corruptible seed, but of incorruptible, by the WORD OF GOD which LIVETH and abideth forever* (1 Peter 1:23)." Paul makes this point clear: "*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ* (Galatians 3:16)."

"That which is of the flesh is flesh." It is the reproduction of the seed of Adam "according to **his kind**," and the flesh is not changed in divine quickening or the new birth. It is still flesh, and it shall, as flesh, die a corruptible death.

"*And that which is born of the Spirit is SPIRIT* (John 3:6)." Was the fleshly nature of Adam born of the Spirit? If so, would this add-on not basically change the flesh from flesh to spirit? This is a contradiction, for Christ has just assured Nicodemus that the flesh is still flesh. Surely any person brought to spiritual life knows full well that he still has all the properties of Adam as he had before his experience of grace. He full well knows that he is yet a sinner in his nature; that the nature is unmodified by the presence of his life of faith. He still mourns over sin, and begs forgiveness for his many offenses. If the flesh took on the "kind" of the incorruptible Seed, you would have sinless perfection for sure. But the fact of our existence denies this to be so.

The only way a creature can be a man is to be born of the seed of man; and the only way a creature can be a child of God is to be born of the seed of God,

which as shown above, is Christ. Thus, in the begetting and quickening development, there are **two distinct natures** in God's people. These **two distinct natures** are the development of **two different seed substances**, one of the earth, earthy; and the other of the Spirit, spiritual. And each has different personality traits. And if each of these personality traits can be shown to exist, we have proof that there are **two men, a natural man and a spiritual man, dwelling together**. This fact is the very source of the Christian warfare. The spirit lusts against the flesh, and the flesh against the spirit so that we cannot do the things we would. Why, because a "person" is identified as a unique entity, or "person" by personality traits, and this can be proved. But before doing so, I wish to look back at the new birth before proceeding to the development of its effects.

As stated, Jesus used words that have understandable meaning. If one must be "born again," then for it to be understood properly, we must understand it in its meaning. Before there can be a "birth," there must be a "begetting." And the Bible amply speaks of that also. Before there is a "birth," there must be a developmental period. A time-lapse as we have disputed. In the natural, the seed of Adam is planted in the begetting stage. (In spite of idiot doctors) life began its development then. This developmental stage, in women, is about nine months. If that does not appear a very long "time-lapse" to you, I'm sure it does to the expectant mother!

Now, my friend, are there **evidences of life prior to the birth?** Ask the expectant mother! Jesus answered it, saying: "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is BORN OF THE SPIRIT* (John 3:8)." If one cannot see that there is evidence here, I cannot show it to them.

Just as a woman may be with child before she knows it, or even suspects it, she will in time find it out. There is no such thing as "almost pregnant." And when I go into the stand to preach the gospel of God, there **may** be children begotten where, as yet, there is no evidence. There may be some who are developed sufficiently to show the marks of God's children struggling to be delivered. And it is a glad day when we see the fruit of the gospel of Christ in

their deliverance. In our discussion together, you deny ever seeing such evidences. I know not why.

I will make this additional point here: Paul, considering what God has given His people in the effect of that spiritual birth, refers to God, "**Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us IN CHRIST JESUS before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality TO LIFE through the gospel** (2 Timothy 1:9-10)." Look at that: He saved us before He called us, and this salvation was on purpose, and by grace, and before the world began. This you know and acknowledge. But, He did **NOT** bring life and immortality **through the gospel**. Rather, that life and immortality is the production of the seed of Christ in the new birth process. Look closely at the text – don't miss this: "Hath brought life and immortality **TO LIGHT**." This life and immortality is in a begotten child of God from the begetting through the developmental process to birth. But before birth there is only life and darkness. How is it brought to light? Paul says how. "**BY THE Gospel**." Therefore, since this is how, we as ministers ought to be faithful in preaching the gospel to those quickened and developing children, with those developing marks or evidences, to the end that God has ordained "*the preaching of the gospel to save them that believe* (1 Corinthians 1:21.)."

Now back to the development of these two seeds, one producing the multiplication of Adam "of the flesh;" and the other the development of the incorruptible SEED in the begotten child of God. You objected to my understanding of the terms "the new man" and the "old man," of the outer man, and the inward man. Forgive me if I can't yield this point. If the Holy Ghost said it, I believe it. If He used words with proper meaning, then there are two men referred to in the terms. The Adam seed shall at some point in time reach its full development, I believe, as the "man of sin." The Seed of Christ in His people is in the process of developing the full body of Christ, the Church. But even if that premise is amiss, yet there are indisputable differences between these two developments.

The “outer man” perishes; the “inner man” is renewed daily. The outer man loves sin and unrighteousness, and simultaneously, in the living child of God, the “inner man” loves righteousness and true holiness. The outer man “dies daily,” the living man has eternal and everlasting life and cannot die. The outer man has Adam I as his father; the inner man has Adam II as his father. The outer man is full of doubts and fears; the inner man lives by the faith of the Son of God dwelling in him. The outer man is materialistic and loves the world; the inner man hates the world and the lusts thereof. Shall I bore you the more? “*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh (Adam’s seed) is flesh; and that which is born of the Spirit (by the incorruptible Seed, which is Christ) is spirit. Marvel not that I said unto thee, Ye must be born AGAIN (John 3:5-7).*” Nicodemus had the fleshly birth. Jesus did not tell him HOW to be born of the spiritual birth.

In closing, it is well to me if you wish to only preach the gospel to converted people. But, then, you have the same problem as you say that I have! How do you know they are converted and not counterfeits? I shall, the Lord willing, continue preaching the gospel to every creature, and watching for the effects and results upon each and every state to which the lambs of Christ’s pasture are brought by the Spirit.

Now, my friend, can you use this information to understand the things in my book, “Hyper-Calvinism, Is It The Truth?” Try it and see if some other things now fit together.

Yours in Him by free grace only,

—Elder Stanley Phillips
1159 County Road 420
Quitman, MS 39355-9572

“RESPECTOR” OF PERSONS?

Years ago, I bought a second-hand Bible. In it someone had left a hand-written note that reads *exactly* as follows:

Now if they elect not to repent God cannot be blamed. That is their choice. God’s choice is that they could be saved. **God is not a respecter of persons.** What makes us think that we’re better than someone else. The pride of some. God’s grace is for all who will call. Whosoever shall call upon the name of the Lord shall be saved.” He is rich to all who call upon Him. ‘He died for sins of whole world.’ For God so loved the world—that whosoever.

The doctrine of choiceless election or ultimate predestination is similar to British Isralism

Believe former doctrine breed **Respect of persons**, partiality, Pride (God choose me) ‘God is NOT willing that any should Perish’

Choose which doctrine is worse. Do you think God’s will to make Him look bad?—And to have no explanation to the sinner or Christian why the doctrine is so. Yes God does care what the sinner thinks. He wants them to Believe He loves them & is commanding them to Repentance—John the Baptist—‘Repent ye.’ “The doctrine of election. Says Elect according to foreknowledge. Heres the key. For our instruction on this doctrine we have Gideons Army Those who chose to drink water in an alert fashion were chosen. These were stamped with approval—elected. Now ‘forknowledge -(seeing Before it happens) can give election a Basis of justice or election is justified. He could see those who would choose Jesus & God elected His Grace To Be Their’s for eternity from the foundations of the world [Bold emphasis supplied—Editor]

This is so typical of freewill thought that we gladly share it with our readers as a fair representation of what natural worldly religions think about the doctrine of election. There has never been a better article to give the Arminian viewpoint (on Acts 10.34 and the doctrine of election) than the above. Nothing is lacking. John Wesley himself never produced a more solid defense of his belief. It is so good that it will serve as an introduction to our own effort on the same subject, which begins on the next page.

EDITOR’S NOTE: Elder Phillips’ book may be ordered directly from him at his address as given above. “Hyper-Calvinism, Is It The Truth?” is 509 pages, hard-bound, and at \$20.00 postpaid, it is well worth the price.

Elder Phillips may also be reached by e-mail at stanleyp@mississippi.net.

ACTS 10.34

Then Peter 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 (Act 10.34).

It seems the only time we hear free-will religionists refer to this text is in an attempt to refute the doctrine of election. If someone says anything like, “God, in His mere sovereign pleasure, chose some to salvation, and He did not choose others,” someone in the average crowd is sure to reply, “Oh! God is no respecter of persons!” or, “But that would make God a respecter of persons.” Thus, with an allusion to a single text, they are confident they have nullified the scores of Bible references to God’s personal, sovereign election of His people.

(As if God could not choose someone He doesn’t respect, by the way! Even men can choose someone they do not respect. Consider political campaigns. People often elect officials they do not respect, so a lack of respect is no argument against election.)

What Is a “Respecter Of Persons”?

In the original of Acts 10.34, Strong’s Concordance says *respecter-of-persons* is only one word, meaning specifically, *one exhibiting partiality, i.e., someone who is an acceptor of an individual face*. The face might be handsome or pretty, or the face of a friend. For a judge to rule in someone’s favor merely because that judge recognizes the litigant’s face as his friend, or because the litigant has an attractive face, or if he rules for the rich or against the poor on the basis of their wealth or poverty—any of these actions would be a mockery of justice. God strictly forbade these things by the law of Moses. How much less, then, would He do it Himself?

God Is Not Like That

It is true, God is no respecter of persons. The Bible everywhere makes this clear, and we do not for a second deny it. For the record we cite two verses: “...there is no iniquity with the Lord our God, *nor respect of persons*, nor taking of gifts (2 Chronicles 19.7).” “For there is *no respect of persons with God* (Romans 2.11).”

Yet, elsewhere we are clearly told, “Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off (Psalm 138.6).”

How can this be, His having respect unto the lowly? Does He respect them *because* they are lowly? Who else might God “respect,” and why?

God’s Respect: (1) Blood Sacrifice

The first time the word *respect* occurs in the Bible is in Genesis 4.4: “And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect...(Genesis 4.4).”

God’s respect, then, is not toward any persons for their persons’ sake, apart from an acceptable offering. **The Lord never views anyone apart from that person’s sacrifice!** Hence, when Moses complained against certain Israelites who opposed him, he prayed against them saying, “**Respect not Thou their offering...**(Numbers 16.15).”

God’s Respect: (2) The Covenant

As the Lord’s predestinated time to deliver Israel from Egyptian bondage drew near, it is recorded: “And God heard their groaning, and **God remembered his covenant with Abraham, with Isaac, and with Jacob**. And God looked upon the children of Israel, and **God had respect unto them** (Exodus 2.24f).”

Here, we are given to see that God has respect to a covenant in which He had committed Himself, and respect to those covered and protected by it. Because of this divine principle, He promised Israel, “**For I will have respect unto you**, and make you fruitful, and multiply you, and **establish my covenant with you** (Leviticus 26.9).”

The psalmist therefore later prayed, “**Have respect unto the covenant:** for the dark places of the earth are full of the habitations of cruelty (Psalm 74.20).”

In the days of the kings of Israel and of Judah, “the Lord was gracious unto them, and had compassion on them, and **had respect unto them, because of his covenant** with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet (2 Kings 13.23).”

The Twofold Basis of God's Respect

Plainly, God has respect, not to anyone's person, but to any and all persons who are covered by two things: the provisions of a **God-given covenant and an acceptable blood sacrifice**. The psalmist who mentioned the covenant in Psalm 74.20 (above) also mentions in verse 2 of the same Psalm that there is a congregation belonging to God, purchased of old by blood redemption: "Remember Thy congregation, which Thou hast purchased of old; the rod of Thine inheritance, which Thou hast redeemed."

God has respect to every one of His elect, not on the basis of their persons, but because they are embraced in the everlasting covenant that set His Son forth as their Redeemer, the Lamb slain before the foundation of the world (1 Peter 1.18-21).

Peter did not tell Cornelius that God does not respect His chosen ones, for He does, as above proved from the Scriptures, Abel being the first named in this regard; He just does not respect their *persons* as such. His respect is to them **and to their offering** (Genesis 4.4), Christ, because of the **covenant** salvation He has eternally provided in Him.

...but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The fleshly religionist could well wish Peter had not said that. It is not that God will accept people in other nations if and when we can get a Bible and a preacher to them. In every country under heaven there are people who already give evidence that God has begun a work in them. They do so in their fearing God and working righteousness, as Cornelius did, proving God has chosen them.

The righteousness wrought by the elect in far countries is not a self-righteousness or a false righteousness. If it is, Peter's statement is totally misleading and erroneous. Peter's statement was said in good faith. It was a genuine practical righteousness. Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway (Acts 10.2)." An angel of God told him, "Thy prayers and thine alms are come up for a memorial before God." His alms and prayers were ascending to God long before he heard Peter preach.

To ignore or deny these facts is to reject the plain meaning of the Scripture. The Lord sent Peter, in His own good time, to preach to Cornelius and his

MEDITATIONS ON PORTIONS OF THE WORD

BY

ELDER SILAS H. DURAND

A collection of sixty-five articles published in various Old School Baptist periodicals from 1864 to 1889.

400 Pages, hardbound
in "E" grade Buckram Cloth

Available April, 2001

Reprinted by and available from:

Daniel M. Simmons
P. O. Box 60021
Houston, Texas 77205

E-mail: danielmsimmons@cs.com

\$20.00 postage paid

Texas residents include 6.75% sales tax.

family, not to make them children of God, but because they were already His children.

A wise woman once told king David, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; **neither doth God respect any person: YET** doth He devise means, that His banished be not expelled from Him (2 Samuel 14.14)." The means God has devised are not of man, and they are not in any way enabled or assisted by man. God's means are the Father's election, the Son's redemption, and the Holy Spirit's regeneration, sanctification, and preservation. "The zeal of the Lord of hosts will perform this (Isaiah 9.7)."

—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

Volume 7 - 528 pages

\$20.00 each, 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**

BOUND PRINTED MATTER

CHANGE SERVICE REQUESTED

**NONPROFIT ORG.
U. S. POSTAGE PAID
PRE-SORTED
STANDARD MAIL
PERMIT NO. 39
HAWKINS, TX 75765**

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.