

The Remnant

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

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THE DOCTRINES OF GRACE: TOTAL DEPRAVITY AND REPROBATION

Over the centuries many have written upon the Doctrines of Grace. I will not attempt to present to the reader anything new, but only some things that may have been forgotten or neglected. The Doctrines of Grace are simply Bible teachings about the awesome works of the Triune God concerning redemption. These doctrines are generally referred to under the acronym TULIP:

- T -Total Depravity
- U -Unconditional Election
- L -Limited Atonement
- I -Irresistible Grace
- P -Preservation of the Saints

For the sake of convenience, I will follow this pattern. However, this does not mean that I place any order upon the decrees of God. Finite man cannot know the ways in which the Almighty works. The true believer must not speculate beyond what the revealed word of God teaches.

Total Depravity

Total or complete depravity is taught in Scripture from the very beginning of the Bible. The very first sin ever committed was by the father of the human race. Sin is the transgression of the law of God. “Whosoever committeth sin transgresseth also

the law: for sin is the transgression of the law (1 John 3.4).” Adam knowingly and willfully disobeyed the command that his Creator gave him. When God created man he gave him a law, promising him a continuance of life and blessings which he possessed on condition of his perfect obedience and forbidding him to eat of the tree of knowledge of good and evil upon pain of death. “So God created man in his own image, in the image of God created he him; male and female created he them (Genesis 1.27).” “And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil (Genesis 2.9).” “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Genesis 2.16-17).”

The parents of the human race, Adam and Eve, fell from the innocent state in which they were created by sinning against their God. “Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die:

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Contents

The Doctrines of Grace: Total Depravity and Reprobation , by Elder Bruce Atkisson.....	1
Job: God's Answer to All Free-will Systems, Part 2 , by Elder C. C. Morris.....	6
Song of Solomon 6.10 , by Chet Dirkes.....	14
Editorial: Expediency	18

(Genesis 3.1-4).” “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Genesis 3.6).”

The Triune God is eternal, all-powerful, all knowing, and unchangeable. From this we must conclude that man sinned by the will of God. Some may use the term permissive will; while others make no distinction between the effectual will and the permissive will. I see only the hidden will, and the revealed will of an absolutely Sovereign God. In the least we know that God could have prevented Adam from sinning if He had so desired. It was Jehovah's eternal purpose that man sin; without the fall there could be no recovery. The elect would never know the grace of a merciful God without the fall of man and Original Sin.

All mankind descended from Adam by natural generation. Humanity was present in the loins of Adam at the time of initial disobedience, and they all fell with him in the original transgression. “...for there is no man that sinneth not... (1 Kings 8.46).” “For there is not a just man upon the earth, that doeth good, and sinneth not (Ecclesiastes 7.20).” “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not, one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Romans 3.9-19).” “For all have sinned, and come short of the glory of God (Romans 3.23).” “...by man came death...(1 Corinthians 15.21).” “...in Adam all die...(1 Corinthians 15.22).”

From the abundance of scriptures quoted above, it is clear that Adam and all of his posterity were brought into a state of death and condemnation.

There are many modern day religionists that deny what is expressly taught in Scripture. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned (Romans 5.12)." "For we know that the whole creation groaneth and travaileth in pain together until now (Romans 8.22)."

Because of Adam's original sin or transgression, all mankind has become guilty before God. All humanity is born into this world in sin, totally lacking righteousness of any kind. The whole of human nature is absolutely and completely corrupted. Man is not only guilty of Original Sin which he inherited from his first parents, but is guilty of actual, personal transgressions as a result of his corrupt nature. "Behold, I was shapen in iniquity; and in sin did my mother conceive me (Psalm 51.5)." "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies (Psalm 58.3)." "...through the offence of one many be dead...for the judgement was by one to condemnation...by one man's offence death reigned...by the offence of one judgement came upon all men to condemnation...as by one man's disobedience many were made sinners... (Romans 5.15-19)." All died in Adam.

All men, women, boys, and girls are born into the world dead in trespasses and in sins. "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air (Satan), the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others (Ephesians 2.1-3)." Subject to natural death, the family of Adam is also spiritually dead by nature. In this spiritually dead and corrupt condition man can do nothing but what is in harmony with his nature. "...alienated and enemies in your mind by wicked works...(Colossians 1.21)." "...being dead in your sins...(Colossians 2.13)." "For we know that the law is spiritual: but I am carnal, sold under sin (Romans 7.14)." "...For I know that in me (that is, in my flesh,) dwelleth no good thing...(Romans 7.18)."

The old-fashioned religion revealed in the Bible is far different than what pours forth from the pul-

pits and word processors of modern day religionists. Man is declared by Scripture to be not sick, but dead. The hard heart of man is likened to a stone. "...I will take the stony heart out of their flesh...(Ezekiel 11.19)." Man is a slave to his sinful fallen nature and to the Devil. "...for of whom a man is overcome, of the same is he brought in bondage (into slavery)...(2 Peter 2.19)." "...Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death...ye have yielded your members servants to uncleanness and to iniquity...(Romans 6.16, 19)." "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will (2 Timothy 2.26)."

Because of the depravity of sinful man, he has no ability whatsoever to change his nature. Man has no desire to make a change in his nature, because he can only operate within the limits of that corrupt nature. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil (Jeremiah 13.23)." "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you (2 Peter 2.13)."

The natural man does not obey God, because it is not within the realm of his ability. His desire is to fulfill the lusts of his own flesh, and follow after his own selfish interest. "And God saw that the wickedness of man was great and that every imagination of the thoughts of his heart was only evil continually (Genesis 6.5)." "...For they that are after the flesh do mind the things of the flesh...for to be carnally minded is death...because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be...so then they that are in the flesh cannot please God...(Romans 8.5-8)."

The natural man will never seek God nor come to him for salvation. He sees no need for a savior or a redeemer. Such things are foolishness to him. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Corinthians 2.14)." "...For the preaching of the cross is to them that perish foolish-

ness...(1 Corinthians 1.18).” “And ye will not come to me, that ye might have life (John 5. 40).”

All of mankind, by their fall in Adam, lost communion with God. Fallen man came under the curse of the righteous law of God, and were made subject to all the miseries of life, including death. Every person who dies in their sins must endure the just punishment of hell forever. Those not embraced in the Covenant of Grace will suffer the pains of eternal torment. “...Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth...(Matthew 22.13).” “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matthew 25.41).” Man has no hope of redemption whatsoever, apart from that found in Christ. “The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished (2 Peter 2.9).” “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth an example, suffering the vengeance of eternal fire (Jude 1.7).”

Thus by nature all humanity is corrupted by sin from the crown of the head to the soles of the feet. No efforts of our own can bring us into favor with God. Man does not want to be delivered from his sins, because he does not believe himself to be a sinner. If he has any natural religious thoughts of his own, they are not spiritual but carnal. Being only flesh, man seeks to justify himself with the works of his own hands. “Therefore by the deeds of the law there shall no flesh be justified in his (God’s) sight: for by the law is the knowledge of sin (Romans 3.20).” The law of God condemns all humanity.

PART II: REPROBATION

We turn now to the Bible doctrine of reprobation, the disposition or predestination of wicked men to eternal punishment. The term **reprobate** is defined in the Greek of the New Testament as rejected, worthless, or cast away. I realize that many would like to ignore this subject. This doctrine is taught in the Holy Scriptures of eternal truth; therefore we must give attention to it.

The Apostle Paul states clearly in Romans chapter 9 that God has made some vessels to demonstrate his infinite mercy, while he has made others to demonstrate his justice or wrath. In this inspired chapter on the Sovereignty of God, Paul reveals that it is Jehovah’s perfect right to do with his own creation as he pleases. None may question the Lord’s authority to do as he will.

Having established God’s sovereign right and authority to do what he pleases, the Apostle reveals that from eternity God has purposed to display his attributes of grace and justice. In purposing to make some instruments show forth his goodness against the backdrop of man’s depravity, we find revealed the doctrine of reprobation.

In Ephesians chapter 1, in very plain language Paul informs the reader of the eternal, unconditional election of some to salvation in Christ. This is a glorious doctrine that all the children of God should rejoice in. In modern times those who believe in sovereign grace have given all their attention to this wonderful doctrine. In the study and exposition of this most lovely of Bible truths, they have almost totally ignored the subject of the rejection of the non-elect.

For centuries many able ministers and writers have used the term *double predestination*. I do not use the term myself; nevertheless I do not object to the truth of this phrase. It must be understood that if Jehovah from all eternity chose certain individuals in Christ and predestined them to glory, then necessarily God eternally, unconditionally rejected or cast away the others he had created, for they were created for that explicit purpose.

The Apostle Paul teaches us that God not only chose certain ones to be conformed to the image of his Son, but actually made or created them for that end. Likewise, Jehovah also made or created some for the express purpose of displaying his justice in their condemnation. Many may be astonished to read these words, yet a careful examination of scripture, aside from carnal reasoning, will reveal this truth.

The main reason that most will not face this doctrine is because they do not wish to ascribe complete and total sovereignty to God. Their almost irrational fear of making God the author or cause of sin prevents them from accepting the truth of Jehovah’s sovereignty in all things. There are very few people,

other than the Old School Predestinarians, who are not afraid to face the truth of this doctrine.

In Jude 1.4, it is written that certain men were ordained of old to their condemnation. In other places the Scriptures speak of the Lord giving men over to their wicked or reprobate minds to pursue their sinful lusts. Evidently it is the will of God that the reprobate should take their fill of sin (Romans 1.24-32). The acts and behavior of men demonstrate by what spirit they are motivated. Those that perform and practice godliness are demonstrating the work of God going on in their heart. God works in them to will and to do of his good pleasure (Philippians 2. 13). Those who live a life of ungodliness are not led of the Spirit, as proven by their habit of wicked behavior.

As good works are not the cause of men's salvation, neither are evil works the cause of men's damnation. Good works are the evidences of a work of grace, with the glory of God as their goal. Wicked works are the fruit of an evil, depraved nature; evidencing and proving the absence of a work of grace.

We all know that the children of God many times fall into sin, and commit wicked acts. Nevertheless, the children of grace are led to repentance by the Spirit. The Lord wills that his children should slip and fall from time to time, to prevent them from becoming too confident and proud. This is in accordance with his divine predestination and providence. The Holy Spirit is grieved when the Christian sins, and He convinces them of their helpless condition. They are made to cry and plead with their Heavenly Father for mercy. In due time the Lord will restore to them the joys of *His* salvation (Psalm 51.12). This is the experience of the saints; they are not permitted to habitually practice a life of sin.

The reprobates are characterized in the Scripture in the completely opposite way. The reprobates may sin without any fear of God before their eyes. They know not the meaning of repentance. They may have a form of natural religion that grieves them when they are caught in their sins, such as King Saul or Judas, but no true spiritual repentance is ever felt. These live a life without regard to God. They feel justified in their sins, because they serve only their bellies (lusts). They habitually practice a life of wickedness.

A result of an improper understanding of this doctrine, or a complete denial of it, is the denial of an eternal hell. The reader who is familiar with "conditional time salvation," as held by Conditional Primitive Baptists, may recognize this heretical doctrine. They believe that the elect are saved only from annihilation, or total destruction of body, soul, and spirit at death. They believe that the hell spoken of in the Bible refers only to temporal punishments for disobedience committed by children of God.

This belief arises from the error of "conditional time salvation," and leads to other errors such as soul-sleep, and the non-resurrection of the body. This is primarily because they believe that the Bible only speaks of children of God. The Bible is written *to* the elect, but it also speaks *of* the non-elect. As always we are to rightly divide the word of truth (2 Timothy 2.15). The correct interpretation of Scripture within its context is of utmost importance.

I would encourage all seekers of the truth to examine the historical writings of the past to find where the saints of old stood on these fundamental doctrines of the faith. In seeking the truth it is important to avoid error. The whole counsel of God should be given attention by the child of grace, who inquires after the truths of the Scripture. To deny any one point can prove extremely costly to the person seeking to understand the truth of God more clearly. Above all, as the Lord enables us to do so, we should prayerfully seek after any knowledge that God may provide for us. Only the Spirit of Truth can illuminate our minds on these important subjects.

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LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips. **Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties.** (Psalm 141.1-4)

JOB: GOD'S ANSWER TO ALL FREE-WILL SYSTEMS PART 2

By way of review, in the last issue we set forth the fact that Job's friends—Eliphaz, Bildad, Zophar, and Elihu—contended for the faulty free-will principles we know today as *Arminianism* and *Conditionalism*. This universal, naturalistic religion (for Arminianism and Conditionalism are one and the same) is rooted in the “IF you will obey God, THEN God will bless you for it” doctrine and is usually couched in the IF-THEN-THEREFORE style of language.

One might think that, if God was going to give us a study in comparative religion, then Eliphaz, Bildad, Zophar, and Elihu would represent four major religions, such as Judaism, Buddhism, Hinduism, and Confucianism; or four major philosophies, like Stoicism, Epicurianism, Cynicism, and Hedonism, or the like. They do not. Such a plan might conform to worldly wisdom but not to the wisdom of God. In points of fact, these four men are all alike in their religious beliefs, differing only in the details. “You have sinned; *therefore* God is punishing you. *If* you do right, *then* God will bless you.”

God has a reason for the similarity of the religious remarks of Job's companions. In part, this reason has to do with the fact that in principle all free-will religions are the same. How do Job's friends' religions differ from Wesleyan Methodism, or Campbellism, Pentecostalism, Romanism, Mormonism, Conditionalist “Old Line” Primitive Baptists, Missionary Baptists, or any other free-will religion? In principle they differ not at all. Free-willers find a ready source of proof-texts in the words of Job's critical companions.

Conditionalist Primitive Baptists deplore being identified with other Arminians. Their problem is that they can readily see the differences between themselves and other Arminians, but they cannot see where they are the same. Those whose viewpoint is completely outside of the free-will camp, however, can readily see the similarities between the two: *If*, *then*, and *therefore*, all pivoting on the human will.

Leaders and theologians of a thousand denominations think they alone have “reconciled God's sovereignty and man's responsibility.”

Conditionalists are just one more group among the multitudes of free-will denominations and cults.

Now it is not as though we have nothing better to do than to take other denominations to task. We do. But those of us who in our younger days served our apprenticeship in the Arminian camp can, by the grace of God, spot free-will Conditionalist Arminianism miles away, like a black cloud on an otherwise sunny and cloudless day. But the Conditionalists and other free-will denominations cannot see it because they *are* that black cloud. The following direct quotes are typical, taken from their recent writings:

When God begins to pour out His wrath, then all *His people* will be ready to hear and obey, *but it will be too late!* [Emphasis supplied, bold italics—Ed.]

We are in a battle for the minds of people; we are in a war for the Kingdom of God. Will you be filled with a passionate intensity for your Lord, Savior and King? Or, will you lack conviction? *If* we all had passionate intensity for God, *the churches would be full!* [Emphasis supplied, bold italics—Ed.]

It is up to us to find that way out that the Lord has promised He would provide for us. *It is up to us* to resist the temptation... *We will be blessed for* enduring temptation... *We must be* the doers of the word and not just hearers only, deceiving our own selves. [Emphasis supplied, bold italics—Ed.]

...*if* we stretch out our hands to a strange god, *then* we are supporting our own interest before our God and HE WILL NOT BLESS!!! ...Our labors for the cause of Christ in God's kingdom will bear great fruit *if we have a mind to work that is motivated from the heart*. We CAN have a fruitless work, but *if our heart is right before God, He will bless*. [Emphasis supplied, bold italics—Ed.]

Jesus taught that *if* we would enter into the Kingdom of *God we must do many good works*, “put our hands to the plough.” ...We

understand that only those that have been redeemed by the blood of Jesus, the family of God, can enter into this kingdom, into this “life”. However, *all of God’s elect people will not enter into this “life”*, mentioned in our text, for “few there be that enter in thereat”. This fullness of life with Jesus *is based on us overcoming* obstacles that confront us. *We must be willing....* [Emphasis supplied, bold italics—Ed.]

The above quotes are taken, not from the writings of Wesleyan Methodists, Missionary Baptists, or followers of the many “Charismatic” denominations, but from periodicals written by those pretending to be Primitive Baptists. Each quote is taken in context and reflects the general tenor of the articles from which they were taken. Each implies it is up to us to do the things required on our own:

1. We must hear and obey before it is too late; never mind the fact that “The hearing ear, and the seeing eye, the LORD hath made even both of them (Proverbs 20.12)” and Peter says the little children of God are “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).”

2. We have the ability to generate the “passionate intensity” that would fill our churches, if we had it; never mind that the apostles told the idolators of Lystra, “We also are men of like **passions** with you (Acts 14.15),” and the fact that “the Lord added to the church daily such as should be saved (Acts 2.47).”

3. We must find our way, even though the Psalmist said, “I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments (Psalm 119.176)”;

we must earn our blessings by enduring temptation, even though the Lord Jesus taught His disciples to pray, “lead us not into temptation, but deliver us from evil (Matthew 6.13)”;

and we must be doers of the word by and of ourselves; never mind the fact that Isaiah said, “Lord, thou wilt ordain peace for us: for *thou also hast wrought all our works in us* (Isaiah 26.12).”

4. We must generate the necessary motivation in our hearts and minds in order to earn God’s blessings; never mind that “The preparations of the heart

in man, and the answer of the tongue, is from the Lord (Proverbs 16.1),” and “we have the mind of Christ (1 Corinthians 2.16).”

5. We must produce works good enough to enable ourselves to enter into the life of which Jesus said: “I am come that they might have life, and that they might have it more abundantly (John 10.10).” This life, they say, is not based on what God the Father, the Son, and the Holy Spirit did and do in the lives of His people, but it is based on “us overcoming obstacles that confront us,” even though Paul said, “it is God which worketh in you both to will and to do of his good pleasure (Philippians 2.13),” and the apostle John said, “Ye are of God, little children, and **have overcome** them: because greater is He that is in you, than he that is in the world (1 John 4.4).”

6. We must be willing, etc., as though it were left up to us, even though the Psalmist said, “**Thy people shall be willing** in the day of thy power (Psalm 110.3).”

Exactly like them, Eliphaz says: “Thou hast sent widows away empty, and the arms of the fatherless have been broken. *Therefore* snares are round about thee, and sudden fear troubleth thee.” “**IF** thou return to the Almighty, thou shalt be built up... **THEN** shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.”

Bildad says, “**If** thy children have sinned against him, and he have cast them away for their transgression; **if** thou wouldest seek unto God betimes, and make thy supplication to the Almighty; **If** thou wert pure and upright;[then] surely now he would awake for thee, and make the habitation of thy righteousness prosperous (8.3-6).”

“Behold, God will not cast away a perfect man,” he says, “neither will he help the evil doers (8.20).” Such is the “obvious conclusion” of anyone who hopes to be saved by his own perfection.

Before looking at what God says about these things (He did not interrupt the argument between Job and his companions, but He did have the final say), let us look at what Zophar, Job, and finally Elihu, said.

WHAT ZOPHAR SAYS

Zophar speaks twice, in chapters 11 and 20.

1. Chapter 11: “**If** thou prepare thine heart, and stretch out thine hands toward him; **If** iniquity be in

thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For **then** shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost (11.13-20).”

Zophar’s is the historic Arminian-Conditionalist approach: *If you will, then God will*. “**If** you will only prepare your heart, and lift your hands toward him; **If** iniquity is in your hand, put it far away, and let not wickedness dwell in thy tabernacles. For **then** you shall lift up your clean, spotless face; yea, you’ll be stedfast and not fear.” It all starts with you, Job. God is waiting. Never mind that “The preparations of the heart in man, and the answer of the tongue, is from the Lord.” You must prepare your own heart. Lift up your hands when you pray. And **if**, while you have your hands up there for God and all to see, **if** you remember you have iniquity in your hand, **then** by all means get rid of it. Clean up your house, too. What if Jesus visited your house today? Would you have to hide your magazines, turn off the TV, dust off the Bible, and put it on the coffee table? **If** you’ll just clean up, inside and out, you’ll be solid, steady, and have nothing to fear, Zophar argues.

He continues, for he is a thorough Conditionalist: “Because [then] thou shalt forget thy misery, and remember it as waters that pass away; and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.”

If you will take my advice, Zophar boldly suggests, you can forget this misery you are going through; it will be past, like the flood of Noah, and the judgment will be gone. You’ll shine like the morning sun, resting in the security, hope, and the confidence of knowing you have done your part.

You can lie down and rest safely at night, fearing nothing and no one. In fact, many folks will even ask you for advice. They’ll want to know how you became so prosperous.

2. In almost all of chapter 20, like Eliphaz did in chapter 15, Zophar describes the wicked man and what happens to him, implying that Job is wicked, and this is why Job is suffering. “Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he (20.4-7)?” The “him,” “he,” and “his” throughout chapter 20 refer to the wicked, but Zophar is thinking **Job**: “His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly,” and on, and on.

WHAT ELIHU SAYS

Elihu speaks once, but it is a long discourse found in chapters 32-37. For all his ramblings, he is a non-event. He is younger than Job and the other three, and (like each new generation) he thinks he is correcting the mistakes of his elders; yet about all he proves is that will-worship has continued into the next generation. For all his speaking, all he does is fine-tune the false doctrine of the free will of man, adding his own refinements to it.

“He looketh upon men, and **if** any say, I have sinned, and perverted that which was right, and it profited me not; [then] He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes **with** man, to bring back his soul from the pit, to be enlightened with the light of the living (Job 33.27-30).”

“God often works *with* man,” that is, externally, and not *in* him, Elihu says, which is the standard Arminian “God has done His part; now you must do yours” doctrine. In effect Elihu’s dogma is that of all the religions of the world: “God will work with

you, if you will let Him. Will you work with Him? It is up to you.”

“Surely it is meet [*fitting, proper*] to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: **if** I have done iniquity, I will do no more (Job 34.31f).” Elihu, quite satisfied that his understanding of religion is correct, puts words in Job’s mouth: “That which I see not teach thou me,” as though Job should pray, “Lord, just teach me to see what Elihu sees!”

His phrase, “**If** I have done iniquity,” is a characteristic dodge used by the blind and unrepentant sinner. Those who have been taught by God know they have sinned and come short of His glory, no *ifs* about it. Further, The Lord’s children know both the futility and the danger of making vows to the Lord, or even vowing to themselves, “not to offend any more.” The Arminian, like Elihu, thinks it is highly appropriate to make such promises to God, but Solomon said, “When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. *Better is it that thou shouldest not vow, than that thou shouldest vow and not pay* (Ecclesiastes 5.4f).”

“**If they obey and serve Him,**” Elihu says, “they shall spend their days in prosperity, and their years in pleasures. But **if they obey not,** they shall perish by the sword, and they shall die without knowledge (Job 36.11f).” This is yet more of the “All you have to do is obey” doctrine so sweet to the world’s ears, with its emphasis always on the idea that “It’s up to **you—you** must obey, **if** you want God to bless you.”

“God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend (Job 37.5).” While this sounds very pious on the surface, Elihu is totally uninspired. All he is saying is that “God has a big voice, He does great things, and we don’t understand Him.” He mutters truisms, like those in the jazz ditty, “He’s got the whole world in his hands,” which those who know no better think is a wonderful hymn; but it says nothing that anyone who has the least concept of God does not already know.

JOB’S KEY STATEMENT

We have saved Job’s final statement for last among the men who speak throughout this ancient book, even though his closing statement (chapters

26-31) precedes Elihu’s (chapters 32-37), because the Lord vindicates Job, not his critics. In effect, Job does have the final say among the men sitting around his campfire. By God’s grace and inspiration Job could have as easily answered Elihu as he answered the others, but it was unnecessary. In chapter 42 the Lord answered Elihu (and the others) for Job.

No one, from his day until ours, has ever answered the free-will position better than Job did with the opening words of his closing statement: “But Job answered and said, How hast thou helped him that is **without power**? how savest thou the arm that hath **no strength**? How hast thou counselled him that hath **no wisdom**? and how hast thou plentifully declared the thing **as it is** (26.1-3)?”

How hast thou helped him that is without power? To advise someone to do right might be admirable, it might even be the proper thing to do, had we the power to do right. Even if we only had *a little* power to obey, this might be good, sound advice. But how do fifteen chapters of the do-right doctrine of Eliphaz, Bildad, Zophar, and Elihu help someone who has *no power at all*? They do not. Yet, such is our case; we are powerless. “For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I (Romans 7.14f).”

How savest thou the arm that hath no strength? Even if salvation were a freely **offered** gift, which it is not, we do not have the strength of arm to reach out and take such a gift. Had we even a little bit of independent strength under our own control, perhaps we could reach out and take it. But there is no use speculating thus about it; we do not have it. We have **no strength whatsoever**. “For when we were yet **without strength**, in due time Christ died for the ungodly (Romans 5.6),” which is something none of the Bildads of this world know.

How hast thou counselled him that hath no wisdom? Again, **a little** wisdom, if we had it, might suffice for us to follow the counsel of Bildad and his friends; but their advice cannot and does not help one who has **no wisdom at all**. And “There is **none that understandeth**, there is **none** that seeketh after God. They are **all** gone out of the way, they are **together** become unprofitable; there is **none** that doeth good, **no, not one**,” in spite of what Bildad says. We come into this world as natural men only, “But the natural

man receiveth not the things of the Spirit of God: for they are **foolishness** unto him: neither can he know them, because they are spiritually discerned (1 Corinthians 2.14).” If God is not pleased to give us Christ Jesus, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (1 Corinthians 1.30),” then we have no wisdom, and Zophar’s well-intentioned advice will profit us nothing. Conversely, if God does give us Christ Jesus to be our wisdom, and righteousness, and sanctification, and redemption, the advice of the Bildads and Zophars of this world is too late and is completely useless.

How hast thou plentifully declared the thing as it is? The fact is, they had not declared “the thing”—the situation of Job, the doctrine, the truth of God—*as it is* in Christ Jesus. They had everywhere misjudged Job according to outward appearances and carnal religion’s reasoning. They had not declared man’s helpless dependency upon God for all blessings both natural and spiritual. They had misrepresented God’s righteousness with a slot-machine dogma—you put in a two-bit “good work” and you get out a candy-bar blessing, or even better (to the natural man’s way of thinking), “lots of silver and gold.” They had ignored the doctrine of salvation provided by the bloody death of an innocent sacrifice dying in one’s stead. They were ignorant of man’s helpless, depraved inability to do the least thing toward pleasing God. As for preservation, they thought we must earn that also. Their doctrine, so beloved in this sin-cursed, sin-blinded world, was then as now, “God helps those who help themselves.” They had misrepresented God’s holy character and His righteous demands upon us, saying God could be manipulated by our simply cleaning up our behavior.

WHAT GOD SAYS

Finally breaking His silence, God spoke to Job in chapters 38-41. In these four chapters He asks Job eighty-five questions, mostly touching on the physical or material creation. (“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?”—John 3.12.) They cover everything from plant and animal life to weather and the starry universe. To this day of high technology and advanced science, most of these

questions are still unanswerable by men. This battery of questions was sufficient to reduce Job to repentance and silent worship. “I know that thou canst do every thing, and that no thought can be withholden from thee...I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes (Job 42.2ff).”

If we had nothing else whereby we could maintain our conclusions about free-will doctrine as espoused by Bildad and the others, we are fully justified in rejecting their counsel solely on the strength of what the Almighty says next in this last chapter of Job.

“And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath (42.7).”

Eliphaz was the first of the three to speak to Job (4.1). Whether he was their leader, the oldest, or considered to be the chief spokesman, the Lord addresses the others through him. “Ye have not spoken of me the thing that is right,” God says. *Ye* is plural, meaning the entire group other than Job.

“Ye have not spoken of me the thing that is right, as my servant Job hath.” Why, then, would anyone quote these men as authorities about God and godliness? It would only be because they cannot read the Scriptures properly and because they find Eliphaz and his companions are more in harmony with man’s free-will doctrine than is Job or even God Himself.

Ye have not spoken of me the thing that is right. This disallows for all time all the errors of fifteen chapters of man’s religion. God does not say Bildad and the others were partly right and partly wrong. They were wrong in all they said, even when it sounds nominally, superficially, doctrinally correct, because what these men said proceeded from the wrong principle of supposed free will and autonomous human ability.

1. (a) **Eliphaz was wrong** when he said, “Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight (15.15).” He *sounds* like he is giving a strong statement of the depravity of man, saying that God finds even His saints are not trustworthy. That would be doctrinally correct. In looking at the original Hebrew, though,

that does not seem to be what he is saying at all. He is denying that God works trust of Himself within the hearts of His people. He thereby implies that each person, even each of God's saints, must decide for himself or herself whether he or she will trust God and believe in Him or not. The Hebrew word *aman*, translated "putteth...trust" is a primary root word meaning *to build up or support; to foster as a parent or nurse; figuratively, to render (or be) firm or faithful....* It is rendered elsewhere as *bring up, establish, nurse (nursing father).*" [Strong's Hebrew Dictionary]

Moses said to God, "Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, *as a nursing* [Hebrew, *aman*] *father* beareth the sucking child, unto the land which thou swarest unto their fathers (Numbers 11.12)?"

"And Naomi took the child, and laid it in her bosom, and became *nurse* [Hebrew, *aman*] unto it (Ruth 4.16)."

"And kings shall be thy *nursing* [Hebrew, *aman*] *fathers* (Isaiah 49.23)."

In each of these three cases, the picture is that of a foster parent, a picture of God's relation to His children by adoption. Twice "nursing fathers" are mentioned. (There is a different Hebrew word for "nursing mothers," *yanaq*, which makes Naomi's relationship as *aman* to Ruth's child all the more interesting.) This teaches that God as **Father** fosters, provides, and feeds His children completely, including His putting into their hearts the belief and trust they experience, so they believe and trust in Him, the very thing that Eliphaz denied! The Bible does not say the Lord *trusts in* His saints, but it does say He puts trust *IN* His saints. If there is trust of God within your heart, God put it there.

The first time belief is mentioned in the Bible is in Genesis 15.6 and it is the God-infused belief and trust that God counts as righteousness: "And he [Abram] *believed* [Hebrew, *aman*] in the Lord; and He [Jehovah] counted it to him [Abram] for righteousness." This belief is the very thing God puts within the hearts of His people. If it was a belief generated by the natural man and his carnal mind, God would not count it as righteousness. Since it is God-wrought, it is His perfect work, and therefore He can and does recognize—count—it as righteous-

ness. This is the very doctrine Eliphaz denies, as do all Arminians.

(b) **Eliphaz was wrong** when he said, "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same (Job 4.7f)." Jesus Christ the Righteous (1 John 2.1) was cut off, or destroyed (after the manner of men) as a young man; He says by the prophet, "I said, O my God, take me not away in the midst of my days (Psalm 102.24)." As for the wicked being cut off, the Psalm-writer Asaph again says, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches (Psalm 73.3-12)." We gladly take the word of Psalm 73 over that of Eliphaz, who clearly contradicts the doctrine of the Psalmist.

(c) **Eliphaz was wrong** when he said, "For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them (5.2-4)." In so saying he implied (1) Job was foolish and silly (in his hidden sin), and (2) his children were crushed in the tornado because of his sin. This not only challenges Job's character; it calls into question the righteousness and character of God Himself. The Lord devotes much of Ezekiel 18 to disproving this ugly type of reasoning: "What mean ye, that ye use this proverb concerning the land of Israel, saying, *The fathers have eaten sour grapes, and the children's teeth are set on edge?* As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel (Ezekiel 18.2f)." "Yet say ye, Why? Doth not

the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. *The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son*: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (verses 19-20).” Even if Job was hiding sins of which he had not repented, which he was *not*, the Lord would not have killed his children for that. He would have simply killed Job, had that been His desired way of dealing with Job’s sin. “The soul that sinneth, it shall die (verses 4, 20).”

2. (a) **Bildad was wrong** when he said, “*If* thou wouldest seek unto God betimes, and make thy supplication to the Almighty; *if* thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase (Job 8.5ff).”

“Betimes” carries within it two meanings: promptness and earnestness. But Bildad contradicts himself. According to his own doctrine, if Job was pure and upright and seeking God earnestly and promptly, he would not have been in such trouble in the first place! Bildad did not know that “The wicked [which he considered Job to be], through the pride of his countenance, **will not seek after God**: God is not in all his thoughts (Psalm 10.4).” “There is none that understandeth, **there is none that seeketh after God** (Romans 3.11),” not even to earn blessings by their obedience, so that their “latter end should greatly increase.”

(b) **Bildad was wrong** when he said, “God will not cast away a perfect man, neither will he help the evil doers (8.20).” He was totally ignorant of the Lord’s sovereign purpose, and as Job answered him, “He destroyeth the perfect with the wicked (9.22).”

If God will not help the evil doers, then who does? Job again answers, “The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly (12.6).” Conditionalism would say Job makes God the author of sin, but God says, “Ye have not spoken of me the thing that is right, as my servant Job hath.”

3. (a) **Zophar was wrong** when he said, “*If* thou prepare thine heart, and stretch out thine hands

toward him; *if* iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For *then* shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: because thou shalt forget thy misery...And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid...But the eyes of the wicked shall fail, and they shall not escape...(11.13-20).” Like the others (other than Job), Zophar knew nothing of the absolute sovereignty of Jehovah and the total depravity and the utter inability of man to do the least of God’s commandments and requirements. He thought man had the ability to prepare his heart and to do the other things he advised, not knowing that “The preparations of the heart in man, and the answer of the tongue, is from the Lord (Proverbs 16.1).” “Take thy rest in safety” *by preparing yourself*??? Zophar did not know “The horse is *prepared* against the day of battle: but safety is of the LORD (Proverbs 21.31).” Prepare as you will; Ahab did, but he was killed anyway.

(b) **Zophar was wrong** when he said of the wicked (in his mind meaning Job), “The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage *appointed* unto him by God (20.28f).” He knew nothing about what God hath appointed for the sons of men. Job did: “But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth. For *He performeth the thing that is appointed for me*: and many such things are with Him. Therefore am I troubled at His presence: when I consider, I am afraid of Him. For God maketh my heart soft, and the Almighty troubleth me (23.13-16).”

“Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job (42.8).”

“*Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering*: The Lord brings Eliphaz back to the blood sacrifices so necessary in

God's economy, the bloody sacrifices that point to the Lamb of God, and which Job had offered all along.

Where were the blood sacrifices in the doctrine of Eliphaz and his cohorts? Did any one of them even once say, "Without shedding of blood there is no remission (Hebrews 9.22)"? Theirs was a bloodless religion based strictly on man's works. Though these men lived well over four thousand years ago, theirs is the essence of a bloodless religious modernism.

... and my servant Job shall pray for you: for him will I accept....: **When did Bildad, Eliphaz, Zophar, or Elihu pray for Job?** Did they ever go to the throne of grace to beg the Lord to be merciful and remove the afflictions from Job, their friend? Did they kneel beside him and beseech God for mercy in his behalf? They did not.

... for him will I accept....: There can be no doubt about it; God's elect are under His special care and favor. "God accepteth no man's person (Galatians 2.6)." It was not because Job was a good person, even declared by God Himself to be perfect, but it was because Job was eternally sheltered under the blood of the Lord Jesus Christ.

Consider Abraham, even when he was "disobedient," as some would love to say. The Lord had told him to remain in the land He had showed him. Instead, he went to the neighboring region of Gerar (Genesis 20.1).

There, he lied to Abimelech their king, saying his wife Sarah was his sister (20.2). Abimelech added Sarah to his harem (20.2) but providentially God kept him from touching her. Nevertheless, God plagued Abimelech and not Abraham. Technically, Abimelech was a more righteous man in his behavior than lying Abraham was.

God told the king, "Yea, I know that thou didst this *in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.* Now therefore restore the man his wife; for he is a prophet, and **he shall pray for thee**, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine (Genesis 20.6f)." It was not Abimelech, the man of integrity, who prayed for Abraham, but Abraham, the liar, who prayed for Abimelech and was heard!

Does this mean God endorses sin in His people? Not at all. Abraham sinned, out of cowardice and the fear of man; but his sins were eternally covered by the blood of Christ. Abraham was declared righteous (Genesis 15.6), and nothing he did could change that. Abraham was one instance the Psalmist had in mind when he wrote, "Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; *He suffered no man to do them wrong: yea, He reproveth kings [Abimelech] for their sakes; saying, Touch not mine anointed, and do my prophets no harm* (Psalm 105.9-15)." Amazing grace!

"So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job (42.9)." "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before (42.10)." "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold (42.11)."

SUMMARY

The book bearing Job's name is a warning in the form of a demonstration that, while "do-right" advice and teachings may sound biblically correct, they are nevertheless often erroneous, used and applied in a free-will fashion that God condemns. The free-will system generally known as Arminianism is as old as the oldest book in the Bible. God disapproves of it as is shown in His condemning the approach of Job's three friends: their judging Job according to outward appearance and their natural reasoning; their misguided comments about the deaths of Job's children, i.e., their accusing God of killing Job's children as punishment for his alleged "secret sin"; their added speculation that God might have killed his children for their own sins (implying

Job's blood sacrifices were not only ineffectual, but wrong); and the only solution his friends suggested to him was for him to save himself by the works of the flesh, apart from any mention of God's grace and His requirement of blood atonement.

On the other hand, Job spoke right things and preached the absolute sovereignty of God, his own wretched inability and sinfulness, his need and desire for a Mediator, and his hope of a better life after the bodily resurrection at the latter day. In the end God approved of Job and all he had said.

Far more important than our own personal comfort, or that of Job or of anyone else, is the vindication of the holiness, righteousness, and sovereignty of our eternal Creator God. Whatever trials He calls us to experience, may He bless us to be able to say with Job, "Though he slay me, yet will I trust in him." The salvation He has provided through the blood-bought, imputed righteousness of our Lord Jesus Christ, and His death, burial, resurrection, ascension, intercession, and promise of His coming again for His people—that alone is the only hope for the suffering saints of God, whether in Job's day or in our own. That is my hope, if I am not deceived. May the Lord Jesus Christ be praised for His gracious salvation He provided for His people.

—C. C. Morris

EDITOR'S NOTE: We are thankful the Lord has blessed Brother Chet Dirkes with the following article and has also blessed us with the privilege of presenting it to you, our readers.

After one of Brother Dirkes' previous articles based on a text from the Song of Solomon, a reader asked what *Canticles* means.

The dictionary says of *Canticle*: A song, properly a little song, a hymn. Plural [*Canticles*], a name for the Song of Solomon.

Taken from the Latin *canticulum*, the use of *Canticle* in the English language, as applied to [little] songs, dates back to around AD 1250; *Canticles* was applied to the Song of Solomon at least as early as AD 1526. (Adapted from the *Oxford English Dictionary*)

We hope the following article proves to be a blessing to you, by God's grace.

SONG OF SOLOMON 6.10

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? (Song of Solomon 6.10)

The Lord of Host asks a question, not of ignorance, as if he did not know who she was, but one of identification and distinction. He is the one who identifies and proclaims this testimony of his bride for all to look upon, consider, and wonder.

The bride has been through a most difficult and trying ordeal, as recorded in chapter 5, in which she has been taught from above that the "trying of your faith worketh patience (James 1.3)," and "that the trial of your faith, being more precious than gold that perisheth, though it be tried with fire, might be found to the praise, honour and glory at the appearing of Jesus Christ (1 Peter 1.7)." These beautiful lessons brought her to proclaim, "I am my beloved's, and my beloved is mine (Canticles 6.3)."

Then he speaks, and without any insult or degradation because of what has happened, he proclaims, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners (6.4)." Her beauty is that of one acceptable and delightful. She is not one who has accepted, as the religious world today requires, but rather is one who is acceptable, favorable, to be pleased with, and *delightsomeness* (Tirzah).

The Apostle Paul knew of this beauty when he wrote to the Ephesians assembly "To the praise of the glory of his grace, wherein he has made us accepted in the beloved (1.6), not that we accept him, but that we be made to be accepted. Since God is not an "accepter" of persons or possessions, this one must have been made acceptable in her beloved and must stand totally upon his work. In Isaiah 52.1, the Lord commands that this one awake and put on her beautiful garments. Her garments are the garments of righteousness, which are not her own, but they have been given to her by grace and grace alone, and for which they were granted to her to make herself ready. Before she had any beauty or anything was granted unto her, he must have put on his strength and faithfully performed his work.

The legal definition of Hebrew word, *Tirzah*, is to satisfy a debt or to reconcile self. Since she has no strength or power in herself, because she is flesh and blood, this reconciliation must be of another source. Since the satisfying of a debt of sin would require the shedding of blood (Hebrews 9.22), namely her own, the redemption must be of another, as a propitiation, else would she die in her sins, being an unclean sacrifice and therefore unacceptable. She has no money wherewith to buy. She has no might with which to overcome. She has no wisdom to plead her case and appease the law. She is weak, devoid of power and without hope. In the flesh, she wallows in deceit and corruption as a sow in mud. She gravitates to the lusts of the flesh as a dog returns to his vomit. She is drawn to vileness and vanity as a moth to a flame. She can no more remove herself from the contaminants and frailties of this earthen vessel than a leopard can remove his spots. In and of herself she seeks not God or His Holiness. She has no aspirations to do good and forsake the allure of the flesh. She has no beauty, no comeliness and her form is repulsive. "...And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for the nativity, in the day thou wast born thy navel was not cut out, neither wast thou washed in water to supple thee; thou wast not salted at all, not swaddled at all. None eye pitied thee, to do and of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born (Ezekiel 16.2-5)." She is helpless and totally at the mercy of God, who in justice requires the exacting sentence of the full extent of the law.

Her beauty is of redemption in her beloved as the Holy redeemer of Israel. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver, and gold, from your vain conversation received by traditions from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but manifest in these last times for you (1 Peter 1.18f)."

Her beauty could never have been of herself, for then it would be of the earth, earthly and corrupt. It could not be by works of righteousness, which she

had done, for then, the redemption, her beauty, would be of debt and not of grace. She would have earned it, either the right of redemption or the actual transaction. She was in him before the world began. Her body had been prepared of old for her, and she became a partaker of flesh and blood. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (Jeremiah 1.5)."

Just as the Father prepared a body for the incarnate Son, so He prepared, before the foundation of the world, bodies of flesh and blood for His children, afore prepared unto glory. These bodies were outfitted to perform all that the Father would require of them and were devoid of the ability to keep His Holy law. This inability in the flesh to be holy and keep the commandments of a holy God was foreordained of old. Because of this inability or sin, she was found guilty in the flesh before the righteous Judge.

Thus she stood, the holy seed within an unholy, vile and corrupt vessel. Holy and righteous by her existence in the Son from all eternity and vile and condemned in her creation in Adam. She must have an advocate. Someone must champion her cause. Someone must do for her because she cannot do for herself. "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke (Isaiah 59.16f)."

All her guilt and sin was laid to his account and he who knew no sin became sin for his people. He endured the contradiction of sinners against himself and for the joy that was set before Him; He despised the shame and became obedient unto death, even the death of the cross. The Father saw the travail of His soul and was satisfied. He was found faithful above his entire house and for His entire house and the redemption of her tabernacle was accomplished. He then, as the firstborn from the dead, laid his flesh and blood down in death and raised it again incorruptible with power and glory. Because He has appeased the law and its demands and has been found righteous,

so all of his people bear the mark of the Captain of their salvation and the author and finisher of their faith. This is her beauty.

“...comely as Jerusalem...” The word *comely* means *being suitable* or *made agreeable*. The word *Jerusalem* means *founded peacefully*.

“And the Lord God said, It is not good that man should be alone; I will make him a help meet for him. (Genesis 2.18).” And God took Eve from the side of Adam, and, because she was ‘bone of my bone and flesh of my flesh,’ she was ‘meet’ or suitable for him.

God had given man the rule over the land and the animals. He had created the animals without fear of man and brought them each to Adam for him to name.

But still man was alone. Neither the bounty of the earth nor the companionship of the animal kingdom was suitable as an ‘help’ for man. Search the account in Genesis and continue to the last chapter of the Revelation of Jesus Christ to John on the island of Patmos. Did Adam come to God and ask for an helper? Did he tell God that he was lonely? Did Adam choose the one who was suitable for him? No! God had created man male and female and the only one who could be suitable as an help for the man was one who was of the man or woman.

God had chosen Eve in Adam to be his. Adam was prepared from before the foundation of the world, according to the foreknowledge of God, to be created in the image of God, having his seed in him. The first Adam had his bride in from the dawn of creation and she and only she is suitable, made so by God, for him. “And Adam said, This is now bone of my bone and flesh of my flesh: she shall be called Woman, because she was taken out of the man. (Genesis 2.23).”

“And Noah went in, and his sons, and his wife, and his son’s wives with him, into the ark, because of the waters of the flood... and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. (Genesis 7.7, 17).” Eight souls of all that had breath upon the earth were placed in an ark of Gopher wood and were shut in by the hand of God to protect them from the judgment and fury of the righteous God. The flood waters consumed all life that crept upon the face of the earth and brought judgment against the wickedness of man,

but these chosen few were at peace within the ark. Noah had never seen rain. He knew nothing of a flood. He saw the wickedness of the land and all around him, but he could do nothing. God told him to construct a fortress, called an ark, which Noah had never seen and told him that He, the Lord God Almighty, creator of heaven and earth, was going to destroy mankind. He then lovingly, as the Sovereign protector, placed Noah and his family in the peaceful safety of the ark while His judgment raged.

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. (Exodus 12.12f).” Once again the hand of Almighty God was prepared to bring judgment upon the wickedness of man and once again he places His chosen people in a protective shelter where they abide in peace. They could hear the ‘great cry in Egypt’ that night, ‘for there was not a house where there was not one dead.’ But God had instructed His angel to pass over the house in which he saw the blood. Without there was weeping and gnashing of teeth, but within the household there was peace.

So now this bride, this beloved one, for whom are all the desires of the bridegroom, is called comely, suitable, and at peace. She was chosen in Him before the world’s foundations were, and she was preserved in Him when He took upon Himself all her sins, bearing the full fury of the laws demands so that He might present her to Himself without spot or blemish, holy unto Himself. She did not make herself suitable, in fact she said, “I am black...as the tents of Kedar” (Canticles 1.5).” She has not the arrogance or audacity to approach the throne with a demand for acceptance. She only sees herself, and that by the grace of God, as one forsaken, barren, and alone. In Adam, she has not right nor memorial nor portion that would grant her even the slightest of favor with the Prince of Glory.

The bridegroom speaks peace to her and says, “My dove, my undefiled is but one (6.9).” He has come to her. He has sought her out and found her. He has spread his garment over her and called her

undefiled. Oh how grotesque and revolting are the notions of man and his free will to say that, 'whosoever will' may come as you please and be a partaker of this. They would lay this precious oneness on the rooftops before all flesh and defile it before the whole congregation of the synagogue of Satan. Purity becomes putrefied like a rotting sore. Love is made a commodity to be bought and sold on the street corner. And the precious words of the beloved for His wife are splattered on billboards and bumper stickers asking all if they 'Got Jesus.'

Those who would approach the ones who have been redeemed by the precious blood of the Lamb of God and claim that 'we only differ in a few areas,' while denying the eternal vital unity of all the household of saints with their Lord and Master, the oneness of the bride to her bridegroom, the eternal preservation of all of the lost sheep of the spiritual house of Israel, and the absolute predestination of all things from before there was anything, worship and serve another god which is no god. Those who say that they agree with the 'doctrines of grace' but then fly in the face of the eternal decree of God who said, 'I will have mercy on whom I will have mercy' and whom He wills He hardens, by supporting a 'missions outreach to reach a lost world for Christ' or by having a Sunday School program to reach the young people with the good news of salvation, or who would promote any means of man with worldly wisdom and filthy lucre to bring in the sheaves, do speak with vile deceit.

The household of faith is not divided. God is not a diamond, which may be viewed from different angles and thereby perceived in differing ways. He is one. His word and purpose are one. His Son is one with the Father and He speaks the word His Father gave Him. His people are His. They were the Father's and He gave them to His Son. The Spirit, who speaks the words the Father gave Him, has taught them the word, which they speak. He does not speak of Himself but speaks the same word that the Father gave to the Son and teaches His children the same.

With great love and grandeur, the bridegroom now asks, "Who is she that looketh forth as the morning..." This 'looking forth' depicts the idea of the first ray of sun in the morning as it explodes into the darkness of night in great power, great freedom

and great brilliance. There are no restraints, no conditions, and no help from anything other than the Creator Himself. This is the bride as she is brought forth, full, complete, redeemed, at peace, beautiful and suitable for her beloved. She bears the beauty of her head as the moon bears the light of the sun. Her purity and holiness is as clear as the light of the sun, for it is the purity and holiness of the Son. She bears His mark in her forehead. His words and commandments are in her heart because He put them there. She has the fragrance of all the choicest spices, for she has been in the arms of the one whose garments are saturated with the perfume of the ointment. She has broken forth as the light of the morning in the same way as the light broke forth on the first day when God said, "let there be light," and there was light, by the decree of Almighty God.

What an impressive display as she takes her place behind her standard bearer, the chiefest of ten thousand, and she is seen as an innumerable host, ten thousand times ten thousand, as the stars of the heavens as 'terrible as an army with banners.'

Picture it if you can. In the front of this procession rides one upon a white horse whose name is Faithful and True and in righteousness he judges and makes war. His eyes are as a flame of fire and on His head are many crowns, and He had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies, which were in heaven, followed him upon white horse, clothed in fine linen, white and clean. And out of HIS mouth goeth forth a sharp sword, that with it HE should smite the nations: and HE shall rule them with the rod of iron: and HE treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his thigh a name written, King of Kings and Lord of Lords. And His banner over His army is love. And this host bears the banner above their heads, showing subservience to their head and honor to their King. "...The daughters saw her, and blessed her; yea the queen and the concubines, and they praised her (Canticles 6.9)."

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EXPEDIENCY

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death (John 11:44-53).

I have a dollar bill on which someone wrote, **“Jesus loves you! Anyone receiving this bill will be blessed financially if they repeat this on 10 more bills.”**

If my being blessed financially depends on my breaking a federal law by defacing U. S. currency, I probably won't be so blessed. Defacing the currency of our country is against the law. So is spray-painting “Jesus loves you” on highway overpasses and other people's property, public or private. It seems the “Jesus loves you” crowd knows nothing of Romans 13.1-7:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation...Wherefore ye must needs be subject, not only for wrath, but also for conscience sake...Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.”

It is clear that by *power* Paul means *civil authority* or rulers, whether local, state, or national. We must be subject to them, he says, for conscience's sake. Perhaps those who deface currency, bridge abutments, and the sides of buildings in the name of religion have no conscience.

The “Jesus loves you” crowd knows nothing of 1 Peter 2. 13-16: “Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.”

People can put whatever “God loves you” bumper-sticker message they want to put on legally rented billboards or their own property. That is still their right in this country, yet guaranteed by the Bill of Rights under freedom of speech, freedom of the press, and freedom of religion. But they cannot legally deface money and overpasses. There are ordinances of man against defacing money and defacing property, other than your own, whether public or private.

The “Jesus loves you” crowd knows nothing of Bible practice or doctrine. Here is an amazing fact that they completely overlook: **There is no place in the Bible where either of the phrases, “God loves you” or “Jesus loves you” occurs.** But they obviously do not care about biblical doctrine or practice. They have concocted a false doctrine, and, the ordinances of God and man notwithstanding, they will perpetuate their false doctrine any way they can in their efforts to proselyte the world.

Theirs is a doctrine of expediency, the same doctrine that crucified Christ. Whatever it takes to get another proselyte and make him a twofold more child of hell than themselves, this they will do.

Make no mistake about it. Those who consider themselves above the law, justifying their lawlessness to spread their false religion, when the opportunity is presented, will also persecute the children of God to the death, as the Sanhedrin did Christ, whether their message is the sword of Mohammed's moon-god Allah, the firing squad, or “Smile, God loves you.” —CCM

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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 condemnation; 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.