

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 NEED FOR SOVEREIGN GRACE

It seems that as Old School Baptists we're almost constantly explaining ourselves or defending ourselves from one thing or another. I recently received some mail from a person who seems to disagree greatly with the doctrines of grace. This person claims that these doctrines were not originally Bible based, but were introduced much later by mere men. My intention isn't to assert the validity of the doctrines of grace, for I believe them to be scripturally based and taught by our Lord Jesus Christ and his apostles. Rather, I shall endeavor to maintain the absolute necessity of these sublime points to the salvation of the children of God.

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)” “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Ephesians 2.6, 8).”

From these two familiar verses of Scripture we can clearly see that salvation is of the Lord. Man does not have it within him to save himself. His will is corrupted to the point that the inspired Word of God calls him dead. Spiritually dead, the natural man has no sincere desire for God, or the things of God. It is therefore necessary that divine grace precede any manifestation of spiritual life or activity on the part of the alien sinner.

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day (John 6.44).” The instructions found throughout the Bible, though they are addressed to many, can only be carried out by those that have been given grace

to do so. Jesus spoke with Pharisees as well as bold raging sinners, and poor humble people. Only those to whom God had given a measure of super-abounding grace could respond obediently to the savior's commands. “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day John 6.35-40).”

The person mentioned at the beginning of this article was bold to assert that Primitive Baptists teach that a man may go to heaven without ever feeling conviction for his sins or of repenting of those sins; without confessing Christ as his savior or following on to know the Lord in perseverance. In other words, without bearing any fruits of the Spirit. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with affections and lusts (Galatians 5.23-24).”

I must confess that over the many years that I have been acquainted with the Primitive Baptists I have occasionally heard from the pulpit and in private,

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

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to all interested persons.

Address all correspondence to:

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

E-mail: ccmorris@Cox-internet.com

Web site: www.the-remnant.com

Phone 1-903-769-4822

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people express themselves in such a way that a person may live all their lives, reject Christ, deny a need for true spiritual conversion, and yet maintain they are children of God.

Now, I sit in judgment of no man as concerns eternal things. Thank the Lord that is not my job. However, we must observe their fruits for this is a requirement for membership in the Lord's assembly. “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Galatians 5.19-21).”

I can't speak for others, but as for myself I do indeed believe that all things written in the Scriptures of eternal truth shall occur, for they are based upon God's eternal decree. I earnestly believe that all of God's children that were given to the Son in the eternal covenant of grace were redeemed by Him as they were eternally decreed to be. All of the effects of grace and salvation shall be displayed in them without fail. They shall all be awakened to their lost sinful condition and grieve over their past and present sins. This sorrow shall lead them to seek relief from these feelings, and they often search long and hard for solace from their dark sins.

At the appointed time their savior shall be revealed to them and manifest that grace given to them by God.

This grace is bestowed on none but the elect of God in Christ from eternity. They receive or embrace Christ by the fruit of faith. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1.11-13)."

The believers in free-will salvation always put the cart before the horse. They make the results of free grace (the fruit of salvation) out to be the cause of their salvation. They erroneously contend that to receive Christ and profess faith in Him is the cause of salvation instead of the effect of the atoning blood of Christ being applied to their case by the work of the Holy Spirit. Where there is no life there can be no action, but where there is spiritual life present there will be effects manifested.

They will confess Christ as savior by faith. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matthew 10.32)." They shall surely come to Christ by the grace of faith. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out (John 6.37)." The ancient confessions of the martyrs, which were sealed with their blood, bear testimony to the truth as it is in Jesus. I have been greatly impressed since I first heard of the faith of Polycarp and the perseverance with which he was blessed. When commanded by his Roman murderers to revile Christ, the old minister replied, "Eighty and six years have I served Him, and he never did me wrong; and how can I now blaspheme my King that has saved me (Eusebius' *Ecclesiastical History* Chap. 15, page 146)?" Amen.

When so many these days deny and even ridicule the sovereignty of God and His matchless grace, I am made to wonder if they do not know of the price that has been paid for the liberty to hold such views? Could it be possible that so many would hazard their lives for their faith in Christ, in accordance with the tenets of sovereign grace, if it were not their conviction that such beliefs were true?

How dare they who deny the sovereign immutable grace of God claim that those who perished by flame and sword were believers in some heresy? It was the firm convictions of these martyrs that Christ would never leave them nor forsakes them that enabled them

to remain true to their Lord to the end. They were strengthened in their time of need by the wondrous work of grace in them manifesting itself through faith.

Allow the Scriptures to testify of the cause and effects of divine grace. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezekiel 36.26-27)." Again, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth (Psalms 110.3)." And again, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God, which worketh in you both to will and to do of his good pleasure (Philippians 2.12-13)."

There is no conviction, no believing, no repentance, no confessing, and no following without the grace of God working within a person. Sovereign grace is the cause of all righteous acts, and it accompanies every good work that is performed by one of the elect. God is the first cause and precedes any spiritual action on the part of a Christian. The works required of the children of God recorded in the Scriptures are not conditions of salvation but are the results of a new creation in Christ Jesus.

—Elder Bruce Atkisson

P. O. Box 982

Talladega, AL 35161-0982

E-mail: RBAtkisson@CS.com

Psalm 138.7-8

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

“SIMPLE FOREKNOWLEDGE” PROVES PREDESTINATION

Him, being delivered by the determinate counsel and foreknowledge of God... (Acts 2.23).

We contend that God’s foreknowledge is every bit as determinate as is His counsel. In our text, *determinate* applies to the foreknowledge of God every bit as much as it does to the counsel of God.

Of God’s counsel Paul said, “being predestinated according to the purpose of him who worketh all things after the counsel of his own will (Ephesians 1.11).” Since God works all things after—that is, in accord with—the counsel of His own will, and His counsel and foreknowledge are both determinate, He certainly foreknows whatever He will work. “Known unto God are all his works from the beginning of the world (Acts 15.18).”

In Acts 2.23, the word *determinate* applies to both of the words, *counsel* and *foreknowledge*, like saying a “brick house and garage,” meaning the garage is made of brick as well as the house, or “green grass and trees,” meaning both grass and trees are green. It is determinate counsel and determinate foreknowledge.

Determinate, according to Webster, means “1: having defined limits; established. 2: definitely settled; 3: conclusively determined; definitive.” Webster elaborates: “**Conclusive** applies to reasoning or logical proof that puts an end to debate or questioning; **determinative** adds an implication of giving a fixed course or direction; **definitive** applies to what is put forth as final and permanent.”

Followers of the free-will system think they have found a haven in the foreknowledge of God, a refuge to which they may flee in their attempt to escape from predestination. To them, God’s foreknowledge is the simple explanation of predestination and the easy way out of admitting God is infinitely bigger than they are.

To the free-will system, the explanation of predestination is simple, something like this:

God did not decide or predestinate what people would do. He merely looked forward in time, saw what we would do, and concluded that He could live with what He saw. Knowing what

we would do, He sort of ratified it, saying that what He saw was okay; it would be close enough to suit His purpose. It may not be exactly what He wanted, but He could work around it. He would still have the last say. He knew we would sin, but He would do things to us that would punish us for those sins and make us sorry—either in this life or in the hereafter. He also knew we would do some good along the way, so He would bless and reward us for those good things, once again either in this life or in the hereafter. Therefore, while nothing was actually predestinated to happen, God foreknew everything.

The above free-will type of explanation, which is a not too carefully disguised argument designed to war against the doctrine of predestination, will not stand the test of Scripture or of reason. One can easily take this, the “predestination is according to the foreknowledge of God” argument, and use it to prove all things are predestinated and therefore unalterable.

JOINT ARGUMENT FROM REASON AND SCRIPTURE

To begin, the Arminian must agree that the God of the Scriptures has certain qualities or attributes. After all, “...there be gods many and lords many (1 Corinthians 8.5).” If a will-worshiper will not agree to the following three scriptural facts about the living and true God, it is obvious that he worships and speaks of a god other than the High and Lofty One who inhabiteth eternity, whose name is Holy. These facts to which we require him to agree, then, are **the immutability, the omniscience, and the perfect righteousness of God:**

1. **God is immutable or unchangeable:** “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed (Malachi 3.6).”

2. **God is omniscient—He knows all things:** “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do (Hebrews 4.13).”

More particularly, God eternally knew whatsoever He would do. As quoted above: “Known unto God are all his works from the beginning of the world (Acts 15.18).” Some Arminians, when confronted

with this text, will say, "Perhaps God knew what His works would be, what *He* would do, but He didn't know what *we* would do." We will address this absurdity a bit later.

3. God is perfect in holiness and righteousness, and therefore cannot lie: "In hope of eternal life, which God, that cannot lie, promised before the world began (Titus 1.2)."

With these facts to build upon, we would set forth the following conclusive arguments that establish the unchangeable nature of all things and events:

A. God either foreknew all things, or He did not. If He foreknew them, either He was correct, or He was not. If He was correct, then all things will come to pass exactly as He foreknew them, and therefore they are predestinated to come to pass.

If He was not correct, however, then we have already contradicted ourselves: He did not truly foreknow all things and is therefore not omniscient. If He either did not foreknow all things or if He foreknew them incorrectly, then He is not God, for we must have agreed that by definition God is omniscient or all-knowing.

B. Either (1) there was a time when God did not foreknow all things, but somehow He came to foreknow all things; or (2) He never has foreknown all things and does not now; or (3) He always, unalterably, correctly foreknew all things. There is no other alternative, unless someone would say God at one time knew all things but He does not know them now. Such a theory is unworthy of consideration.

If (1) is correct, that there was a time when God did not foreknow all things, but somehow He came to foreknow all things, then the being under consideration is not God, because he is changeable and therefore not the God of Malachi 3.6. If such a god existed, then there came a time when he learned something new. If he did not always know all things, then he is not God, for by the living and true God's own testimony, and therefore by definition, He is all-knowing and unchangeable.

Conversely, if the true God of the Bible did not always know all things, then He does not now know all things, for, by His own testimony, He is unchangeable. (This would lead to the rather silly conclusion that, if He does not know all things, then perhaps you and I know something He does not know.)

If (2) is correct, that He never has foreknown all things and does not now, then the being is not God, because such a one is not omniscient.

This only leaves (3), that God always, unalterably, correctly foreknew all things, which is the only scriptural view of an unchangeable, omniscient God.

Again, if He at one time did not know all things, but somehow He now does know all things, then He has changed, to whatever extent He has learned something new.

But if He has changed, He has changed either for the better or for the worse. If He changed for the better, He was not perfect before, and He may not yet be perfect. On the other hand, if He has changed for the worse, then He cannot be perfect now.

Further, He cannot be the God of the Scriptures if He *said* that He changes not but He *did* change, because by definition, God cannot lie: "In hope of eternal life, which God, that cannot lie, promised before the world began (Titus 1.2)."

We come now to the crux of the matter, which is, **even "simple foreknowledge" proves predestination.**

Since God foreknew all things, all things are certain to come to pass exactly as He foreknew them, or else His foreknowledge would be faulty, and He would not be the God represented in the Scriptures.

Since God foreknew all things, He foreknew any one thing. If He did not know any one thing, by definition He would not be omniscient.

We will now address the inane idea that says, **"Although God knew everything He would do, He did not know what we would do."**

The one who advances this argument no doubt believes that, as part of the things God will do, God will punish men for their sins and reward them for their good works.

(In what follows, be it noted: That is the Arminian's view and not ours. We address Arminianism's contention on its own terms, confident their view will not stand the test.)

If God knows all His works from the beginning of the world, then He has always known that, as some of His works, He will reward or punish any particular person for that person's works. But, if He has eternally known He would reward or punish a person, and He

does not know what that person will do, then we have a contradiction—God would not know whether He was going to reward or to punish that person, and He would not even know *for what* He was going to reward or to punish him!

On the positive side, since He has foreknown all His works from the foundation of the world, He must have known that He was going to reward one and punish another. But to know that, He certainly knew for what He was going to reward or punish them. Therefore, He has certainly foreknown all the works of men, whether good or evil, as surely as He has foreknown His own works. Since His foreknowledge is perfect, the deeds of all men, whether good or evil, are unchangeable and bound to come to pass in the exact way, time, and place God knew from the beginning of the world.

Take for example, two works of men, one an evil work and the other a good work. Consider the apostle Peter's denying Christ as the example of an evil work and his later preaching to the brethren as the example of a good work. (Most advocates of the free-will position would agree that Peter's denial of Christ was evil and Peter's preaching the truth to God's children was good.)

God either foreknew Peter would deny Christ or He did not. But God, in the person of the God-man Jesus Christ, proved that He foreknew the denial by saying, "...in this night, before the cock crow twice, thou shalt deny me thrice (Mark 14.30)." He also proved that He foreknew Peter would preach to the brethren by saying, "...when thou art converted [not *if* thou art converted], strengthen thy brethren (Luke 22.32)."

Since the eternal, omniscient, unchangeable, holy God that cannot lie foreknew all things and events, then any and all things and events which ever will transpire will do so as surely as God Himself exists. If the eternal, unchangeable God foreknew a thing, it is certain to be exactly as He foreknew it, or His foreknowledge is flawed and is no better than the imperfect foreknowledge of men.

This means that in the final analysis God's foreknowledge assures that everything He foreknew is bound to happen exactly as He foreknew it, and therefore His foreknowledge is every bit as determinate as is His predestination.

—Elder C. C. Morris

LETTERS OF THE NEW TESTAMENT: TO WHOM ADDRESSED

In his letter to the **Church at Rome**, the Apostle Paul said that it was sent to those that were beloved of God and called to be saints (Romans 1.7). A saint is a manifested child of God, one that has been born of God, and is loved by God with everlasting love. Touching the election, the saints at Rome were beloved for the Father's sake (Romans 11.28). Yea, they were among the elect of God, holy and beloved (Colossians 3.12). God called the saints at Rome with an holy calling, not according to their works, but according to His own purpose and grace, which was given them in Christ Jesus before the world began (2 Timothy 1.9).

I believe that this letter was meant to bring joy to every child of God who is blessed to read it with spiritual understanding, comparing spiritual things with spiritual (1 Corinthians 2.12f). Some believe that Paul's letter to the Romans is the most important book in the Bible, other than the four gospels, and that it is the most profound of the Apostle's writings. Many of those that are beloved of God and called to be saints would agree. Another of their favorites is the 17th chapter of John, which is like listening in while the Son talks to His Father. It can't get any better than that! In his letter to the Romans, the Apostle Paul was blessed to reaffirm much of what Christ said in John 17.

In his letter to the **Church at Corinth**, the Apostle Paul said it was sent to them that are sanctified in Christ Jesus, called to be saints, with all in every place that call upon the name of Jesus Christ (1 Corinthians 1.2). The saints at Corinth were sanctified when God chose them in Christ Jesus before the world began (Ephesians 1.4). They were perfected forever in a manifest sense by the offering of the body of Christ once in the end of the world (Hebrews 10.14). The saints at Corinth had been born again because no one can say that Jesus is the Lord but by the Holy Ghost (1 Corinthians 12.3). It is obvious that this letter was meant only for sanctified saints that love to call upon the name of Jesus Christ.

In their letter to the **Church at Corinth**, the Apostle Paul and Timothy affirmed that it was also

meant for all the saints that were in Achaia (2 Corinthians 1.1). In their opening statement, they testified that Paul was an Apostle according to the will of God. Because some at Corinth doubted Paul's Apostleship, this letter was written in part to defend his calling, which was alone of the Lord. It also reminded them that according to the will of God, Paul was the organizer of their Church. I believe that the saints at Corinth and in this day get a blessing from the many profound statements and warnings in this letter.

In his letter to **the Churches of Galatia**, the Apostle Paul stresses again that salvation is by the grace of God, and not by works of the law. The Apostle had healed a man who was impotent in his feet from his mother's womb. The Galatians would have worshiped him as a god if not for his passionate plea for them to stop. Soon after, at the urging of certain Jews, they stoned Paul and left him for dead. One moment they would have plucked out their own eyes and given them to Paul. The next moment they turned on Paul and followed those who said they must be circumcised and keep the law in order to be saved.

The purpose of this letter was summed up in these words, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love (Galatians 5.6)." When the love of God was shed abroad in the hearts of God's foolish children at Galatia, they were infused with a living faith in the one only true and living God. The God of hope filled them with all joy and peace in believing, and they abounded in hope through the power of God's Holy Spirit. Then they believed on the name of their Saviour and Lord, Jesus Christ, and believed that salvation is alone by the grace of God.

In his letter to **the saints at Ephesus**, and to the faithful in Christ Jesus, the Apostle Paul again affirms that his Apostleship was according to the will of God (Ephesians 1.1). We all do the will of God, some as man-pleasers, but some, as the chosen servants of Christ, do the will of God from their hearts (Ephesians 6.6).

This letter was to those Ephesians who trusted in Christ Jesus and believed the truth as it was revealed unto them by His Spirit. The eyes of their understanding were enlightened, and they were made to know what is the *hope* of His calling, and to know the riches of the glory of His inheritance in the saints, and what

is the exceeding greatness of His power toward those that believe according to the working of His mighty power (Ephesians 1.18f). Certainly, this letter was and is for those who believe according to the workings of God's mighty power and not for those filled with will-worship and self-righteous hypocrisy.

In their letter to the saints in Christ Jesus with all the bishops and deacons **at Philippi**, Paul and Timothy express their great desire to see them again (Philippians 1.1). This Church, more than any other, was their great joy because of the love and support they had shown the Apostle over the years (Philippians 4.1). This was the only Church that Paul accepted offerings from for his personal sustenance, preferring to support himself as a tentmaker (Philippians 4.15-18). This letter was written to the persecuted saints at Philippi who were God's workmanship, created in Christ Jesus and bound together in the unity of the Spirit. It was not written to their persecutors or to those who were attempting to divide the brethren.

In his letter to the saints and faithful brethren in Christ which were **at Colosse**, the Apostle Paul expressed his thankfulness to God for their faith in Christ Jesus, and love toward the brethren (Colossians 1.2-4). At times, we are made to thank God for our brethren when we see the love they have for one another. We feel as the Apostle must have felt when he said, "we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (2 Thessalonians 2.13)." This letter was written to God's family on earth; it was not written to those deceivers who tried to put that old yoke around the neck of the beloved, which neither the deceivers nor their forefathers were able to bear (Colossians 2.8). When God removed the yoke of the law from His children at Colosse, no man could put that curse back on them.

In their first epistle unto **the Church of the Thessalonians**, which was in God the Father and in the Lord Jesus Christ, the writers were blessed to pen the great promise and hope expressed in 1 Thessalonians 4.13-18. No greater words of comfort have been sent by God to His family that this description of the resurrection at the last day. The saints, all ready and fitted for immortality, will rise as one to meet the Lord

in the air, and so shall they ever be with Him where He is now.

The Apostle **Peter** wrote to strangers that he called “elect according to the foreknowledge of God the Father (1 Peter 1.1f).” Again, he wrote to those that had received like precious faith with us through the righteousness of god and our Saviour Jesus Christ (2 Peter 1.1).

The Apostle **John** wrote to the children of God. **Jude** wrote to them that were sanctified by God the Father, and preserved in Christ Jesus, and called (Jude 1.1).

In summary, the letters of the writers of the New Testament were sent to sanctified saints beloved of God, to the elect and faithful members of the Church, to the family of God, to the Bride of Christ. They were not meant for the world, but for a specific few out of the world, given to the Lord Jesus Christ before the world began. All the rest wrestle with the Scriptures to their own destruction.

—Elder Lynwood Jacobs
Route 2, Box 353-A
Jasper, Texas 75951
E-mail: CFJBFJ@inu.net

He is the **Shepherd** of his flock, to conduct, guard and defend them, to feed them in the green pastures of his grace, to cure and heal their diseases, to restore them when they wander, to gather the lambs with his arm, to carry them in his bosom, and gently to lead those that are with young. His power, his care and compassion are infinite. His followers are as sheep in the midst of wolves. We hear one of them saying, “My soul is among lions.” These lions may gape and roar, they may seek to devour, but the sheep are safe in the Almighty Shepherd’s hands; for he hath said, “I know my sheep, they follow me, and I give them eternal life; and they shall never perish, neither shall any pluck them out of my hand.”

—*His Offices And Characters Are Precious*, by John Fawcett (Excerpt submitted by T. Montano Quotationspc@hotmail.com)

THE LORD’S PORTION

It is truly amazing, as I go out among this people, to see the love and fellowship that is shared, how He works His people in such a way as to bring this about and causes them to feel they should be at their brother’s feet, which is contrary to nature.

If the Lord will bless me, I would like to write a little about the word **wilderness**. You remember the Scriptures teach that the Lord’s Portion, and a very small portion it is, is His people; Jacob is the lot of His inheritance. He found Jacob in a desert land, a waste howling wilderness. He led him about and instructed him and kept him as the apple of His eye. Never was Jacob led out [in this passage, Deuteronomy 32.9-10—Ed.], nor will we be. The Lord led him about and instructed him.

Until this instructing began, we were aliens from God and without hope in the world. In Hosea 2.1, Hosea was to say unto his brethren, “My people,” and to his sisters, “Having obtained mercy.” Verse 14 reads, “Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.” *Therefore I will allure her.* In other words, He will make Himself the most desirable, something she had never seen before. All the beauty of this world will mean nothing. All those things she has longed for at one time or another will fade away.

Then He leads her into the wilderness and speaks friendly to her. He gives her the valley of trouble for a door of hope. His people have always been in trouble, but nothing like they find themselves in when He first touches their heart. They find themselves wanting something more than they ever wanted before, and they have no way of obtaining it. They, as we all, must realize they have withered hands and crippled feet and can’t go on their own. Then, as in Psalms 107, they turn to the Lord, and in 35th chapter of Isaiah it tells what He does for them.

This to me is some of the most beautiful reading in the Book. It tells us that the wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose (Isaiah 35). This is the beginning of being brought out of nature’s darkness and the work on the heart, mind and soul of one of His little ones. It shall blossom abundantly

and rejoice even with joy and singing; can you remember how sweet it was when you first believed, how beautiful the brothers and sisters had become? How beautiful the old songs sounded, and they shall see the Glory of the Lord, and the excellency of our God.

Then He begins to do something for the lame (Isaiah 35.6). He tells them to be strong and fear not God. He will come and save you. Then, at this time, the eyes of those that at one time could not see are opened, to read and understand the scriptures. I think the ears of the deaf shall be unstopped to hear the truth of the gospel preached.

When this has been done to one of his little ones, then the lame shall leap as an hart. The tongue that at one time had nothing to say will sing, and it will be a new song.

Because in the wilderness shall waters break out and streams in the desert. The parched ground shall become a pool. When He has opened to us our understanding and we read all the wonderful things He does for His people, our cup runneth over. And in the desert and where there was nothing, we began to be taught.

Also there is a highway there and a way it shall be called the way of holiness. We can't get there by ourselves; we have to be put or led. The 40th Psalm tells us He puts our feet upon a rock, He establishes our goings and put a new song in our heart.

The unclean shall not pass over it. This is why He went to the cross, to do away with our uncleanness. It shall be for those, the wayfaring man. Hebrews tells us they admit they are pilgrims, they have no certain home, nor are they looking for one here, but they are looking for a city whose builder and maker is God.

No lion shall be there, nor any ravenous beast shall go there on, but the redeemed of the Lord shall walk there, because Jesus goes before His sheep. He leads them in paths of righteousness for His names sake.

The ransomed of the Lord shall return. Our sins as a multitude have separated between God and us. It also tells us that love covereth all sins (Proverbs 10.12). Because of these truths they shall come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, sighing and sorrow shall flee away. This is the inheritance that is incorruptible, undefiled, and fadeth not away, reserved in heaven for those that were chosen in Him before the world began.

In conclusion, may the word of our mouth and the meditation of our heart be acceptable in thy sight, oh Lord.

—Elder Graydon Smith
4640 Benton Road
Bossier City, LA 71111-6100

PSALM 18.32

It is God that girdeth me with strength,
and maketh my way perfect.

Salvation Is Of The Lord

What is grace? The simple meaning of the word is, free, unmerited, undeserved favor. God's grace is manifested in His loving concern and watchful care over undeserving and hell-deserving sinners. It is His everlasting, immutable, uninfluenced favor to those who do not deserve it. Ay, and more than that. It is His favor proving itself more than a match for all the spite, the enmity, the opposition, and the obstinacy of those whom He is determined to save in Himself with an everlasting salvation. His grace is so rich and so rare as to teach me that I cannot be damned if I would. You look here! The determination of my wretched nature was to have my fill of sin and folly, and I would have it today if left to myself. Such is the propensity of this carnal mind of mine. Left to myself only for a moment, where am I? Where I should not like you to see me. But He sees me, who ever judges of His child according to His dealings with him in the Son of His love. O God, Thy favor is so rich, so rare, so full, so free to me in the everlasting covenant of Thy grace. As I meditate upon it in the light of this precious portion, this glorious title given of Him, "THE GOD OF ALL GRACE," I ask the question and seek for an answer, not from human feelings, but from the written Word, from a "What saith the Scripture?" as it is made plain and clear to me by the grace and indwelling of God the Holy Ghost. This alone will gratify and satisfy my waiting and wanting heart.—John Vinall (Quote supplied by T. Montano)

JOHN 3.18

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Recently I heard a speaker *misquote a part* of John 3.18. He said, “He that believeth not shall be condemned.” He said it in such a way that anyone hearing it would be led to believe there is a Bible verse that says, in these words, “He that believeth not shall be condemned.”

Misquoting Parts of Scripture

His statement is half true, in that the unbeliever shall indeed, in the future, be condemned, in the sense of existing in a condemned state; but the act itself, the condemnation of the unbeliever, is not something yet to be done in the future. The misquote ignores the fact that *he that believeth not is condemned already*. The underlying error flies in the face of one of the most important doctrinal truths relating to predestination and election—the biblical teaching of sovereign reprobation, sometimes known as “double predestination.”

By using the one word *believeth* with the old English *eth* ending, the speaker subtly implied to his hearers that what he said was Scripture, leading unwary hearers to think what he said was doctrinal truth. It was not Scripture, not Scripture at all, and it is not a fair representation of any doctrinal truth. The Scriptures say an unbeliever IS already condemned with no hope of its ever being otherwise (not that he cares). Judgment is past. He is already condemned. Period. This is an eternally predestinated decree consistent with the other Scriptures.

The text found in John 3.18 may be analyzed into three headings:

- I. He that believeth on Him is not condemned;
 - II. He that believeth not is condemned already;
- and,
- III. Because he hath not believed in the name of the only begotten Son of God.

I. He that believeth on Him...

...is not condemned. “There is therefore now no condemnation to them which are in Christ Jesus...(Romans 8.1).” This is one of the sweetest,

most gracious statements in the Bible. Though we condemn ourselves, God abideth faithful. “For if our heart condemn us, God is greater than our heart, and knoweth all things (1 John 3.20).” One of the all things God knoweth is, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His (2 Timothy 2.19).” the Lord Jesus Christ has undertaken for His own: “And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins (Matthew 1.21).”

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Romans 8.31ff).” Paul’s argument is rock-solid. Christ, the one who condemns, is interceding *for*, not against, His people. How could He be speaking for and against His own at the same time? He cannot, because that would be for Him to deny the efficacy of His own work, and “He cannot deny Himself: “If we believe not, yet he abideth faithful: he cannot deny himself (2 Timothy 2.13).” But note our text: “...*but he that believeth not is condemned already...*” Is this a contradiction? Hardly! We will address the believer’s unbelief before continuing with the text.

The Believer’s Unbelief

Someone is sure to say, “Well, I was an unbeliever once, but I am now a believer, so the wrath of God did not abide *forever on me*.” (Be careful, O Boaster; have you read the last chapter and last page of your life yet?)

That may be true that you were in unbelief, but this unbelief is true only in the realm of the experience of God’s elect, not in the decrees of God. In *His* mind and eternal purpose, they were chosen in Christ before the foundation of the world, and He bare them and carried them all the days of old, and so *He was* [not “became”] their Savior (Isaiah 63.9).

In themselves, in their nature, the children of God were indeed desperately wicked sinners, and in their carnal nature they still are; and unbelief is only one of their many crimes against God. But from the stand-

point of the eternal three-one God, His children were eternally viewed as being in Christ, never anywhere else. They were chosen in Him, even before the foundation of the world, in eternity, and therefore they were protected and covered by His blood eternally, as Christ was the Lamb slain from the foundation of the world.

Because of God's decrees, He never saw them as unbelievers or anything less than believers eternally united with God the Son; and He that believeth on the Son *hath* everlasting life. *Scripture never says or implies you will get everlasting life if you will believe.* It is only, "There is therefore now no condemnation to them which are in Christ Jesus (Romans 8.1)."

Surely, the child of God must feel the weight of sin, including the sin of unbelief, and the burden of the prospect of sin's just condemnation, the better to make him flee to the protection the triune God has eternally, graciously provided in the shed blood and imputed righteousness of Christ Jesus.

Fear of one's eternal condemnation, rooted in a conscience enlivened by the Holy Spirit, is real enough to the one experiencing the terrors of the law. But this dark and fearful, outside-of-Christ inside-of-Christ, guilt-relief ordeal is experimental and for their good; that is, it is in one's soul's experience only, given of God that the heir of grace will the better understand and appreciate what the Lord has done for him; but still, the child of God must experience it and live it. There is no such thing as someone being "outside" of Christ and then getting "in" Christ. Those in Him were chosen in Him before the foundation of the world. But in their experience, each and every child of grace will be brought through Romans 7 before he is brought to Romans 8.1.

"For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 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. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7.9ff)

Has this been your experience? You owe me no answer, but answer for your own soul, and to it, alone except for God, in the dark hours, in your mind and in your heart; for this is the experimental path of God's children.

Through it all, the child of God is made to see clearly what his certain end would be if justice were unleashed in its full fury against his unprotected soul. It is all too real to be thus exercised, and the fear of what eternity could justly hold for him is genuine.

Among the many benefits to God's children, although it may not seem to be beneficial at the time they are going through it, one major purpose this experience serves is *to bring them to their wit's end.* "These see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end (Psalm 107.24-27)."

You can see how Paul wrestled with the conviction of the law, trying to outwit the law, himself, his flesh, and even God Himself, as it were. He was brought to his wit's end. "Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men (Psalm 107.28-31)!"

What is real and actual is not what we think or feel about our experience, but it is what God has decreed: “God, who quickeneth the dead, and **calleth those things which be not as though they were** (Romans 4.17b).” This is one of the most astounding statements in the entire Bible, when you are given to realize that coupled with this truth is the truth that “... He spake, and it was done; He commanded, and it stood fast (Psalm 33.9).” Part of “the things which be not” that He calls “as though they were” are His calling his children *believers* while as yet they are in a state of unbelief, and calling them *righteous* while they are yet practicing unrighteousness.

II. He that believeth not...

... is condemned already. This also is in harmony with the other Scriptures. The doctrine of “double predestination,” as it is sometimes called, is perhaps more hated than any other doctrinal position in the Bible. Double predestination means that reprobates are predestinated to eternal condemnation every bit as surely as the elect are predestinated to salvation and eternal glory. Consider:

Unbelievers cannot believe because God has blinded their eyes and hardened their hearts: “Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (John 12.39f).”

The unbeliever is appointed to stumbling and disobedience: “Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed (1 Peter 2.7f).” A sharp contrast is made between the believers, to whom Christ is precious, and the disobedient, a word by which the reprobates are twice identified here; and the second time they are so branded states that these unbelieving reprobates were appointed to stumbling and disobedience.

The unbeliever is made to be taken and destroyed: “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own

corruption (2 Peter 2.12).” The unrighteous of verse 9 are the ones under consideration here; they are the ones who were made to be taken and destroyed.

Ungodly men were before of old ordained to this condemnation of ungodliness, lasciviousness, and denial of God and of Christ: “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jude 4).” The condemnation to which these men were ordained is exactly what this verse says they are to be: ungodly, turning the grace of God into lasciviousness, denying God and our Lord Jesus Christ, and condemned in their crimes against the only Lord God and His Christ.

The word from which we get *before...ordained* demands our attention. It is one word (*prographo*) in the original, meaning **to write beforehand**. A parallel word is *prescription*, just like what a doctor writes for someone to take to a pharmacist. This condemnation is God’s Pre-Scripture for these reprobates. *Of old* means from ancient times, as in “...I am God, and there is none else; I am God, and there is none like me, 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 46.9f).” It is written. It is predestinated. It is ordained, before, of old, eternally.

The decrees regarding the unjust, the filthy, the righteous, and the holy obtain into future ages to all eternity: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still (Revelation 22.11).”

In this text, unjust stands in contrast with righteous(ness), and filthy stands contrasted to holiness. In God’s decree, whatever you are is what you will be. We are what we are. (But we are not *experimentally* what we yet hope by God’s grace to be!) Fear enters when I recognize unjust or filthy thoughts in myself. Do these thoughts originate from within my carnal, fleshly nature, to be forever removed at the resurrection and glorification of the body, or am I a reprobate to be unjust and filthy both now and forever?

Not one of these verses hints even slightly that God’s appointment, His making, His ordination, or

His condemnation is a passive thing, as if He merely “permits” men to be unrighteous and thereby “permits” or “allows” them to fall into condemnation.

Job said, “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.” If God performs whatever He has appointed for Job, does he not perform what He has appointed for all, saint and reprobate alike? A God-blessed meditation on this truth produced in Job the fear of the Lord, which is the beginning of wisdom: “Therefore am I troubled at his presence: when I consider, I am afraid of him (Job 23.13ff).” Our consideration of God’s sovereign predestination, then, and of His performing whatever is appointed for us, will do the same for us: it will produce a genuine, scriptural fear of the Lord in all of God’s saints when they are so blessed, as Job was.

III. ...because he hath not believed...

...in the name of the only begotten Son of God.

From these words it would seem that unbelief is the cause of a reprobate’s condemnation, but unbelief is only one of the many symptoms of the one dead in trespasses and in sin. Sniffles are not the cause of an allergy; they are a symptom of the underlying problem. Paralysis is not the cause of polio but a symptom of it.

Death does not cause viper’s venom to be present in one’s bloodstream, but the viper’s venom in one’s bloodstream causes death.

Unbelief does not cause spiritual death, but the spiritually dead cannot and will not believe. With that in mind, one is condemned because he hath not believed in the name of the only begotten Son of God, because that is a symptom of the greater woe, his being dead in sins. Does Mr. X have *rigor mortis*? It is a symptom showing he is physically dead. Does Mr. Y have unbelief? It is a symptom showing he is spiritually dead.

Furthermore, no one can rightfully introduce belief into the equation as a solution to the sinner’s condemnation. That is, we cannot truthfully say, “if you will believe, you will no longer be condemned.” This is said by millions, but not truthfully, not in harmony with the Scriptures.

Proof, again in the Lord’s own words, is when Jesus said to the Jews who confronted Him on

Solomon’s Porch. “But ye believe not, because ye are not of my sheep, as I said unto you (John 10.26).” Would not that have been the perfect time for Him to have said, *if it were true*, “But ye are not of my sheep, because ye believe not”? Their problem was that they were not of Christ’s sheep. Their unbelief was only the manifest symptom of their being reprobates. Yet the world continues to misquote the Bible *as if He said*, “Ye are not my sheep because ye believe not,” or, “If you will hear my voice and believe me, then you, too, can be one of my sheep.”

Closing Thoughts

Finally, another text, John 3.36, the last verse in the chapter: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

“He that believeth on the Son hath everlasting life.” On this all seem to agree. But few admit to what is said next: He that believeth not the Son SHALL NOT (future) SEE life; but the wrath of God abideth (Greek, **μηνει**, *menei*) on him.”

The word “abideth” (Greek, **μηνω**, *meno*) and its form here (Greek, **μηνει**, *menei*), means to remain continually, continuously, without any letup, forever, eternally. It is the exact same word-form as used in John 6.56, “He that eateth my flesh, and drinketh my blood, **dwellleth** (**μηνει**) in me, and I in him.” It is the same form that is found in 1 Corinthians 13.13, “And now **abideth** (**μηνει**) faith, hope, charity, these three....” May we then put it this way: When the one who dwells in Christ no longer dwells in Him, and when Christ removes His dwelling from within His people, and when faith, hope, and charity no longer abide, that soon will the wrath of God depart from the reprobate and no sooner.

All genuinely Spirit-led consideration of our God’s total sovereign control over all creation moves one’s thinking about salvation from saying, “It is up to me,” or, “It is up to you,” which is false, into the area of saying *it is all up to God*, which is *the* truth for which the Bible was written.

May the Lord give His ministers a sufficiently reverent regard for His written word that they would be graced to respect it enough to quote it accurately.

—C. C. Morris

DISCUSSION ON THE RESURRECTION

Nowadays it is rare to hear extended discussions between two elders on Bible topics. Through the medium of *e-mail* (electronic mail exchanged between computers over a telephone line), however, one can communicate almost instantly with anyone else in the world who has a computer. Recently, we have been privileged to “eavesdrop” on a lively e-mail discussion on **the resurrection** between Elder Stanley Phillips and another Elder (whom we will call “Inquirer,” because of the nature of the questions and answers as the discussion developed).

Due to the extemporaneous nature of e-mail communications, readers may find a few things these brethren said a bit hard to follow. Usually, however, these matters become clearer as the discussion progresses. We hope our readers will find this exchange enlightening as they present their two quite distinct views to each other.

We invite our readers to give us your feedback on the following article; do you find a discussion such as this to be helpful and interesting enough that you would like to see articles like this in the future? Please let us know, and we thank you.—*Editor*

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First Statement and Questions From Inquirer

26 August 2003

In response to the question, “What part is dead in trespasses and sins, except it be quickened?” It was stated that no “part” of man is dead in trespasses and sins; all of him is, body, spirit, and soul, and none of these three are regenerated, or born over again. Rather a “new creature” is produced in the (whole) man from the “incorruptible seed,” the Word that liveth and abideth forever, and that new creature, the “new man,” cannot sin because his seed remaineth in him. Paul said that seed was Christ.

What does the “new creature” consist of, if none of the “old man” is regenerated, born again, or changed, but simply something added to him? What is the “whole man” now, of what does he consist? Does the old man (body, soul, and spirit), which has not been changed, enter into heaven with the new creature

which has been added to him, with all of the sin and corruption of his natural state? If not, what has been done for the old man, who is lost and undone in his natural state?

What did Christ come to the earth for, if not to seek and save that which was lost, which was the old man? To save him there must, of necessity, be a change in him, from his fleshly state of sin and corruption, because the scriptures state (1Cor 15:49), “But as we have born the image of the earthy, we shall also bear the image of the heavenly.” And surely the old man is not in this image here in this time world. This being true, verse 50 says, “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.” If this be true, then the body of flesh does not experience the resurrection, and the natural spirit of man has no part in the resurrection, for the Holy Spirit is the inspiration of the new creature from its birth.

The apostle Paul lamented, “Who shall deliver me from the body of this death?” His hope was to be delivered from this fleshly body of death.

Question: What is the soul of man, and how is it involved in the plan of salvation of the saints? Is it quickened, or changed in the new man, or in the resurrection? Or is it the one part of the man that exists in both realms as the same entity, the part of man that experienced the life of the natural realm, with all of the sin and corruption, and also the life of the new creature in Christ, realizing how, and from whence his salvation came, and which is able to worship God because of his grand and glorious deliverance from his former state of sin and corruption? The soul is passive, in and of itself, it dwells under the influence of the natural spirit of man, or the Holy Spirit after being born again, and exists as the same entity, in both dimensions.

If the above interpretation be correct, concerning the resurrection, only the soul of the natural man, which is the very essence of his being as an individual, will inhabit heaven and immortal glory. It will indwell the spiritual body, which is like unto the glorified body of Christ, with the Holy Spirit. This is the man that will be finally resurrected, a fit subject for the climes of glory. Otherwise, there is nothing done for the man as he exists in this world, the man who Jesus came to seek and to save.

Elder Trott mentioned this subject in his article regarding the soul of man; he said, “For I cannot believe that whatever is not born again of God can enter

the kingdom of heaven to participate in the glory of Christ. Whilst what ever is born of God through Christ, the only begotten of the Father, must partake with him in glory. Hence, if I believed that only the souls of persons were the subject of regeneration and the new birth, I must believe that only their souls enter heavenly glory."

To my understanding, this is true, because flesh and blood cannot inherit the kingdom of heaven, and the natural spirit certainly does not, so, unless the soul, as it is, enters heaven, nothing has been done for the sinner. The soul is the very essence of his being, and it is not changed in the new birth, the Spirit makes the change in the man when it enters the man and dwells therein. Then the soul and the Spirit comprise the new creature in Christ, and the body is changed in the resurrection, coming forth in the glorified image of the heavenly, which is Christ Jesus.

—**Inquirer** (26 August 2003)

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Response of Elder Stanley Phillips

2 September 2003

I will attempt to cover the issue, as best that I can, and present at least one view that may be somewhat different from others. It will be easier, and more brief, if I assign "a given" to views widely accepted without going into them. However, as diverse as Old School Baptists and others are, I cannot always be certain "a given" is really what is common to all the readers. So, just accept that I believe that it is so, and allow me to proceed without repeating what others will most likely agree.

A first "given" is that all the race of man is descended from one man, Adam, and that neither he nor his offspring are adapted for a heavenly sphere. That, I believe is a common view. Less common view is, they will NEVER in this flesh be adapted to a heavenly or spiritual sphere, or kingdom, unmodified or unchanged, and this change or modification will not come in this life, but awaits the resurrection for it to transpire. This latter view is denied by all Pelagians, Arminians, Nonresurrectionists, Deists, and by those others who believe that the Adamic man is born all over again, in whole or in part and pieces.

When Jesus told Nicodemus that "Ye must be born again," Nicodemus took it as all the above seem to take

it. How can this old body be born over again? Can he crawl back into his mother's womb, and be born again? No, say the Pelagians and Arminians, "He must crawl down this aisle and be born again down here at this altar." Jesus' answer to Nicodemus set the issue as clear as I could ever do it. "That which is born of the flesh is flesh, Nicodemus." That is all it can ever be in this life. It is mortal; it is corruptible; it is weak; it is a dishonorable mass. That is the reason a second, and very different kind of birth is necessary if one is to ever enter, or see, the kingdom of God. "YE must be born (again) from above" [marginal reading], and this is exactly in harmony with John 1:13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whatever is born of Adam's offspring is his children; and whatever is born of God, born from above, or born again, is a child of God. And Jesus told Nicodemus that he must have a second birth. "That which is of the Spirit is spirit." That begetting produces spiritual life throughout the whole body, soul, and spirit of one that is born with this second birth; but that spiritual life does not destroy the natural life nor any part or portion of it. May I indulge your experience, and that of your churches?

When Jesus would alert us to false prophets, He identified such by their fruits. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:16-18). Now, may I ask you: Can God's quickened and experimental children bring forth any evil, corrupt, or bad fruit? I've witnessed some so rotten I privately called into question their experience of grace. Take the most Biblically consistent religious institutions on earth, the Predestinarian Old School Baptist (in my opinion) - Do they have disorderly and shameful practices and behaviors (especially when they get angry with one another!). They surely do. They are the most lovable people on earth until they become cross with one another, and then they can be the meanest people you'll ever wish not to meet! This, most of you know. It is "a given."

This being the experience of the best people on earth, are they such that have been born all over again, so that their old nature has been eradicated, and they "cannot bring forth evil fruit." "That they cannot sin." I don't think so. So apparently, the body, soul and spirit

is not born over again. Something else has taken place. They are born of the Spirit, and are spiritually able to discern spiritual things, which those not born a second time by the Spirit cannot discern. (1 Corinthians 2. 14-16). Hence, something marvelous and mysterious has been given to these individuals in another birth, that makes them altogether different from others of Adam's family. Yet, Adam's family traits are still intact in each of them, (and is the source of most of their mourning spirits), and very evident, in this corruptible body.

Right here, Stanley Phillips will draw a line wherein he might very well differ with everyone receiving this e-mail, although I hope not all. That something else, added on to this body of clay, is eternal life, the life of Christ, and this life is not severed from Christ, but in fact that life was given to them before the foundation of the world and was hidden with Christ in God. (Colossians 3:3). This eternal life, produces in him all the fruits of righteousness he will ever be able to manifest, and he will surely, without fail, show the family traits of that family born from above! "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world"—right here, and now. (Titus 2:11-12)

God's people have received this "teaching grace" that brings salvation to them. By this, through the Spirit, "they do mortify the deeds of the body (Romans 8:13)." Paul, who was an example for all those who would believe after him, wrote: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (1 Corinthians 9:27)."

Predestinarians love to quote the following, and rightly so: "For it is God that worketh in us both to will and to do of His good pleasure." But too often, they forget that, and speak as though God left them on their own to do according to the works of the flesh. Some call it "hiding behind predestination." I'd rather see those to whom God has given me the oversight hiding behind the grace of God that brings salvation, because it teaches us to live righteously, godly, and soberly in this world, and such a life as that ascribes glory, honor, and praise to our Heavenly Father, the progenitor of His whole race! They show His traits.

I know some may say, "he treads near to the "whole man doctrine" (or theory). Others will put me

in the "hollow log theory" category. But let me go again to your experience.

Have you not seen, or yourself felt, under the preaching of the gospel a strange an indescribable sensation that causes tears to flow down your cheeks? Have you not been in services when you didn't labor to sing the songs of Zion, but rather, they sang you? Have you seen faces aglow in rapturous heights of bliss under the singing of the songs of praise, or under a Spirit preached sermon? Tell me then: Are not those natural tears flowing from natural tear-ducts, down natural faces of this "old man"? How can this be so?

When I observe this, I can say, "Why, the hollow log isn't so hollow nor woody as one would think!" Has the natural heart, or seat of natural affection, been destroyed? No. Has the carnal mind been made subject to the law of God? No. Has the corruptible now put off corruption and become incorruptible? No. Has the weakness of the flesh been eradicated? No. Admit it: You are still you.

And I dare say that you'll cling to that rapturous joy as long as you can; but when you get back home and try to tell someone about it, you'll find yourself totally inadequate to do so. That is the experience of living saints; such that have eternal life dwelling in them, and guiding them, feeding them, chastening them when necessary, withholding or bestowing grace sufficient for their every need. They have been born of the Spirit, and are a new creature (creation) in Christ Jesus, the Lord's generation, and begotten by His seed, the word of God that liveth and abideth forever. They are His children, His offspring, as surely as they are Adam's. I hope that most of the above is "a given." If it is, then I would continue to the next subject associated with the above.

I take this out of context, but still believe it is true in this manner also: "What God has joined together, let no man put asunder." God joined His spirit and His eternal life to that natural man, of whom He said "Ye must be born again." Can he now be severed apart, so that his "old man" (of Adam) is not conjoined to the "new man" (of Christ)? Paul seems not to think so. He wrote: "For I am persuaded, that neither death"—did you read that?—nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come"—see that!—"nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans

8:38-39).” Would it not be strange if I asked you: “What part of you cannot be separated from the love of God?” You are you. This is the “Ye” that is born of God, totally inhabited by eternal life that was “born of the Spirit” in quickening grace.

But, that Adamic body was never created for heaven and immortal glory. It is an earthly body, made of the earth and subsisting of the life of the earth. It has no inheritance with the children of that heavenly family. Its inheritance is of the earthly family. Right here is the place for the discussion of the “adoption.”

Tell me, what do you think the response of a State or county judge would be if you went to him and asked to adopt your own son? “Who is his father?” the judge will ask. “I am,” says you. “What are you doing in my court, wasting my time?” he might justly reply. What additional rights, privileges, and substances can you expect your son to receive that he would not already be entitled to by being begotten by you? You must agree that this would be foolish for one to attempt.

Strangely, in the heavenly kingdom, all God’s children are “begotten of God.” In that sense, they seem not to need to be adopted as children, since they are born such. As such, they have already been blessed with all “spiritual” blessings in heavenly places in Christ Jesus, and that before the foundation of the world. So why “adoption”? Because something is needing to be adopted, that is why.

Paul and the rest of God’s children are “waiting for the adoption, to wit, the redemption of our body.” While it is clear the elect are redeemed by the shed blood of Christ, the natural body is not yet redeemed, but it is adopted by none other than God Himself (Romans 8:23).

Paul had previously made it clear what he meant by this body in this same chapter - he has not changed his subject. “But if the Spirit of Him that raised up Jesus from the dead dwell in you”—(did you note that?)—“He that raised up Christ from the dead shall also quicken your mortal bodies” (be sure to note what he said there- it is important)—“by His Spirit that dwelleth in you.” That makes my point, but I can’t leave the next two verses out. My whole moral being cries out to plead it: “Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify (to kill) the deeds of the body, ye shall live.” (Romans 8.11-13). Let us hide behind that one, too!

Adoption is set in the whole process of God’s predestinating of events in the lives of His elect, redeemed, and saved children. “Having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself. . . . vs.11 “In whom also we have obtained an inheritance” (This in light of our adoption), being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ,” etc. (Ephesians 7-11).

This adoption is part and parcel of one’s experience of grace. “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father.” (Romans 8:14-15 and the rest of that context). Keep in mind, that this adoption refers to such that are born from above, and hence children of God by that birth. We reemphasize, the “Ye” that must be “born again” are prior to this birth the offspring of Adam, “But when the fullness of time was come, God sent forth His Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoptions of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father (Galatians 4:4-6).” As noted by the Scripture, the adoption appertains to these “mortal bodies,” and without this adoption, such could not be “children of the resurrection.” Something would have “separated them from the love of God!”

Now, all that is said above, necessitates a bodily resurrection of the dead. For such that do not like that expression, I’ll rephrase it as Paul did, “quicken your mortal bodies.”

Man is composed of body, soul, and spirit (1 Thessalonians 5:23). Paul’s prayer was that all three constituent elements of the saints be kept “preserved unto the coming of our Lord Jesus Christ.” If he did not believe the body was of importance, I doubt he would have prayed thus. It is my understanding that

the “spirit” is that natural life in the breath, that holds the body and soul together. “And God breathed into his nostrils the breath of life, and man became a living soul.” Take away the breath of life, and the man dies. His spirit and soul departs the body. The elect in the aggregate, appear in the general assembly, the church of the Firstborn, as “spirits of just men made perfect (Heb. 12:23),” and John records them in heaven alive. He also records those whose souls are in heaven who were “slain for the word of God.” For the elect, both their souls and their spirits, being alive, having not perished, are in heaven in the church above. However, their bodies are yet in the graves. If the bodies of the saints are not resurrected, there is no resurrection of the dead. There is nothing else there, unless it is grave clothes. And all that Paul said about it, stands fully confirmed (1 Corinthians 1:15). There is nothing left to “be raised,” “raised in honor,” “raised in power,” “raised in incorruption.” I often marvel at what men do to the scriptures with their opinions.

If we read of an insurrection in Liberia, we all know what it means. If we hear there is a truce, and the insurrectionists are pacified, we know what that means. If we read that there is a resurrection of hostilities, we know what that means. But, ah, me! When we read the same words in 1 Corinthians, our senses take leave of us! We go bonkers! Some have the souls hanging around graveyards haunting poor little kids; some deny everything Paul said on the subject; some rather not even think about it; and some are “begotten again unto a lively hope by the resurrection of Jesus Christ,” and rejoice in it. No other doctrine is as clearly defined in the pages of the Holy Scriptures as this. It is the core of the gospel message. It is the hope of every living child of God. It is the clearest demarcation of the Christian message over all other religions. And it calls for a true living faith, a gift of God, a revelation of the Spirit, to be believed. Every atheist will laugh, hoot, and howl about one believing it! The communists will put one into prison for speaking it. Unbelievers agree fully with nonresurrectionists. Yet, it is the sweetest and most powerful message ever preached among men, and it gladdens the hearts of the saints. “Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth: and

though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” (Job 19:26-27) Amen!

Stanley Phillips
stanleyp@mississippi.net
2 September 2003

Note: Elder Phillips’ email address is now
stanleyp@bellsouth.net
(To be continued in the next issue, Lord willing)

SORRY WE’RE LATE...

...but we have had major computer problems.

In the late 1950s, we printed the first paper I was ever involved with, using a hand-cranked mimeograph machine. Some mimeographs are doubtless still around, but it’s been forty years since I have seen one.

Gone forever, I suppose, are the days when writers could work with a pencil on yellow foolscap and hand it in to a printer who would then set the type by hand and crank out the required number of copies. In this day and age, a computer is virtually the life blood of a magazine. It is a necessity, not a luxury.

When it is working properly, my computer stores thousands of files, including all the articles that make up each issue of *The Remnant*—past, present, and future. I type, copy, cut, and delete words, paragraphs, articles, or whole issues in a second. What you see in each issue of *The Remnant* is exactly what comes from my computer’s printer.

The operative phrase in the above paragraph, however, is, “When it is *working properly*.” Since last June I have had a series of major computer problems. On June 12, *just after printing the mailing labels for the July-August issue*, a lightning storm destroyed my computer’s hard drive, modem, and some other electronic and electrical equipment. From then through July and early August, when I should have been working on the September issue, I put the computer in the repair shop numerous times. In mid-August it was hit by a devastating computer virus which put it back in the shop and necessitated rebuilding my system through the rest of the month. I began this issue on September 1; there were still problems, and in late September, seemingly nothing

was working properly. When I should have been going to press with the November-December *Remnant*, my computer was back in the shop for “a complete rebuild.”

You get the picture; I spare you further details. By the grace of God we are up and running, of sorts, and believe we have seen the grace and kind providence of God through it all, like our getting the labels printed immediately before the lightning storm, just for one example. As of this moment, late in the evening of October 12, we hope to be only a week or two late. We thank you for your patience, interest, and prayers.

—CCM

ABOUT THE BOOKS

When we advertised the 2-for 1 book sale in the last issue, Elder J. F. Poole and I knew we would soon be reaching the end of our book sales as they have been conducted for years. He and I had hoped we could conduct this final inventory reduction sale, but we have had to stop our book ministry sooner than he or I expected.

Now, **effective immediately**, we have discontinued advertising all books, with the one exception of *Absolute Predestination* by Jerome Zanchius. Other than this book, for the time being, **please do not order any more books until further notice.**

It will be impossible for us to send any of the other books we have been advertising, and, at least for now, all orders we receive must be returned.

The books we have advertised—those of Gadsby, Brantley, and others, including Elders Bartley, Beebe, Durand, and Trott—are located in Maryland, where Elder Poole has faithfully mailed them for over sixteen years.

Elder Poole began the book ministry with the first issue of *The Remnant*, sent out in April-May, 1987. It was one of his chief desires to make these books available to all who desired sound, biblical, scriptural, doctrinal books; reason enough for him to launch this periodical. In that first issue he advertised Volumes 1 through 4 of Elder Gilbert Beebe’s Editorials, *Feast of Fat Things*, Elder Bartley’s *Priesthood of the Son of God* and *The Christ-Man in Type*, and William Huntington’s *Naked Bow of God*. Now, due to his

failing health, he can no longer continue in this, his labor of love.

The Remnant’s office is located in Hawkins, Texas, over a thousand miles away. There is no financially practical way we know of to get the books from Maryland to Texas.

Several interested friends have offered to help, but we cannot bring ourselves to prevail on their gracious offer; they live so far from where the books are stored that it would be impractical for them to try.

So far, we have found no practical solution. We are waiting on the Lord. We have never lost sight of the fact that *The Remnant* and all that pertains to it (including the books), as well as our natural life, is and always has been His exclusive property, dedicated to His glory. Any of our meager earthly “endeavors,” such as they might be, are in His sovereign hand to do with us, and with what He has given us, as He wills. As always, I earnestly desire and solicit the prayers of His people (“If it be possible, as much as lieth in you....” Romans 12.18), at least for Elder Poole and for *The Remnant*, if not for myself.

Since we began carrying the Zanchius book, it has always been mailed from our office in Hawkins, Texas. We will try to keep a supply of *Absolute Predestination* on hand for those who order it.

—Editor

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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 deprav-

ity, 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.