

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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BLESSINGS: FROM WHERE DO THEY COME?

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, 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 (Ephesians 1.3-6).

This text is a lovely portion of Scripture for the enlightened child of grace to meditate upon. I would call the reader's attention to the portion that speaks of *the spiritual blessings in Christ*, for such is the subject of this article. Each and every spiritual blessing of which the children of God are made partakers was treasured up and secured in Christ before the world was made.

The Old School Predestinarian Primitive Baptists are the only people to my knowledge that believe that these spiritual blessings are not the results of good works performed by them. They see themselves as unworthy of the gracious gifts that Jehovah bestows upon them and cannot see that any of their deeds are done without the taint of corruption and sin.

The large majority of the religious world, no matter what the persuasion, feels that through their acts of obedience and religious performance of good deeds they obtain the approbation and blessings of God of

their own free will. In essence they would make God a debtor to reward them for their righteousness. “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isaiah 64.6).” We can see from this text that outward religious works cannot make us righteous.

The 1689 London Confession of Faith states in Chapter 16 section 5, “...when we have done all that we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from His (Galatians 5.22, 23) Spirit, and as they are wrought by us, they are defiled (Isaiah 64.6; Psalm 143.2), and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.” (Italics provided by R.B.A.) If one were to read Chapter 16, from which I just quoted, it would be clear that not one word is recorded about “working for blessings,” “conditional time salvation,” or any rewards for obedience.

The Historic Baptists of old understood (as stated in The London Confession) that good works and obedience to the revealed will of God were the evidences and fruits of a true and living faith. They believed that these works were performed by the experiential children of God to reveal their gratitude, encourage the brethren, adorn their profession of the gospel, and glorify God who had saved them by His grace. More might be said concerning the works of the Christian, but this should be sufficient evidence to demonstrate what the Baptists of old time believed and *it was not that they should work for their rewards and blessings*. Not one word in this ancient confession

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even hints that man can merit rewards for his good works.

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men (Titus 3.8).” Attentive reader, this is one of the true scriptural purposes for the good works commanded in the word of God. They have nothing to do with pleasing God or getting or remaining in the good graces of God. They serve a good and profitable purpose in this world of darkness and corruption, and none can perform them apart from His blessing.

As I stated previously, the blessings for the children of God were treasured up in the Lord Jesus Christ from eternity. These spiritual blessings are dispensed and bestowed upon Christians by the good pleasure and gracious purposes of Jehovah for his children's good and His great glory. “But my God shall supply all your need according to his riches in glory by Christ Jesus (Philippians 4.19).”

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 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. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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 8.28-39)."

Now, we should be aware that the children of God shall perform good works of obedience to the revealed will of God. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (1 John 3.9)." It is evident that if one is not committing sin, he must be obeying God.

Again, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2.8-10)." The children of God are created in Christ and ordained or predestinated to perform the good works that God has prepared for them. These works are not contrived by man for his own purposes and ends, but were ordained of God from all eternity as part of his plan to accomplish His eternal purpose. They shall occur and His purpose shall not be frustrated.

Some may object to this teaching, but the Scriptures could not be clearer on this subject. Some may say that I am asserting that God forces man against his will to perform certain actions. I understand that the powerful in-workings of God the Holy Spirit within the man produces the desire to comply with the revealed will of God found in the Bible. The outward or providential circumstances are arranged by the

Lord as well as the in-workings of sovereign grace upon the spiritual nature (new or inward man), which cause the elect to sincerely comply. "...who worketh all things after the counsel of his own will (Ephesians 1.11)." Lest there should be an objection to the Scripture, which states that God works and controls all things, it should be understood that the context of that verse is descriptive of God. "In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of him (God) who worketh all things after the counsel of his own will (Ephesians 1.11)." It explains how the children received their inheritance and who freely bestowed it upon them. Our blessings are part of that inheritance and they are in Christ.

All fruits or graces of the Spirit are produced in the elect by God. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Galatians 5.22f)."

These graces are not merely some things developed over a period of time by *prayer and practice*, for prayer and practice are also products of the Spirit. Faith is how, why, and that by which we believe and trust in Christ alone for all our salvation, justification, redemption, and sanctification. By faith we behold our wretched state and look only to Christ for all things. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Romans 10.9-10)."

Again, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11.6)." The Bible is explicit in its teaching that **faith** is the gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast (Ephesians 2.8-9)."

True spiritual **repentance** is likewise a grace of the Spirit, in which we are taught of God that within ourselves we are less than nothing and stand filthy and guilty before God as a righteously condemned sinner. We are enabled by grace to behold Christ as our Lord and Savior. "Him hath God exalted with his right hand

to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins (Acts 5.31).”

Being fully persuaded by the Holy Spirit that apart from redemption by the finished work of Jesus Christ we have no hope of deliverance from the judgment of a righteous God, we truly and sincerely embrace Christ as our only savior and hope. “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance (Romans 2.4)?”

The grace of **love** enables us to love and adore God as our savior and to trust in all of his ways, however unfathomable they may be at times. “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5.5).” We are enabled to love our brethren, looking over their faults, caring for them, and esteeming them greater than ourselves. “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (1 John 3.14).”

Hope is the fruit of the Spirit that causes us in the darkest and most distressing of times to cling to the promises of the Triune God. It is that which anchors us in the midst of trials and temptations. “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil (Hebrews 6.19).” Again, “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Romans 5.2).” We are saved by hope. “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it (Romans 8.24-25).”

Patience is closely linked to hope and enables us to be still and know that Jehovah is God and to wait upon the Lord. “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope (Romans 5.3-4).” It is the same as perseverance and enables the children of grace to press forward “toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3.14).” Through hope we patiently wait for the promises of God to be fulfilled. These graces are all linked together in a wonderful, unbreakable chain forged in eternity by the power of God Almighty and bestowed upon his children in time.

So we see that spiritual blessings are freely given by the infinite grace of God to sustain His little children in this low ground of sin and sorrow. They present freedom from sin, Satan, self, and the present evil age. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3.14-17).” The world spoken of here includes the elect from all nations, both Jew and Gentile.

Those who believe in Free-Will will certainly take exception to these assertions that I have made, claiming that the things written are temporal and not eternal in nature. The God of all grace is the creator and sustainer of all that he has brought into existence. All rational creatures owe their allegiance to him for life, and breath, and all things. God is not “... worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things (Acts 17.25).” That all men do not praise him for all that they receive is symptomatic of their lost, corrupt, spiritually dead condition.

He is Lord of all and rules and reigns over everything in creation. Every natural blessing that we receive, however ordinary to us it may seem, comes by the providence of the all powerful, merciful God of Creation.

All, both elect and reprobate alike, receive of his grace in natural things. “That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matthew 5.45).”

The blessings and rewards that the children of grace receive are of a spiritual nature as I have attempted to show from the Bible. They come from God in Christ, and only the elect are the recipients of these wonderful, very personal benefits. Others of mankind indeed are the recipients of wonderful natural blessings by the same God, but these blessings are not spiritual in nature and never will be, for the non-elect have no spiritual relation in Jesus Christ. Many of them acknowledge no god but themselves. Those who

go through the motions of religious devotion to God do so from purely natural motivations and not spiritual.

Jehovah God is wonderfully gracious to his chosen and foreknown people, due to their relationship with and in the Lord Jesus. Not only natural, providential blessings proceed from God, but all spiritual blessings, which are of an extreme and eternal value, flow from the matchless goodness and mercy of Almighty God.

These spiritual blessings are a privilege providing us with gracious access to God The Father through our Lord and Savior Jesus Christ, who is all in all to his people. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Romans 5.1-2)." We are told in the Scriptures of Eternal Truth that He will never leave us nor forsake us (Hebrews 13.5). By the grace of God we believe and trust His precious word.

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ANOTHER GOSPEL

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Galatians 1.6)

With so much religion abounding every where these days, I have given some thought to "To whom shall we go (John 6.68)?" You can turn on the TV or radio about any day or time and have some multiple assortments that advocate every thing from a total or partial works system, to a system so foreign to the Bible that one wonders, where does one go to find the real truth? It would be my thought there are really only three possible meanings for Christ's plan of salvation. A total works system, a partial works system, or as I believe, a plan that is totally dependent on God, and there are NO works involved. Those believing in a work system for man to carry out are usually known as Arminians.

One is continually bombarded with statements as, "Jesus has done His part; now all you have to do is your part, and take the first step." I firmly believe that those who believe and preach this are those that are talking about "another Christ" and "another gospel" and certainly not the Christ of the Bible.

For the purpose of this article, any time I use the term "another Christ" I will be referring to *Christ as seen by Arminians*. A common expression used by these people is: "You must accept Christ as your personal Savior." I am confident **if you search the entire Bible you will not find anything about accepting Christ or the use of the term personal Savior**. The Jesus I read about in the Bible said: "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 everyone which seeth the Son, and believeth on Him, may have eternal life: and I will raise him up at the last day (John 6.37-40)."

Typically, those who are preaching "another gospel" will devote much of their time begging for money. Likewise they always have something

“blessed”—clothes and numerous other items that, if you purchase, will [supposedly] bring you blessings from God (and of course add to their money supply). I once heard one of these hustlers say that for every dollar you sent in to him, he could save a soul from hell. What a disgrace to even think that salvation could be bought with money. This certainly is “another gospel” to me.

A second common practice you will find among the “another gospel” people is that they have dragged about every known type of entertainment and practices of the world into their so called churches. The music many use is some sort of jazzed-up type of music that appeals to the natural man. They have used “magic” to appeal to the children, and an assorted amount of worldly functions to entice the natural mind. I have viewed on TV such music that it reminds me more of a rock concert than any thing else.

I viewed a telecast on March 6, 2003 by the Billy Graham group. The Program was as follows:

1- A short talk by ex-president Bush (it seems Billy Graham thrives in having a celebrity or a well-known character from Hollywood on his programs);

2- A group of singers and musicians that entertained for over ten minutes. The music (if you want to call it that) sounded more like something out of the jungle. Certainly there was nothing spiritual about it;

3- An introduction of another celebrity who talked five minutes;

4- A different singing group then followed with so-called music fit for a rock concert;

5- A few words from Cliff Barrows, mentioning their need for more money. There was also a pitch for a new book they are selling;

6- A hymn by George B. Shea. By this time 35 to 40 minutes had been used;

7- Billy Graham then gave his typical sermon, how that “God loves everyone.” “You can receive Jesus now, as it is all up to you. He has done all that he can,” and “All you need do is come forward and know for sure that you are going to heaven.” Many came out of their seats to “accept” “another Jesus.”

I may be being too critical, but this summarizes what the program meant to me. Instead of asking people “what are you going to do with Jesus?” they should be asked, “What is Jesus going to do with you?”

Many of the Arminians are so involved in “soul winning,” that it has become the god of their religion.

No one can save a soul but Jesus Himself. You cannot do it with a tract, coming forward in a meeting, praying the sinner’s prayer, living a good life, believing, praying—the list of what these false prophets will tell you to do to be saved is endless.

The Bible teaches that God has chosen His elect before the foundation of the world. None of these will ever be lost, and none of those who are not so chosen will ever be saved. It is ALL of God, and man can only be “made willing in the day of His power.”

“What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will Have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Romans 9.14-16).” “Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me. Why doth He yet find fault? For who hath resisted His will? Nay O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour (Romans 9.18-21)?”

“Another Jesus” can be found in about any organized so-called church that you may choose to attend. They have all sort of programs aimed at the children. Everything from Sunday School, to training unions, missionary societies, suppers, and various types of games, including Bingo (for the adults also). They have their vacation Bible Schools, numerous sport activities, and the list could go on and on. Actually what they are doing is trying to make little “Christians” of those that attend these activities, thinking that man can teach people to be Christians by the teachings of man. God alone through His Holy Spirit can change the heart of lost sinners who are without hope. Jesus said He came to save sinners. “For they shall call His name Jesus, for He came to save His people from their sins,” a people “chosen before the foundation of the world.” “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast.” Faith is a fruit of the spirit that can come only from God.

“Another Jesus” can also be found in those who say we must keep the ten commandments and the Old

Testament laws. Their favorite one is that we all should bring a tithe to their church. Some even say that we should still keep the Sabbath day and obey the laws such as the children of Israel were commanded to do.

“Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (1 John 4.10).” “It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, therefore said I unto you, that no man can come unto me except it were given unto him of my Father. From that time many of His disciples went back, and walked no more with Him. Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered Him, Lord to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God (John 6.63-69).”

“Another gospel” could be described as those that believe you must be baptized before you can obtain eternal life through Jesus. Here again we have a works system. One of the malefactors crucified beside Jesus said unto Jesus, “Lord, remember me when thou comest into thy kingdom.” And Jesus said unto him, “Verily I say unto thee, Today shalt thou be with me in paradise.” When, where, and how was he baptized? Obviously he was not, but what a pleasant thought that he would be with Jesus and certainly not with “another Jesus.” It is the hope of all the elect and chosen of God that someday they will be with Jesus. And they will give no credit to themselves. As Jonah said, “Salvation is of the Lord.” From our opening text, “I marvel that ye are so soon removed from Him that called you into the grace of Christ to another gospel: Which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

How many times today do we hear the words: “All you have to do to be saved is give your heart to Jesus”? This may sound plausible to the natural mind, but in the scriptures we read that the heart of man is “deceitful above all things, and desperately wicked: who can know it (Jeremiah 17.9)?” Even if we could give our hearts to Jesus, did He not say, “I will create

in you a new heart”? Then our salvation is based on what Jesus does for us, and since there is no good in anyone, Jesus by His Holy Spirit alone can impart to anyone believing faith.

The new birth is all of God, and man cannot, by any decision or by any other means, become a child of God. As in nature our physical birth is a totally passive act. The Holy Spirit of God through Jesus Christ alone has that power to give us the second (spiritual) birth. We are all dead in trespasses and sin.

Jesus said: “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this (John 11.25-26)?” As God alone can give life to a dead person, likewise, only God can give spiritual life to those dead in sin. “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).”

One believing in “Another Jesus” could be described as one that may have a mental knowledge about our Savior, yet their heart is far from Him. “Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matthew 25.34).” “Then shall He say unto them on them on the left hand, Depart from me, ye cursed, into everlasting fire, Prepared for the devil and his angels (Matthew 25.41).” If you will note that He said to those on His right hand, “inherit” which would mean that they did not obtain eternal life by action of their own, but by birth, as by being born again. Eternal life is a gift that only Jesus Christ can give to His chosen people. They certainly may have done many good works, but only because they were alive spiritually, and the good works were only a fruit of the Spirit given by God alone.

We might ask the question, are all of those that believe in “Another Jesus” lost for all eternity? Certainly not, as God works in the hearts of all of His chosen people, even though some may be deceived for various amounts of time. If they are His chosen, then His Holy Spirit will, at the exact time appointed by God, make them alive by the new birth. Jesus said: “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (John 10.27-28).”

There are those that think if we can distribute the Bible to as many people as possible, then we can have more “saved.” This also is “another gospel.” The Bible is a dead book to any until God first works a miracle in giving them a new heart. Much money is raised today by the “Another Jesus” crowd, again deceiving their hearers into thinking that souls can be saved in this manner.

The “another Jesus” people have a short poem that goes like this: “Only one life that will soon be past, and only what’s done for Jesus will last.” It should, however, read more like this: “Only one life that will soon be past, and only what Jesus has done for us will last.”

Perhaps I have spent too much time discussing the “Another Jesus” people. Let’s now look at those that believe in the Jesus of Nazareth, the true Jesus, who “openeth and no man can shut, and He shutteth and no man can open,” and, “Unto Him that loved us, and washed us from our sins in His own blood (Revelation 1.5).”

I would hope the God we worship is the God of Abraham, Isaac, and Jacob, for there is none other like unto our God, His Son Jesus, and the Holy Spirit. “I am Alpha and Omega, the beginning and the end, the first and the last (Revelation 22.13).” “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star (Revelation 22.16).” Jesus said: “You have not chosen me but I have chosen you.” “Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (The Acts 2.47).” What a wonderful church we would have today if only the Lord did the adding, and man and all his works would be counted worthless. Of Jesus they said: “Never man spake like this man.” “For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9.6).” They also said of Him, “What manner of man is this, that even the winds and the sea obey Him!” He was “the Lion of the tribe of Juda”; “I am the rose of Sharon, and the lily of the valleys.”

Numerous other names are given in the Bible to describe our wonderful Savior. He was a man of sorrows and acquainted with grief. “Thou shalt call

His name JESUS: for He shall save His people from their sins (Matthew 1.21).”

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” “He was in the world, and the world was made by Him, and the world knew Him not.” Is it any wonder that today the world knows Him not?

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (Amos 8.11).” I believe we are certainly living in those days now at the present time. It was some years that my own heart, like the “troubled sea,” could find no rest in any religion or place that I went, and the day arrived when I hope and believe I was able to see the place that was called “The Lord is there.”

We that believe in the true Jesus have our many doubts and fears. We often ask ourselves, are we one of His chosen sheep? “Will ye also go away?”

John Newton wrote a wonderful hymn. It starts with the words:

How tedious and tiresome the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds, and sweet flow’rs,
Have lost all their sweetness to me:
The mid-summer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in Him,
December’s as pleasant as May.

“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 say 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 the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2.39).” Is it not much more comforting to be able to rest from any works we might do and rest in the finished works of Jesus? When dying on the cross, did He not say, “It is finished”? If He has died and taken on Him the sins of His people, why would anyone put a burden on us to try to add to His finished work? We can neither add to nor subtract from what He has done for the salvation of His people.

Since Jesus did it all, is that any reason for God's people to "sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" What greater motive for those that believe that they have a hope of eternal life through Jesus, to live as un sinful lives as we possibly can, realizing it is all of grace if we have any hope at all. How wonderful it would be if we could see fulfilled the words of John, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Revelation 21.1-2)."

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen (Galatians 1.4-5)."

My words and thoughts fall far short of me being able to describe the One that loved us, and washed us from our sins in His own blood. So I will close with the words that close out the Bible: "He which testifieth these things saith, Surely I come quickly. Amen. The grace of our Lord Jesus Christ be with you all. Amen."

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An Excerpt From
The Sovereignty of God
(Appendix II)
By A.W. Pink

Though nothing contrary to holiness and righteousness can ever emanate from God, yet He has, for His own wise ends, ordained His creatures to fall into sin. Had sin never been permitted, how could the justice of God have been displayed in punishing it? How could the wisdom of God have been manifested in so wondrously over-ruling it? How could the grace of God have been exhibited in

pardoning it? How could the power of God have been exercised in subduing it? A very solemn and striking proof of *Christ's* acknowledgment of God's decretal of sin is seen in His treatment of Judas. The Saviour knew full well that Judas would betray Him, yet we never read that He expostulated with him! Instead, He said to him, "That thou doest *do* quickly" (John 13:27)! Yet, mark this was said *after* he had received the sop and Satan had taken possession of his heart. Judas was already prepared for and determined on his traitorous [*sic*] work, therefore did Christ permissively (bowing to His Father's ordination) bid him go forth to his awful work.

Thus, though God is *not* the Author of sin, and though sin is contrary to His holy *nature*, yet the existence and operations of it are not contrary to His *will*, but subservient to it. God never tempts man to sin, but He has, by His eternal counsels (which He is now executing), *determined its course*. Moreover, as we have shown in chapter 8, though God has decreed man's sins, yet is man responsible not to commit them, and blameable because he does. Strikingly were these two sides of this awful subject brought together by Christ in that statement of His: "Woe unto the world because of offences! for it *must needs be* that offences come (because God has foreordained them); *but woe to that man* by whom the offence cometh" (Matt. 18:7). So, too, though all which took place at Calvary was by the "determinate counsel and foreknowledge of God" (Acts 2:23), nevertheless, "wicked hands" crucified the Lord of glory, and, in consequence, His blood has righteously rested upon them and on their children. High mysteries are these, yet it is both our happy privilege and bounden duty to humbly receive whatsoever God has been pleased to reveal concerning them in His Word of Truth.

Romans 8.18-20

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope....

WORSHIP Part II

Everyone worships something or someone: The living and true God, or false gods, idols, the devil, self, money, science, entertainment “stars,” or sports heroes; some even worship nothing.

How does someone worship *nothing*? By being devoted to that which is opposed to God. One can be just as devoted to no-god as he could be to any other god.

Part I of this extended article ended with brief scriptural proofs that neither angels, men, nor idols are to be worshiped. Only God is to be worshiped, and the Lord Jesus Christ was worshiped, thus proving that He is God manifest in the flesh. Continuing the theme that Jesus was worshiped, and that He nowhere rebuked the worship of Himself, the following are some examples from the Scriptures.

The Magi: Wise men came to worship Jesus even while He was yet in His infancy. “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him (Matthew 2:1f).”

The wise men worshipped Jesus, you will note, and not His mother Mary. “And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh (Matthew 2.11).”

Lepers: Jesus was worshipped by the leper He healed. “And, behold, there came a leper and worshipped Him, saying, Lord, if thou wilt, thou canst make me clean (Matthew 8.2).” The leper worshiped Him before he was healed, confessing that it was Christ’s sovereign prerogative and will, “If thou wilt,” as to whether or not He would heal him.

The ruler whose daughter had died worshiped Him. “While He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live (Matthew 9.18).” Again, this man worshiped Jesus before He raised the girl from the dead.

“Then came to him **the mother of Zebedee’s children with her sons**, worshipping him, and desiring a certain thing of him (Matthew 20.20).”

The **demoniac of Gadara** worshiped Him, and that was before he was “sitting, clothed, and in his right mind”: “But when he saw Jesus afar off, he ran and worshipped Him (Mark 5.6).” Notice that he worshiped Jesus when he saw Him from far away, and before the demons were cast out of him.

The **woman of Canaan** whose daughter was vexed with a devil worshiped Him. “And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me (Matthew 15.22ff).”

Many are puzzled at the Lord’s seeming harshness toward this poor woman. First, He did not answer her pitiful cry for mercy. His disciples, knowing she was a Gentile woman of Canaanite birth, were quick to reject her, wanting to send her away. He answered for all to hear, “I am not sent but unto the lost sheep of the house of Israel,” which would encourage the unsympathetic disciples to think they were right in their attempt to rid themselves of this unwanted Gentile.

It did not help her case, either in the disciples’ eyes or in her own, when He next said, “It is not meet [*fit, proper*] to take the children’s bread, and cast it to dogs.” Gentiles were dogs and other unclean animals in the estimation of the Israelite people, including the Lord’s own disciples. The *children* to whom He referred were the children of Israel, the Israelites. He had earlier told His disciples: “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel (Matthew 10.5-6).” Now, He has just said, “I am not sent but unto the lost sheep of the house of Israel.” Seemingly no one would encourage her, stand with her, or help her; no one, not even Christ Himself. Yet, with a God-given faith, in her extreme desperation she answered, “Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.”

The dogs, or more literally, the little *puppy-dogs*. In effect, this is what this Gentile woman was saying, while she knelt before the Messiah of Israel in a crowd of Jewish men: “True, Lord, I am a dog, and I don’t deny it; but I’m asking nothing for myself. Lord, I have a little puppy-dog that needs the help that only you can give.”

As a Gentile woman of Canaan, she had no claim upon Him as “the son of David.” As one of His Gentile elect, her grasp on His requested grace was rooted in Jesus not as the son of David or as the Messiah of Israel, but as her “Lord.”

“Lord, help me,” she said, dropping the “son of David” title. He *then* granted her request. “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost (1 Corinthians 12.3).” He said, “O woman, great is thy faith: be it unto thee even as thou wilt.” And her daughter was made whole from that very hour.

The man who had been born blind worshiped Him. “And he said, Lord, I believe. And he worshipped Him (John 9.38).”

The disciples on the sea of Galilee after He had calmed the storm, worshiped Him. “Then they that were in the ship came and worshipped Him, saying, Of a truth thou art the Son of God (Matthew 14.33).” Among other things, worship is a sense of awe. The ancient pagans worshiped the storms; those who are taught by God, as were these disciples, worship the God who controls the storms.

The disciples on the day of His resurrection worshiped Him. “And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him (Matthew 28.9).”

The disciples who met Him in Galilee after His resurrection worshiped Him. “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted (Matthew 28.16f).”

The disciples who were with Him when He ascended from the Mount of Olives (Luke 24.52; Acts 1) worshiped Him. “And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him,

and returned to Jerusalem with great joy (Luke 24.51f).”

All these examples show that Jesus was God and He accepted worship without at any time rebuking those who worshiped Him.

In closing this section, it is of utmost importance to remember two things:

1. The first is, only God is to be worshiped. Angelic beings and God-called prophets, apostles, and ministers always adamantly refuse to allow anyone to worship them.

2. The second is, on numerous occasions Jesus Christ the Lord was worshiped as God. While angels, prophets, apostles, and ministers rebuked all efforts of people wanting to worship them, Jesus Himself was so worshiped, and He nowhere rebuked it, thereby evincing that He is God.

ABRAHAM & ISAAC

The first time the word *worship* is used in the Scriptures is found in Genesis 22. “Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.” How did Abraham envision this worship of Jehovah? It was to be by killing his only son Isaac as a sacrifice to Jehovah, burning his body to ashes, and watching him rise again from the funeral pyre. Worship for Abraham was an act of supreme faith coupled with supreme sacrifice.

Abraham believed God. God had told him, “Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” How could God’s everlasting covenant be established with a bloody ash-heap? How could this covenant be established with Isaac’s seed when Isaac was to be killed and burned, and that while he as yet had no offspring? Only faith could see beyond the severe reality of the “worship service” that lay before him.

Abraham’s worship included a belief in the bodily resurrection. God had told Abraham to cast out the bondwoman Hagar and her son Ishmael, a teenaged boy whom the old man loved dearly. Abraham had done so, expelling Hagar and Ishmael from his household.

When God had graciously promised, “In Isaac shall thy seed be called (Genesis 21.12),” Abraham

may have taken it as a compensation for his loss of Ishmael. We say “graciously” because God did not owe Abraham an explanation. It was enough for God to command and for Abraham to obey, no questions asked, no explanation given. Abraham had obeyed; he and Sarah at least had their toddler Isaac left.

Then, after Hagar and Ishmael were long gone, and Isaac had grown into young manhood, the Lord told Abraham, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” Thine *only* son, Isaac. After Ishmael was gone, Isaac was the only son he had left. More, because Ishmael was the result of Sarah’s and Abraham’s conniving to “help God” (Genesis 16.1-2), God never recognized Ishmael, the product of fleshly scheming, as Abraham’s son. “Take now thy son, thine only son Isaac.” Now, the Lord tells Abraham to offer him as a sacrifice. Faith does not question; it obeys, enduring as seeing those things which are not seen.

Worship for Abraham and Isaac was considerably more than missing a round of golf, a fishing trip, or the big game between the Hittites and the Jebusites on the Sabbath afternoon.

Worship is not confined to a time and place, such as a Sunday morning church meeting. It is also a part of one’s home life: “And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man in his tent door (Exodus 33.10).” It comes upon us whenever we are given to see the predestinating providence of God directing our footsteps across the country to the exact right place, exactly where our God would have us to be at the exact right time appointed, as was the case with Abraham’s servant. We may see His providential direction as soon as it happens, as did Abraham’s servant, who, commissioned by his master to go into a foreign country to fetch Isaac a bride from among Abraham’s kinfolk, found himself led directly to their very door.

“And the man bowed down his head, and **worshiped** the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of His mercy and His truth: I being in the way, the Lord led me to the house of my master’s brethren (Genesis 24.26f).”

“And I bowed down my head, and **worshiped** the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master’s brother’s daughter unto his son (Genesis 24.48).”

Or, seeing His care and guidance with an eye of understanding appreciation may come only years later when we see how God’s hand has led and protected us, providing for us far better than we could ever have schemed, plotted, and planned for ourselves. The hymn-writer captured this truth beautifully:

I can see far down the mountain
Where I wandered many years
Often hindered in my journey
By the ghosts of doubts and fears
Broken vows and disappointments
Thickly sprinkled by the way
But the Spirit led unerring
To the land I hold today.

BOWING IN SUBMISSION

Belief precedes worship. It is never the other way around. The Israelite slaves in Egypt, groaning under their burdens, had no hope of escape. Think of it. What could they do? If they could have “done something,” would they not long since have already done it?

Then, Aaron and Moses brought them *the good news of deliverance*. “And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and **worshiped** (Exodus 4.31).” “And he said, Lord, I **believe**. And [then] he **worshiped** Him (John 9.38).” Belief comes first, followed by worship. An unbeliever cannot rightly worship the Lord.

Bowing our heads and eyes is a token of total submission and trust. When you bow before a king, you are vulnerable to his braining you with his scepter, should that be what he desires to do.

The oriental bow before a martial arts fight or contest is a bow of mutual respect, never a bow of submission. The combatants bow, but each keeps his eyes on his opponent at all times. In any serious fight, no combatant in his right mind would bow his head and eyes to an enemy. Before a fight, martial artists bow to their opponent out of respect to him as

a combatant and as a man, but they never avert their eyes from the other's; to do so is to invite an attack. To close one's eyes at this ceremonial bow could be fatal, because, formalities aside, even before the fight begins, each always considers the other to be fair game.

Being careless, there is the distinct probability one's foe would bash one's bowed head with a fist, a foot, or with any weapon at hand. A martial artist bows *his head and his eyes* only to his master, his instructor, in complete submission, allowing the teacher to strike if he so desires. It is an act of total submission. It is Job's "Though he slay me, yet will I trust in him" on the human level. Occasionally, but extremely rarely, a master has struck such a bowing student, but he would only do so with a higher purpose in mind, to teach his student some critical lesson.

Bowing before gods, kings, and magistrates, then, as it is rooted in the antiquity of all nations, is both symbolically and literally a total, trusting submission to the other's power, a showing your belief that, although he has the power, he will not use it against you, but he will use that power graciously, so that both will benefit: The one who bows is received, protected, and secure as a loyal subject; the other, who is bowed to, has both the loyalty and respect due him, and by his not striking the submissive one, his reputation is established as being kind and gracious. All this is implied by our simple act of kneeling and bowing our heads and our eyes before our God in prayer and worship.

THE NATURAL AND THE SPIRITUAL

Nothing seems harder for men to grasp than this: There is a link between the spiritual and the natural, a spiritual connection between worship and faith on the one hand and providential things like rain and crops on the other. God Himself has so linked them: "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you (Deuteronomy 11.16f)."

This link is a spiritual law imposed by God on nature; it is not a law like laws of "do this" and

"don't do that," as we are all too prone to think. Rather this law is one of the laws of nature, such as those of heat and gravity. It is not at all conditionalism, any more than "play with fire and you are going to get burned" or "if you jump off a building you will hurt yourself" is conditionalism.

A conditional twist may be put on such things and often is, with all the *ifs, thens, and yes, but what ifs* that a man's manipulative mind can muster; but none of this in any way negates predestination. There are some who have played with fire and were not burned, and some have jumped off buildings without hurting themselves.

If you are burned or hurt yourself, it was predestinated to be so. If you are not burned or not hurt, *that* was predestinated. Either way, God will be glorified in the end result, and it will all work together for good to them who love God, to them who are the called according to His purpose. Only the carnal natural mind of a willful fool, urged on by its inborn hatred of truth, would take this to be an endorsement for jumping off a building or for resting one's neck on the rail as Amtrak approaches.

WORSHIP AND ADVERSITY: JOB AND JOSEPH

Job, in his lowest extremity, worshiped the Lord. "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly (Job 1.20ff)." The first article in the Abstract of Faith of Saints Rest Primitive Baptist Church reads as follows:

We believe that there is but one God, who is a Spirit—the Creator of all things—the Father of all, who is above all, and in us all; who is to be worshiped in spirit and in truth—upon whom we are continually dependent, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love Him as the source of all goodness; and reverence Him as that sublime Being who searches the reins and trieth the hearts of the children of men.

When all is going in a way that suits us, it is perhaps easy enough to “ascribe praise” to God for our “life, food, raiment, health, and prosperity,” but what about when the “sickness and adversity” hit us? Job was so blessed to ascribe praise to God in his sickness and adversity. Should the providences of our God require it in our lives, may we be blessed as he was to do the same.

Joseph could recall his brothers’ hatred, their putting him down in a sinkhole, their intent to kill him, their later selling him into slavery, the false accusation of Potiphar’s wife and the resulting years of imprisonment, and he could dismiss it all with one worshipful sentence: “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

Temptation and Worship: The Temptation of Jesus

Jesus was once tempted to jump off a building. “Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone (Matthew 4.5f).” To those of us who believe in angelic spirit-beings, it is beyond belief and understanding for present-day Sadducees and other “spiritualizers” to say these angels are only preachers, ministers, or people we meet on the street, whenever and wherever angels are mentioned in the Bible. Do the modern Sadducees think these angels of Psalm 91.11-12 were Elders of their particular faith, order, and associational ties, waiting below the temple pinnacle to catch Jesus in a fireman’s net when He jumped?

Just because ministers are called angels (literally *messengers*) in Revelation 2 and 3, this does not mean that *all* angels, whenever and wherever they are mentioned in the Bible, are *only* preachers, pastors, or ministers. Also, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares (Hebrews 13.2)” means that sometimes angels do appear as strangers (as in Genesis 19); it does not mean all strangers are angels.

Again, because Jesus was indeed sinless, do not think for an instant that His sinlessness put Him above

temptation and therefore assume He was not really tempted. His being tempted was real, or else it was not a temptation, and it would then be folly to say He was tempted. Something one would not at least consider doing is certainly no temptation. Part of the reason why the Son of God was incarnated was to endure the same temptations as His people have suffered. The author of Hebrews tells us Jesus was tempted in all points as any person ever has been. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Hebrews 4.15).” You will note, then, that *being tempted is not the sin*. Enduring temptation is not, in itself, sin; that which is sin is the yielding to temptation, actually doing the deed, either physically or in one’s heart and mind (Matthew 5.21f, 28).

What was this temptation to jump? What exactly made jumping from atop the temple’s pinnacle a temptation? The answer to this question is part of one of the deepest themes in the Bible. Note carefully what Satan proposed. He was implying, “You say you are the Son of God? Prove it. Prove it to the people below by jumping into the courtyard of the temple in front of hundreds of witnesses. Jump, and then use your supernatural power to save yourself, if you are the Son of God. Go ahead. You can do it, if you are who you say you are. Then all the people will see you, and they will recognize your power, they will receive you as their Messiah, they will worship you, and you will not have to bear all the agony of the cross. It sure would be a lot easier for you to convince them this way than for you to have to die in agony to save them,” and so on.

The easy way out, which the devil here proposed, is always so very tempting. Here, Satan suggested a bloodless salvation, a way to get people to believe in Jesus without His suffering and dying on the cross.

“Seeing Is Believing!”—Satan’s Doctrine

Satan is the author of the humanistic proverb, “Seeing is believing.” Satan’s followers always reverted to this carnal approach: “They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work (John 6.30)?” “Likewise also the chief priests mocking him, with the scribes and elders, said, He saved

others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will [*see and*] believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God (Matthew 27.41ff).” “Let Christ the King of Israel descend now from the cross, that we may **see and believe** (Mark 15.32).” Such is the “seeing is believing” wisdom of the world.

In point of fact, belief in Christ does not come about by our witnessing His miracles as Satan implied in this temptation. In another confrontation between Jesus and the unbelievers, we find: “Then said Jesus unto him, Except ye **see signs** and wonders, ye will not **believe** (John 4.48).”

The Lord explains why, in His sovereignty, it must be this way: “But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 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. These things said Esaias, when he saw His glory, and spake of Him (John 12.37ff).”

It simply must not and cannot be that “seeing is believing,” because men would then claim that *they* believed because *they* saw and not because—as the truth is in Jesus—belief is a sovereign gift of God wrought in His people (See Philippians 1.29). As it is, there is already this element of blind misunderstanding, due to man’s pride, self will, and total depravity. Solomon gives a further comment on this in Ecclesiastes 3.10-11: “I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.”

Christ’s Doctrine: Believing Is Seeing

Christ often pointed out that seeing with the natural eye does not bring about spiritual belief or faith. To the people of Capernaum He said, “But I said unto you, That ye also have **seen me, and believe not** (John 6.36).”

To the chief priests and elders in the temple He said, “For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, *when ye had seen it, repented not afterward, that ye might believe him* (Matthew 21.32).”

“And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye **see signs** and wonders, ye will not **believe**.”

Here, to prove a point, Jesus publicly challenged the nobleman’s faith by using the Pharisees’ own argument to demonstrate its folly on the one hand and the nobleman’s true faith, which is a fruit of the Holy Spirit and a gift of God, on the other.

The account continues: “The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth.” Jesus gives him a bit of hope, but not through *natural* sight.

“And the man believed the word that Jesus had spoken unto him, and he went his way.” He **believed before he saw!**

“And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house (John 4.46-53).” For those who, like this nobleman, have belief, the spiritual rule is *believing is seeing*.

Near the tomb of her brother Lazarus, Jesus spoke with Martha. The saying, “seeing is believing,” is in direct contrast to what Christ said to her here: “Said I not unto thee, that, if thou wouldest **believe**, thou shouldest *see* the glory of God (John 11.40)?” Believe and see, in that order, is the spiritual rule of faith.

In one sentence, Peter summarizes the experience of true, God-given belief and faith. He speaks of Jesus Christ, “Whom having **not seen**, ye love; in whom, though **now ye see him not, yet believing**, ye rejoice with joy unspeakable and full of glory (1 Peter 1.8).”

Satan Quotes Scripture? No!

Using the temptation account in Matthew 4.5-6 as proof, it has been said that Satan can quote Scripture.

“Christ quoted Scripture,” they point out, “when He said, ‘It is written, ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’” So, then, they tell us, “Satan proved that he, too, could quote the Bible.”

Certainly we can suppose that Satan *could* quote Scripture, but, no, he did *not* quote it here. It always pays the seeking child of God to check the cross-references—that is, always compare the Old Testament verse with the New Testament quote of it or allusion to it. The two are usually different in wording, but they are never contradictory. Invariably the two “versions” shed light on each other. In this case, Satan deliberately *misquoted* from Psalm 91.11-12, which says: “For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” His misquote is stunningly revealing.

The devil said, “He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” It looks quite similar to the original verse in the Psalms. What is the difference? For one thing, Satan left out the words, *in all thy ways*. All the ways of any and every man are ordered or predestined by God. “Man’s goings are of the Lord; how can a man then understand his own way (Proverbs 20.24)?” “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps (Jeremiah 10.23).” This is true for all mankind; how much more is it true of Christ, “whose **goings forth** have been from of old, from everlasting (Micah 5.2)?” This important distinction comes down to this fact: the predestined and appointed steps, ways, and goings of Jesus simply did not include His jumping off the temple. His ways were fixed by eternal decree. “Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”

SATAN IS A PERSON

The events surrounding the temptation Jesus endured are as important as anything recorded in the

Bible. It was here the Christ faced down His enemy of all ages and vanquished him. In order to understand worship of God and the alternative to it, we must take the time to go into more detail here on the personality of Satan.

The devil, or Satan (or Lucifer, as he is also called) is not just a vague evil influence, and he is not merely our “flesh” or our fleshly nature. Although he is a spirit being, and therefore invisible to our natural eyes, he is nevertheless a real person. Christ refers to Satan as a *he* and a *him*, and not as an *it*. Satan is a liar, the adversary of God and His people, the accuser of Christ’s brethren, and a murderer from the beginning. He is someone who walks up and down in the earth seeking whom he may devour, someone who can speak, and someone who has children. His doom is to be cast into the lake of fire and brimstone, and there he shall be tormented day and night for ever and ever. One does not talk with and argue with an evil influence. Evil *influences* don’t walk around seeking to devour someone, and you cannot torment an evil *influence*.

As for *the error that says Satan is our flesh*, one proof that Satan is not some figurative language code-word supposedly meaning our flesh is this: The saints’ bodies of flesh will not be tormented day and night for ever and ever, but Satan will be cast into the lake of fire and tormented day and night for ever. The saints’ flesh and bone bodies will be resurrected in the glorified image of God’s Son, the Lord Jesus Christ, even as His flesh and bone body was resurrected.

Again, **Satan is not the flesh** because if that were true, that would mean Christ must have been tempted by His own flesh, and *that cannot be*. The flesh of Jesus Christ was not sinful. If it were, He would not have been an acceptable sacrifice for sin. God sent His own Son in the *likeness* of sinful flesh—Romans 8.3; He did not send Him **IN** sinful flesh! So the temptation of Jesus was external, not originating from anything within Himself. The temptation He endured did not originate in His flesh.

We can see, then, how *the error of denying the personality of Satan* leads to several major heresies, of which we here notice only two:

1. **The error of denying the resurrection of the body:** Saying the devil is “our flesh” not only denies the plain statements of Scripture, but it also

leads to denying the doctrine of the resurrection. This is so, because the confusing, misleading lie of saying Satan (who is to be consigned to the lake of fire) is our flesh implies that the saints' fleshly bodies will ultimately be sent to the lake of fire instead of being resurrected and glorified.

2. **The error that matter is inherently evil**, and flesh, being matter, is therefore inherently evil. This error, in turn,

(a) denies the plain statement of Scripture, "And God saw every thing that he had made, and, behold, it was very good (Genesis 1.31)," and

(b) leads to at least one of two major heresies: Either

(1) Christ had a sinful body (modernism's lie that He was just a man, like everyone else), or else

(2) He did not have a physical body (Gnosticism and its modern counterpart, Christian Science).

(c) *the error that matter is inherently evil* leads to a third error, namely the denial that God has an eternal purpose for the material creation, including this earth in particular, and, more generally, the universe itself.

More, saying the flesh is sin and/or sin is the flesh confounds and confuses man's *physical* nature with his *spiritual* nature. Our *physical* nature, or our body of flesh, is in a sense what we are in nature, because all we are, do, think, feel, and experience in this natural life is localized in, confined to, and done in and by the body; whereas our *spiritual* nature has to do with our relationship to God, both in this life and in that which is to come eternally. Our physical nature is presently a sinful nature. The regenerated spiritual nature cannot sin, because it is born of God (see 1 John 3.9). Paul describes the change of the physical body at the resurrection as follows: "For our conversation [literally, *citizenship* (Greek, *politeuma*; cf. *politics*)] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall **change our vile body**, that it may be **fashioned like unto His glorious body**, according to the working whereby He is **able even to subdue all things unto Himself** (Philippians 3.20f)."

To equate sin with the flesh would also say that Christ's sinless incarnation was impossible because (**if *the error that matter is evil*, a foundational tenet of "Christian Science," were true**) flesh, being matter, would of necessity be sinful. This heresy that "matter is evil" is both anticipated and refuted in Genesis 1.31:

"And God saw every thing that He had made, and, behold, it was very good."

Further, as another important issue, equating sin with the flesh attacks God's holy and righteous character in the original creation, for so saying would imply that God built sin into Adam. If that were so, God would not have said that Adam, who was a major part of "every thing that He had made," and whom He had created in His own image, was a part of that which was "very good."

SATAN'S FINAL TEMPTATION OF CHRIST

Luke, in his gospel, goes into more detail than Matthew does on the point of worshiping Satan. "And the devil, taking Him up into an high mountain, showed unto Him all the **kingdoms** of the world in a moment of time. And the devil said unto Him, All this **power** will I give thee, and the **glory** of them: *for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.* And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve (Luke 4.5ff)."

Satan here tempts Jesus with the **kingdoms**, the **power**, and the **glory** of this world. Satan says, "That is delivered unto me; and to whomsoever I will I give it." Although some would argue that Satan does not have such authority, Christ did not dispute the point at all. He did not contest Satan's power or authority in the **kingdoms**, **power**, and **glory** of this world. Instead, He reserved His comment on this point for "the Sermon on the Mount."

God tempts no man. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: (James 1.13)." But He can and does *lead* into temptation when it is His sovereign purpose to do so. Remember, Jesus had just been *led of the Spirit* into the desert to be tempted by Satan (Matthew 4.1). The Spirit that so led Him was none other than the Holy Spirit of God, for no other spirit could have thus led Him. Now, in the Sermon on the Mount, He teaches His own: Pray, as much as within you is given, that the Lord will not

so lead *you* into temptation. “Lead us not into temptation, but deliver us from evil.”

The devil has the **kingdom, power, and glory** of this present evil world; Paul calls him “the god of this world (2 Corinthians 4.4)” and “the prince of the power of the air (Ephesians 2.2).” Satan said, “For that is delivered unto me; *and to whomsoever I will I give it.*”

Never forget: Satan, the great counterfeiter, is the imitator of God. He had said from time immemorial, “I will be like the most High (Isaiah 14.14).” Satan craves worship. He would give the world and all that is in it to those who would worship him as the saints and angels worship the living and true eternal God.

There should be no doubt whatsoever that there are people in the world today who have taken the devil up on this very proposition. They worship him in exchange for the kingdoms, the power, and the glory of this world. To see that this is true, the God-enlightened eye needs only to look about and behold the things transpiring in the religions, governments, and politics of this world, the world’s so-called “civilization(s),” philosophies, economics, industries, inventions, education, sports, entertainment, information media, culture (or lack of it), and society in general. All the evidence in the Scriptures, in history, and in current events is this: Virtually all the “world leaders” in these fields of endeavor are witting or unwitting worshipers of Satan, who has delivered these and other **dominions** to them. “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon [Satan] gave him his **power**, and his **seat** [kingdom], and great **authority** [glory] (Revelation 13.2).” (*Seat* in this verse is not a chair or place to sit; it is a governmental center or seat, as a “County Seat.”)

God the Father has *the* kingdom, and *the* power, and *the* glory, and Jesus drove this point home in sharp contrast to what He had just a few days earlier endured at Satan’s hand in the wilderness of Judea.

Never forget it, then, that Satan offered the kingdoms, power, and glory of this world to Jesus if He would **worship** him.

This suggestion, which Jesus turned down, is evidently within whatever power that God has delegated to Satan, because Jesus did not argue the point

at all. Jesus did not say, “Such is not in your power to give.” Instead, the scriptural doctrine is, “For there is no power but of God: the powers that be are ordained of God (Romans 13.1).” This includes Satan’s power.

Romans 13 primarily has to do with earthly, secular police and judicial powers on earth. The chapter opens with, “Let every soul be subject unto the higher powers.” Paul would hardly say for every soul to be subject unto Satan’s power. Verses 2-7 make it plain enough that Paul here means civil or secular rulers—police and judges. Still, this does not negate the principle, “For there is no power but of God: the powers that be are ordained of God.” Either Satan’s power is in some way derived from God or it is in some way derived independently, from a source other than the Creator God. This latter view is unthinkable.

SATAN CRAVES WORSHIP

“What does all this about Satan have to do with worship?” one asks. It is this: Satan craves worship. The question of “Whom will the human race worship?” is central to why Adam’s race is here.

There is far more going on behind the scenes, in the realm of the spirit, than we might think. The devil is the absolute archenemy of God and has been since long before Adam’s fall. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High (Isaiah 14.12ff).” Satan imitates our Creator, desiring the worship that is due only to the living and true God. He appears, not as a pitchfork-wielding, horned and pointy-tailed beast in red tights, but “...Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness (2 Corinthians 11.14f).”

When he tempted Jesus, the devil revealed his craven, sinful, blasphemous nature that would, if possible, usurp the very throne of God and all of His creation. Satan showed the kingdoms of this world to Jesus and said to Him, “All these things will I give

thee, if thou wilt *fall down and worship me* (Mt. 4.9).” That is how desperate “the god of this world” is to be worshiped.

Then saith Jesus unto him, “Get thee hence, Satan: for it is written, Thou shalt **worship** the Lord thy God, and **Him only** shalt thou serve.” In His so saying, the Son of Man conquered Satan for all of eternity. True, they would meet again at the cross, when Christ would effectually remove sin from His people and from all creation; but for now, Christ had endured the same temptations that Adam, Eve, and all His people had endured, and He had won. “Then the devil leaveth Him, and, behold, angels came and ministered unto Him.”

Soon after Satan presented this temptation to Him in Matthew 4, Jesus preached what is called the Sermon on the Mount (Matthew 5-7). In that sermon, He instructed His disciples on how to pray. In that instruction He told them to pray after this manner: “...And lead us not into temptation, but deliver us from evil: For Thine is *the kingdom*, and *the power*, and *the glory*, for ever. Amen (Matthew 6.13).”

THE FUTURE OF WORSHIP

The Psalmist said, “Make a joyful noise unto God, all ye lands: sing forth the honour of His name: make His praise glorious. Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall **worship** thee, and shall sing unto thee; they shall sing to thy name. Selah (Psalm 66.1-4).”

Until now, “all lands” have yet to sing forth the honor of His name. Never yet, on this side of Adam’s transgression, has *all the earth* worshiped our God. His enemies, by a large majority, have yet to submit themselves unto Him and sing His name. But they shall, as sure as God is on His throne: “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2.10f).”

Neither men under the old economy of Israel nor those under the new covenant of the church have wrought any deliverance in the earth, nor will they. “We have been with child, we have been in pain, we have as it were brought forth wind; we have not

wrought any deliverance in the earth; neither have the inhabitants of the world fallen (Isaiah 26.18).” Yet the Lord will not be denied. There will be a time when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Habakkuk 2.14).”

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh (Isaiah 66.22ff).”

We are shortsighted, not seeing the eternal state. We do not think much about what went on in the unnumbered eternal eons before Jehovah spoke this material creation into existence. Nor do we think very much about what the eternal future holds.

For the present, the apostle John says, “...we know that we are of God, and the whole world lieth in wickedness (1 John 5.19).” By the will and purpose of God, the devil is having his heyday for now, but his end is coming on a predestinated day (Acts 17.31). His chain is long but secure in God’s hand. Although Satan seems to run out of control, his collar is tight, and he will be brought into submission when God has fully demonstrated His grace in salvation and His righteous wrath against all ungodliness (Romans 1.16-18)—but not before.

Just how and when God will sort out the wheat from the tares, do away with the devil, and destroy the destroyer’s works, is addressed briefly in the Thessalonian letters, and in 1 Corinthians 15, verses 23-28 and verses 42-54. The subject is addressed in far more detail in the books of the prophets (perhaps Isaiah gives the more details), and in the book of Revelation. This is far too vast a subject to pursue here and now. Nevertheless, the culmination toward which all events are now moving is the unalloyed and **perfect worship of the Creator God in eternity, through Jesus Christ the Lord, by His creation He has redeemed by the blood of the Lamb.**

—C. C. Morris

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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.