

# The Remnant

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

November-December, 2004

Volume 18, No. 6

## THE RESURRECTION OF THE BODY

by Elder David K. Mattingly

### PART III

(Conclusion: Continued from the  
September-October Issue)

#### VIII. The Saints' Resurrection

**I** shall abandon further focus upon the unjust so that the remainder of this writing may be devoted to the resurrection of the saints.

When dealing with the resurrection of the just every principle established previously will demonstrate that the bodies that were placed in the graves are the same bodies in substance that shall be resurrected. Apply the various definitions of the term, whether a standing up again, or a rising from sleep, or a begetting of that which is sown; it comes out the same. The body that is laid to rest is the same body that stands up again. The body that sleeps is the same body that awakes. The body that is sown in the ground is the same body that is begotten from the earth. Apply the principle of the departing and the returning spirit and it also comes out the same. The body that dies when its spirit departs is the same body that lives again when its spirit returns. Apply the principle shown in Christ's case and it also comes out the same. The same body that was buried was the body that was resurrected, and this was demonstrated in many ways: by the empty tomb, by the marks on His body, and by the fact the disciples touched Him and saw that He had flesh and bones.

In light of all this, if He is the firstborn among many brethren so that the saints are conformed to His image, it stands to reason they too must be brought forth in the same bodies that had died.

We shall now show by the scriptures that this is the case. Job said: “Oh that my words were now written! oh that they were in a book! That they were graven with an iron pen and lead in the rock for ever!” I reckon he received at least in part this desire. His words were written in the book that carries his name. It is a part of the Bible. Whether they were ever written as an expression upon a rock, such as stone at his gravesite, I cannot tell. Nevertheless, here is what he said: “For I know that my redeemer liveth, and that he shall stand at 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 19.23-27).”

Here is another text. Despite Israel's transgression the Lord gave this word of promise: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction (Hosea 13.14).” These words meshed together with Isaiah 25.8: “He will swallow up death in victory;” are the words picked up and expounded upon by Paul when he wrote about the corruptible and the mortal putting on the incorruptible and the immortal (1 Corinthians 15.54-57).

Here is another text. In the context of God's judgment upon the wicked the prophet declared the doctrine of the resurrection of the just: “Thy dead men shall live, together with my dead body shall they arise.

# The Remnant

published  
6 times annually

by  
Saints Rest Primitive Baptist Church  
of Dallas, Texas

## The Remnant Publications

In the interest of  
**The Old Order of Baptists**

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

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

Address all correspondence to:

**THE REMNANT PUBLICATIONS**

**P O BOX 1004**

**HAWKINS, TX 75765-1004**

**Phone 1-903-769-4822**

E-mail: [ccmorris@Cox-internet.com](mailto:ccmorris@Cox-internet.com)  
or [ccmorris@the-remnant.com](mailto:ccmorris@the-remnant.com)

Web sites: [www.the-remnant.com](http://www.the-remnant.com)  
and [www.primitive-baptist.com](http://www.primitive-baptist.com)

### EDITORIAL POLICY

All material submitted for publication in *The Remnant* becomes the property of *The Remnant Publications* and will not be returned unless its return is requested and the material is accompanied by an appropriately addressed envelope with sufficient postage.

The Editor reserves the right to reject any material received and to edit any article prior to its being published. Other than minor changes in spelling, punctuation, and grammar, no changes are made without the original author's full consent. Our intent is to express the author's doctrinal beliefs and sentiments as clearly as possible, and in harmony with our understanding of the **Principles** on page 20. Articles by writers other than the Editor do not necessarily reflect the Editor's viewpoint in every detail. The Editor's views are his alone and do not necessarily express the views of any other writer published in *The Remnant*, or any other individual, group, or organization.

*The Remnant* in its entirety is protected by all applicable copyright laws. Authors retain all rights to their articles. By submitting their articles to us, writers grant First North American Serial Rights to *The Remnant*. Permission to reproduce or distribute any article, whether by photocopying, electronic media, or in any other way, should be sought from its author.

## Contents

**The Resurrection of the Body, Concluded**, by Elder David K. Mattingly.....1

**The Determinate Counsel and Foreknowledge of God, Concluded**, by Elder Stanley Phillips.....7

**The Word "Certain" In the Book of Acts**, continued, by Elder C. C. Morris.....14

(Continued from page 1)

Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead (Isaiah 26. 19)."

I am completely puzzled how anyone can miss all that is said in these scriptures. If words have any meaning at all they translate into a bodily resurrection. Job had a near kinsman to ransom him from the grave. That near kinsman was the Lord Jesus, his Redeemer, who was the firstborn among many brethren. As Jesus' tomb was emptied of the same body that was placed in the grave, so Job confessed, his destroyed body would be restored so that he would in his flesh see his God standing at the latter day; not through other eyes, but through his own. Then, and only then, when his, and other corruptible and mortal bodies are ransomed from the power that had held them in the graves, will the story be manifest of the full triumphs of Jesus Christ, their Redeemer. Dead bodies shall arise. They will not be spirits. They will be bodies of flesh and bone.

A question arises here. Why would anyone long to see the same body that departed this life in sin, sorrow, and pain, come forth from the grave and live again? The answer is, no one would. The child of God has a greater expectation than this. It answers to what is said in Hebrews about the precious martyrs who "were tortured, not accepting deliverance; that they might obtain a better resurrection (Hebrews 11.35)." However, mark this. The body resurrected is of the same substance as the body placed in the ground. What takes place is an alteration of the qualities.

That the body lowered in the ground is the same body resurrected but with different traits is plainly stated by Paul after he expressed the differences in the glories of the various bodies: "So also is the resurrection of the dead. It is sown."

Mark this. What does he mean by "it"? Can anyone reasonably argue that he is writing about something other than the body? You go to the gravesite at the time of the burial of an acquaintance. What is it you expect to see placed in the ground? It is the body of that person you knew. Well, "it is sown in corruption: it is raised." Mark this. What is raised? The same "it" that is sown is the "it" that is raised. Otherwise, the sentence makes no sense. When people say, "it comes and it goes," they mean by the expression that the same thing that comes is the thing that goes. I hope this point is now plain enough so that I may move on and quote the full text: "It is sown in corruption: it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body (1 Corinthians 15.42-44).

By the "spiritual body" the apostle was not referring to spirit void of flesh. There is no such thing as a spirit-less body. It has already been shown that a spirit does not have flesh and bones (Luke 24.39). By the "spiritual body" the apostle was referring to what shall be the heavenly qualities of the same body: "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Corinthians 15.48-49)." This change is brought about in the resurrection of the body. It is planted in all of its natural traits: corruption, dishonor, and weakness. It is raised in all of its spiritual traits: incorruption, glory, and power.

I have heard some say that in the resurrection men will appear as Adam was before he sinned. I do not believe this at all. That which belongs to the body of the saints in the resurrection exceeds that which Adam had in his original state. Adam, even before sinning, was still "of the earth, earthy (1 Corinthians 15.45-47)." Sin simply compounded what it meant to be "earthy." That which shall belong to the saints in their glorified bodies is beyond anything that man can imagine. Remember, the disciples did not even behold

Christ in the fullness of His glory. Hence, John said, "it doth not yet appear what we shall be (1 John 3.2)."

I would be remiss in dealing with the subject if I do not comment upon 1 Corinthians 15.50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This text is often cited by some to prove the resurrection consists of something other than the fleshly body that was buried in the tomb. The point they make is obvious. If flesh and blood cannot inherit God's kingdom, then what the Bible intends by the resurrection cannot be the lifting up of the same flesh and blood body that had died.

I will tackle this argument by pointing out that the expression, "flesh and blood," is sometimes used in the Bible, not to depict the literalness of the flesh that is joined to our face, hands, feet, and other body parts; or to depict the literalness of the blood that runs throughout our veins; rather, it sometimes refers to sin, weakness, and infirmity that permeates the whole of human nature.

Examine a few scriptures where the expression "flesh and blood" is used. Here is one. The Lord pointed out that it was not through unholy human nature that a plain confession could be made that Jesus was Christ, the Son of God, when He told Peter: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matthew 16.13-17)." Here is another one. When the apostle wrote of the time God was pleased to call him by His grace, Paul said: "To reveal his Son in me, that I might preach him among the heathen;" he added: "immediately I conferred not with flesh and blood (Galatians 1.15-16)." Here, his words are tantamount to saying that he was not enlightened unto gospel truth through corrupt human nature. Here is one more. When Paul wrote concerning the Christian's warfare, he said: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Ephesians 6.12)." In other words, he is saying that which we face in our own struggles is not something on the same par as our own human nature. Rather, we face greater evil forces that we, in our own human flesh, cannot combat.

Now, examine a few scriptures where the term "flesh" is used with reference to our ungodly human nature. In Galatians 5.24 Paul wrote: "And they that

are Christ's have crucified the flesh with the affections and lusts." And before this, in Galatians 5.17, he had written: "For the flesh lusteth against the Spirit; and the Spirit against the flesh." In both cases, the "flesh" represents the same thing as what Paul called "the old man, which is corrupt according to the deceitful lusts (Ephesians 4.22)." Can anyone be so foolish to suppose these passages refer to the literal flesh that cleaves to our skeletal frame? If so, we ought indeed to literally crucify it, or, at least, minimally not nourish it with food or drink. Since the flesh lusts against the Spirit and the Spirit against the flesh, if the apostle had reference to literal flesh, the Christian most certainly should allow it to die. Take a knife and cut the flesh from the bones. It is the Christian's duty to separate it from our bones. But is it not plain the apostle is speaking of the corruption of the nature of the whole man and not of the flesh that is attached to our bodies?

John Bunyan, in his treatise, "The Resurrection of the Dead," did well in pointing out the significance of the latter part of verse 15.50. He said that what was meant by the fact "flesh and blood cannot inherit the kingdom of God" is restated by the words: "neither doth corruption inherit incorruption." He further argued with respect to the bodily resurrection of the saints: "Now if you consider it as corrupted, so it shall not inherit the kingdom of God. But yet consider it as God's creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that body when changed, inherit the kingdom of God." And further, he wrote: "but yet God, I say, distinguisheth between our weaknesses and his workmanship, and can tell how to save the whole man of his people, while he is destroying the corruption of weakness that cleaveth to them." And finally, he said: "But to be short; the Apostle here, when he saith, 'flesh and blood shall not inherit,' &c., speaks properly of that mortality and weakness that now attends our whole man, and not of our real substantial body itself. For after he had said, 'flesh and blood shall not inherit the kingdom of God,' he adds, 'Neither doth corruption inherit incorruption.'"

Consider the fact Paul added to the words of this verse: "For this corruptible must put on incorruption, and this mortal must put on immortality (1 Corinthians 15.53)," and you see there is no impediment to believing that the same body that is buried is the body that shall arise. In the resurrection the Lord will have

removed the corruption and weakness associated with the flesh that is ours in this present life, and He will have replaced it with incorruptible and glorified flesh.

### **IX. The Saints' Hope of the Bodily Resurrection**

To understand Paul's words in much of Romans, chapter 8, it is necessary to see that the apostle writes about two periods of existence. One is this present time. The other is the time that shall be. For example, this is shown very clearly in verse 18: "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." Here, he presented the sufferings of the present as opposed to the glorious state that will be.

In verse 19 he wrote: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." What is this creature? Since the Greek word, "ktisis," is the same word used in verse 22 and translated "creation" many try to tell us this refers to all of God's creation. I'm sorry, but I have a hard time seeing a rock, or a tree, or a pet animal, or anything else of this sort having an "earnest expectation." And since "the expectation of the wicked shall perish (Proverbs 10.28)," I also find it difficult to believe the text even refers to all human creation. But it is in what Paul wrote in 2 Corinthians 5.17, where he also uses the word "ktisis," that we find his meaning in Romans: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Now, this creature has an earnest expectation, and he waits for the manifestation of the sons of God. But how is this so? Are not the sons of God already manifest? Of course they are. However, here again the apostle presents the two time frames. There is this present world where there is an expectation and a waiting. Then there is the future world where waiting ends and the expectation is realized. We are children of God today but not as our state shall be fully shown. Again, we are drawn to the text in 1 John, chapter 3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is (verses 1-3)." It is this manifestation of existing as sons of God that we wait for in this present age. The same creature was

made subject to vanity (Romans 8.20). Read the book of Ecclesiastes to see how Solomon described this world of vanity: the vain labors, the grief that springs from wisdom, the fact the wise is remembered no more than the fool, the loss of all riches due to death, the fact mankind is no different than beasts in that both die; and so on, and you get a glimpse of Paul's words about the vanity to which we are subject. The hope rises above all of this. Paul wrote: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God (verse 21)."

This is the creature's hope. It is the same creature that has the expectation. It is waiting for deliverance from corruption to something else. That something else is the glorious liberty of being incorruptible children of God. Paul continued: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (verses 22-23)." I can accept the "whole creation" here as a reference to all humanity. Humankind groans under their pains, sorrows, affliction, and oppressions. And no matter how much people spend on drugs, surgeries, and other therapies to treat their physical maladies it is accepted they are fighting a losing battle. They are still in a downward movement toward the grave. In this, those possessed of the blessed Spirit can likewise identify. We also groan within ourselves. Here is the difference. We have the earnest expectation, and we wait for the adoption. What is this adoption? It is something we have not yet seen. It is the redemption of our body. This body, in all of its present corruption, is still the temple where the Spirit in us resides. It belongs to the Lord. We are admonished to glorify God in our bodies. Why is this? It is because "ye are not your own (1 Corinthians 6.19)." "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's (1 Corinthians 6.20)." Mark this. Your body is as much God's as is your spirit. God also claims these mortal and corrupt bodies. They belong to Him. They house His Spirit. Christ purchased these bodies with His own blood. The Holy Spirit of promise is the believer's guarantee "until the redemption of the purchased possession." That purchased possession is the body (Ephesians 1.13-14). So, we wait for the redemption

of these corrupt, dishonorable, weak, and mortal bodies. Daily we face the realities of this body of sin and suffering. Thus, the apostle wrote: "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 (verses 24-25)." We wait and hope for the redemption of our bodies.

## **X. The Time and Events Concerning The Saints' Resurrection**

God has not given to us the precise day that He will cause the saints to come forth from their graves. However, He has revealed in His Word that this day is linked to a remarkable future event. That event is the second coming of the Lord Jesus Christ.

In 1 Thessalonians, chapter 4, Paul connects the resurrection to the coming of the Lord. He introduced this subject with the words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope (verse 13)." The basis of our hope was expressed in the next verse: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." In short, there is hope for those who have fallen asleep. After all, Christ also had fallen asleep, but that did not prevent Him from rising from that sleep.

We have already shown that one of the meanings of the term, "resurrection," is an awakening from sleep. The scriptures often use this term as a milder word for death. Here are some examples: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Daniel 12.2)"; Jesus said that Jairus' daughter "is not dead, but sleepeth (Mark 5.39)"; Christ told His disciples "our friend Lazarus sleepeth," only to later clarify His remark, "Lazarus is dead (John 11.11, 14)"; Stephen, who was stoned to death, "fell asleep (Acts 7.60)"; and Paul repeatedly referred to death as a sleep in 1 Corinthians 15, such as, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed (verse 51)." There should be absolutely no doubt these texts address the subject of death using the milder term, sleep. But go a step further. Was it not the body in each case that died, or, in other words, that slept? What then did Paul have reference to when he wrote about Christ bringing

with Him those that sleep? Their bodies, in whatever state of decay they were in, were not with Him in heaven but they were still in their earthly graves. How then would He bring with Him those who slept? Different people may have their views what Paul meant here, but here is mine. What the Lord will bring with Him when He returns to earth are the spirits of His departed saints that have been with Him all along. These spirits will then be joined to the bodies waiting in the graves. Apply the principle we have previously shown: “the body without the spirit is dead (James 2.26),” followed by the principle that life is restored when the spirit is returned. Jesus commanded Jairus’ daughter to arise and “her spirit came again (Luke 9.55).” So, in the resurrection the spirits that had departed will Christ bring with Him to be joined to the bodies in the graves and then these bodies will be restored to life.

The apostle continued: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (1 Thessalonians 4.15-17).”

Couple these words with the words to the Corinthians and you see a consistent picture of the resurrection: “since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming (1 Corinthians 15.21-23).” Further, he wrote: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us

the victory through our Lord Jesus Christ (1 Corinthians 15.51-57).”

These blessed truths emerge. At the coming of the Lord, with the great shout and the last trumpet sound, the dead in Christ shall arise from their graves. “The dead in Christ” are the same ones that Jesus said were given to His charge. He said:” 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.” God, the Father gave them to Christ. By virtue of being drawn, they came to Christ, and He refused to cast them out. Then, when the day of the resurrection comes, every one of them shall be raised up (John 6.37-40; 44). This is absolute doctrine. This stands as a testimony to Christ’s almighty power. He does not lose any of His elect. Every one of them shall be raised up. This is the first order of business. The term “prevent” in 1 Thessalonians is old English. The word does not refer to “hinder” as it is frequently used today. It means, “precede.” The meaning of the text is the saints alive at His coming will not have actions taken toward them that precede the actions taken toward the saints that have fallen asleep. He will raise the dead first, but after He raises the dead, he will deal with the saints who have not died. They will be changed without death to the same incorruption and immortality that belong to those who had died. The sin that had found its vitality in the law and gave rise to death will now forevermore be ended. “The last enemy that shall be destroyed is death (1 Corinthians 15.26).” This is the redemption of the body for which the saints hope.

## **XI. The Resurrection and Baptism**

Before closing this writing, in the words of Hebrews: “brethren, suffer the word of exhortation (Hebrews 13.22).”

Examine what baptism represents. This blessed ordinance represents the death, burial, and resurrection. You who have experienced that grace abounds over sin also know that you shall not continue in a life of sin as you did before (Romans 5.20-6.2). Baptism typifies death to the life the participant lived before he experienced the great mercies of God, and it typifies the newness of life that he now has entered. That man was buried in the liquid grave of baptism so that he

should come forth from the water a new man. Paul wrote about this principle: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from death by the glory of the Father, even so we also should walk in newness of life (Romans 6.3-4)." He taught the old man was crucified with Christ that sin might not be served any longer (verse 6). You who have been baptized are to reckon "yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (verse 11)." Remember, you "have put on Christ (Galatians 3.27)." This is what is typified in baptism.

Baptism represents more. Christian pilgrim, here it is: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Romans 6.5)." Baptism serves as a participatory confession of our faith that as Christ died and rose again, so we who now have this mortal and corrupt flesh shall arise in His likeness. In this present pilgrimage we experience many failings. We must endure all sorts of hardships. The trials at times seem severe. However, we hope in this: "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us (Romans 8.18)." "Thou therefore endure hardness, as a good soldier of Jesus Christ (2 Timothy 2.3)." Stand fast in the hope of those things symbolized by baptism; that is, the blessed victory over sin and death given through Jesus Christ: Follow this admonition: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always, abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (1 Corinthians 15.58)."

Now, I turn my attention to any poor, repenting soul that can make the same confession that the Ethiopian eunuch made: "I believe that Jesus Christ is the Son of God." I beseech you to no longer tarry away from the waters of baptism. Instead of asking yourself the question, as appears is often done in this present age, how can I avoid baptism; ask instead, "what doth hinder me to be baptized (Acts 8.36-37)?"

With this I close this lengthy writing.

—Elder David K. Mattingly  
5407 Lambert Street  
Indianapolis, IN 46241-3426  
E-mail: pateus@earthlink.net

## THE DETERMINATE COUNCIL AND FOREKNOWLEDGE OF GOD

By Elder Stanley Phillips

(Continued from the last issue)

### THIRD: GOD'S ETERNAL DECREE

**O**nce the determinate counsel of God was formed ("*I speak as a man*") He set it in motion by His creative decree: "*And let there be light, etc.*" The Book of Genesis is the historical narrative of the genesis of this counsel in operation as it pertains to man. Our forefathers expressed their belief of this event, writing, "God *hath decreed* all things whatsoever comes to pass", etc. (London Confession, Chapter 3). The expression "God hath decreed" utilizes a word often misused. For instance, many say, "God has *predestinated* all things whatsoever comes to pass," believing that this is what the Confession meant. It has also led to the belief that predestination is causative. But, this is not the case. A *decree* is "an authoritative order having the force of law." "*He spake, and it was; He commanded, and it stood fast* (Psalm 33:9)." (See the following uses in Scriptures: Ezra 5:13, 17; 6:1, 3, 8, 11, 12; 7:13, 21; Esther 1:20; 2:8; 3:15; 4:3, 8; 8:14, 17; 9:1, 13, 14, 32.)

In God's creative decree, the entire and full determinate counsel of God relating to the creation and historical events of this creation was commanded, and set in motion and order, from the formation of elliptical orbits of the planets, their suns, moons, stars, atoms, molecules, their locations on all minute moments in time, relations between and among each and every part, etc. "God hath DECREED all things, whatsoever comes to pass" says it all. *HOW* this decree is carried out involves every created thing, being, and event, from the genetic code in man or beasts, (determining that a child's right arm and hand grows the exact length and at the exact same time as the left, *etc., et. al.*), and the environmental influences of family, culture, personal experiences and knowledge, etc., is embraced in the terms predestination, providence, grace, and contingencies of secondary causes as they influence each other and each event in the whole of God's eternal counsel. All these actions are interstitially knit together as to be necessary in the order determined. Keep in mind that

the determinate counsel of God and His eternal purposes are the same and were formed before the world began in His eternal council. Some refer to this as God's "*plan*," but we do not like to use this unbiblical expression. Men plan, God purposes.

How extensive does the Bible present the *determinate counsel of God*? Well, for starters, "*Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain* (Acts 2: 23)." If I even mention the clause, "*and by wicked hands have crucified and slain*," immediately there will be a host of unbelievers among the people called Baptists, who would howl at the moon, and exclaim: "He makes God the author of sin!" It is said by some that we "believe that God predestinated all things, both good and evil" and they place the emphasis on "the evil." Strangely, they never attempt to explain this clause themselves! If they did, they too, would be charged with "making God the author of sin," and this terrorizes them into a denial of the plain statement of the apostle Peter! Denying this clause, denies both the determinate counsel of God *and* His foreknowledge! Prejudice against the truth of God is so great that one dares not even discuss any element of it, lest he is charged with making God the author of sin! From hence is the silence on the subject in modern pulpits. This fear has shut the mouth of many a preacher! No wonder that so many are as ignorant of God's Almighty power, wisdom, and understanding, as they are today.

*Consider this: That all the activities of men, their minds and motives compiled together daily amounts to the overwhelming presence of sin as compared with righteousness, that to relegate God and His counsel from them is to place God in charge of "the few acres of sandpit on the back forty" and allow men and/or Satan to control the rest! How does this render praise to God?*

The above clause the apostle Peter gives, thereby acknowledging that all the events of that horrific day were so much in the hands of God that each and every event that transpired was determined, foreknown, prophesied, and fulfilled exactly as God had purposed it. Yet, none of these smaller details absolutely necessary to the "*accomplishment of His death at Jerusalem* (Luke 9:31)" were the end game of His eternal purpose. They were "contingencies of sec-

ondary causes." As bits and pieces, they played their significant roles, but were ancillary to the great scheme of God's salvation in Christ Jesus by the sacrifice of His dear Son for His elect people. We must not, yea, we cannot deny the instrumentality of these wicked hands, under the absolute control of God, nor can we put the greater emphasis upon them either. But to speak the truth, we dare not neglect it for fear of what infidels will say of us.

In God's *determinate counsel*, we find the following examples:

As early as our first parents, this event is prophesied, as many think, in the curse the Lord God placed upon the serpent: "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel* (Genesis 3:15)." This curse, as all know, (but many will not admit), was due to the wickedness of the serpent, and as such was *instrumental* in man's fall, and ultimately at the cross to Christ's sufferings and death. Note that I said "*instrumentally*," and ancillary, to that great event. Not that any glory is ascribed to this Evil, but only the infamy is his. But none can truthfully deny that Satan played the role that the determinate counsel of God had ordained for him to play (For proof, see Psalm 109), and that Christ was the "*Lamb slain from the foundation of the world* (Revelation 13:8)" in the same purpose or determinate counsel of God.

In the genealogy of our Lord Jesus, it is written: "*Abraham begat Isaac* (Matthew 1:2)." Can any deny, then, that the determinate counsel of God played a significant part in that unusual event centuries earlier when Abraham was one-hundred years old, and "*at the set time*" Sarah gave birth to Isaac? (Genesis 21:2) Or, in the same genealogy when Isaac begat Jacob, is there any doubt that this event was not by the determinate counsel of God, when Abraham's servant bowed before his master's God and prayed, "*Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And it come to pass, that the damsel to whom I say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou HAST APPOINTED for Thy servant Isaac* (Genesis 24:14)"? Do I hear someone saying, "That was not predestinated"? Read what immediately occurred,

“And it came to pass, *BEFORE HE HAD DONE SPEAKING*, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder.” “And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, *DRINK, MY LORD*: and she hasted, and let down her pitcher upon her hand, and gave him to drink. And when she had done giving him drink, she said, *I WILL DRAW WATER FOR THY CAMEL ALSO*, until they have done drinking (Genesis 24: 18-19).” Can you imagine how much water a camel can drink? Or how much many camels can drink? What a test this was! Deny it if you can, but this link is *essential* to that event when He was “*delivered by the determinate counsel and foreknowledge of God*” thousands of years later at the cross of our Lord. We would sound foolish, yet it is true, that every step of these camels, and the direction they traveled, and the timing of their arrival, and that of Rebekah’s were by the determinate counsel and foreknowledge of God also!

Of that predestinated union, Jacob was born, and he had twelve sons. One, through whom our Lord was to be born, was Judah (Matthew 1:2). Judah had three sons: Er, Onan, and Shelah. Er died without offspring. Onan died without issue too. Judah promised Shelah to Er’s wife, Tamar, but forgot his promise and married him to another. The prophecy was that the Lord Jesus, *Shiloh*, would come from Judah (Genesis 49:10), and now all three of his sons are without issue. What now becomes of God’s *determinate counsel*? What happened to His *foreknowledge*? If these were defeated, then it could truthfully be said that the predestination of God did not cover all things. But if not, it must be acknowledged that it does. Did these things go awry? Not so! “Oh, no, no, no! Not this way! Don’t go there! Oh, my, oh my! Lord have mercy, he’s gon’na go there!” Here it is, my friend, believe it or not. “Let God be true and every man a liar.” The widowed Tamar, knowing that her father-in-law, Judah, was going to Timnath to shear sheep, removed her widow’s garments, and seeing Judah coming down the road, covered her face with a veil and played the harlot. Judah went in to his daughter-in-law, and she took his signet, bracelets, and staff as a pledge until he could send her the price of harlotry. She returned home,

and later was found expecting a child. When Judah would have her killed, she presented the pledge: “*By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave not to Shelah my son* (Genesis 38:11-26).” Tamar gave birth to twins, Pharez and Zerah (verses 29,30). Now, let us return to the *determinate counsel and foreknowledge of God*, as recorded in Matthew 1: 3, “*And Judas begat Phares and Zara of Thamar; and Phares begat Esrom.*” It would have totally destroyed the lineage of our Lord, and the *determinate counsel* of God, as well as put the lie to His possessing a *foreknowledge* of future events, had Judah not produced an issue as foretold in the sacred text. None, absolutely none, can intelligently deny that even in this link, it was as much “*by wicked hands*,” that Judah fulfilled the prophecy and Tamar had a child by incest! And none can successfully deny that Judah, Tamar, and Pharez, and these incidents in their private lives were all included in the *determinate counsel and foreknowledge of God*. Jesus would not have existed, had it not been fulfilled as God had determined in His counsel, and by His foreknowledge foretold of the generation of Jesus Christ through Judah. Now, if you have a problem with this text, or the writer’s use of these texts, why not make an effort to reconcile them to the view of *limited predestination and conditional time salvation*? Isn’t that a fair challenge? But I forewarn you. If you attempt it, you will also be charged with making God the author of sin, and you’ll never get a one of your opponents to give you a fair hearing no matter what you come up with—not one. They are all brain dead!

Now, we could go down through the entire generation of Jesus Christ as recorded in both Matthew and Luke, and high-lite each link, and tell you of some strange things that occurred by the determinate counsel of God and embraced in His infinite foreknowledge. Just to mention a few briefly lest we weary you too much: What of the *harlot* Rahab, the mother of Boaz, the father of Jesse, who was the father of David; Of Ruth lying under the cover with Boaz all night (Ruth 3: 1-10); David and Bathsheba (II Samuel 12:24); Manasses (II Kings 20:21); Or Judas, of whom David said, “*Set Thou a wicked*

man over Him: and let Satan stand at His right hand (Psalm 109:6),” and “Let his days be few; and let another take his office (verse 8),” etc. All these events were only ancillary to the great accomplishment of Christ in the salvation of His people, but they were as necessary in their own place and time as the crucifixion itself. This latter event was the greatest wickedness ever committed by mortal man, and the Scripture is emphatic: “For of a TRUTH against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, FOR TO DO WHATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE TO BE DONE (Acts 4:27-28).” To deny that it was predestinated is to be downright ignorant! The incidental meeting of Herod’s or Pilate’s parents were “contingencies of secondary causes,” but absolutely necessary in the scene of this event. Deny it if you can.

“Ah, Ha!” One may say. “This writer believes God is the author of sin.” Did he really say any such a how-do-you-do? The *decree* of God does not in the least create the wicked motives that drive depraved men to evil! We have noted that Satan tempted Eve and Adam and thus brought sin into the world. Sin is not a *created thing* – NOTE: I wrote: “SIN IS NOT A CREATED THING”—it is the “*transgression of the law of God* (1 John 3:4).” It finds them where they are, totally depraved, (as all are) and uses them as *instruments* to fulfill His own counsel. Look at some of these. In the case of Judas, *Satan* entered into him, and guided him in such a fashion that he unwittingly fulfilled Psalm 109. That is not *why* he did it. He had other base motives—money! Read all of Psalm 109 if you wish to see the minute details of Judas’ offense and punishment. He was cursed, his grandfathers (on both sides) were cursed, his children were cursed, and his mother was cursed; and his children made vagabonds and beggars (verse 9-12). There was no forgiveness for the sins of his fathers or his mother (verse 14) and his name was cut off from the earth in the next generation (verse 13).

Again, in the cases of Judah, of David, and many others, did they not demonstrate exactly what the Scriptures teach relative to sin? “*But every man is*

*tempted when he is drawn away of his OWN LUST, and enticed. Then when lust hath conceived, IT bringeth forth SIN: and sin, when it is finished, bringeth forth death* (James 1:14-15).” Does this sound as if we make God the author of sin when we declare the determinate counsel and foreknowledge of God so enlists, directs, limits, utilizes, and get His own glory out of the evil acts of men and devils? Or out of the orbits of the celestial bodies? Or out of the molecular movements of atoms, neutrons, and molecules? Or out of chemical balances and imbalances of the elements? Or out of the rise and fall of nations and empires? Or out of the ordination of wicked rulers over all countries of the earth? How can one think He is wrong to get glory for Himself out of our sinful acts? My goodness! Where else can He get it? If one thinks this makes God the author of sin, he reads far more into what we have said than we have written! It is not the author that is having a problem dealing with the texts: it is those whose minds leap to false conclusions to rob God of His glory that have the problem. They wish to limit God so they can boast in their supposed abilities, obedience, and conditional blessings. My, my, my!

In the counsel of God “*between them both*,” God did determine a counsel in which He also decreed its fulfillment. Predestination brings it into fulfillment. If it is His *counsel*, it becomes quite obvious that this counsel is His eternal *purpose*. That is why the text says, “*Remember the former things of old: for I AM GOD, and there is none else; I am God, and there is none like Me*,” and He next tells us how we can know that He is this: “*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: . . . I have spoken it, I will also bring it to pass; I have PURPOSED IT, I will also DO IT* (Isaiah 46: 9-11).” If one reads the whole context in Isaiah 46, he discovers that the reason for God giving this description of Himself was for the comfort and edification of His people. There can be no comfort for those who deny his eternal counsel, foreknowledge of that counsel, and the predestination necessary for bringing it to pass. Predestination can be said to be a *rendezvous* of all the secondary contingencies coming together to fulfill a divine purpose. The end of *each* singular event

is brought to pass by the interstitial workings of all the necessary secondary causes, and in the aggregate, all these singular events themselves are secondary causes for other events in the larger picture of things. That His counsel embraces “all things,” cannot be Biblically denied. And if He were ignorant of His own counsel, then there could be no *foreknowledge*, nor certainty, to any thing, and His purpose is nonexistent. It is predestination that brings all the necessary events together to fulfill any single purpose of His eternal counsel, and therefore must be as inclusive as His eternal purpose. This purpose, according to Paul, embraces “*all things*.” “*In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who WORKETH ALL THINGS after the counsel of His own will* (Ephesians 1:11).”

Isn't it strange that anyone reading this can *limit* God's predestination to three or four minor things, leaving the overwhelming number of necessary events totally uncertain, or left to haphazard or chance! Where is there any praise to God for the greater number of daily events, if we give Him praise for almost nothing, comparatively speaking? Even our own salvation is not anthropomorphic, or man-centered: It is “*to the praise of the glory of His grace* (Ephesians 1:5).” Why are we instructed to say, “*If the Lord will, we shall live, and do this, or that* (James 4:15),” unless His Will governs all things? In fact, how can anyone say, “Thank you, Lord,” for anything other than the three or four things he believes is predestinated? Maybe that is what is wrong with this ungrateful, modern, self-willed society!

When we consider God's *foreknowledge*, we must see it in at least two different ways.

First, there is knowledge according to *approbation*. It is in this sense that God is said to have loved us “*with an everlasting love, and with lovingkindness drawn thee* (Jeremiah 31:3).”

Second, there is knowledge according to *fore-sight*, or *prescience*. In the latter case, there must be something *knowable* in existence, or to come into existence, for one to be able to *know* it. If there is no such event as a cow having an automobile as an offspring, then God cannot *foreknow* it. It is not knowable. If it is not certain to come into existence, again, it is not knowable; and cannot be covered in God's *foreknowledge* of future events. If it is not certain to

come to pass, then God cannot foresee it; and if He cannot foresee it, then He cannot foretell it. The fact that He does *foretell future events* is the very proof that He is God and that He can and does foresee all things, and foretells us what He would have us to know about any of them. He declares it *before* it comes to pass that we might know that, as God, He knows it. He knows it, because His counsel determined that it come to pass (His *determinate counsel*). In this section, we will briefly touch on some of the many things that God determined to come to pass and therefore foreknew and foretold of them beforehand. Since the Biblical record is full of examples, we must be selective in the ones we use.

One of the most well known events is that recorded in Genesis 15. God said to Abraham, “*Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall afflict them four hundred years*,” etc. (verse 13).

How did God know this? How did He know how long? He knew it because it was sure, or certain, to come to pass. Why was it sure, or certain? It was predestinated to come to pass according to His determinate counsel. It was contained in His creative decree at the beginning of the world. “*In the fourth generation they shall come hither again* (verse 16).” And they did just that! Was that a good *guess*, or was it infinite foreknowledge? Again, in the life of Abraham, “*And God said, Sarah thy wife will bear thee a son indeed; and thou shalt call his name Isaac* (Genesis 17:10).” Did she bare a son in her old age? Did Abraham name Sarah's son Isaac? And of Ishmael, the bondwoman's son, it is written, “*And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation* (verse 20).” Did he? “*And these are the sons of Ishmael:*” Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah (Genesis 25:13-17). Did I count correctly—twelve? How in the world could God know the exact number of sons yet unborn that this child would eventually have, unless it was predestinated according to His determinate counsel and known in His *foreknowledge*? Was God a mere inactive and unconcerned bystander in the history of man? Surely one must admit that He was not.

God gave to Joseph a series of dreams that he related to Jacob and his brothers. These dreams caused great enmity against him by his brothers, who eventually sold him to Ishmaelites, who took him to Egypt. Can you believe they could have sold him to someone in Yemen? The whole story of Joseph's captivity, and many of the obscure details of God's providence and grace are recorded, showing the predestination of God fulfilling His determinate counsel in bringing those dreams to fulfillment, and preserving and developing the nation of Israel; even as Ishmael's Arabian nation was being developed during the same period.

Tell me, my friend, do you think the Middle East conflict between these two nations is a mere coincidence? As Isaac's wife, Rebekah was expecting a child, she conceived twins, and they struggled in her womb. She went to enquire of the Lord, and the answer was: "*Two NATIONS are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger* (Genesis 25:23)." When Isaac blessed his sons, the blessing given to Esau was "*Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven [Arabs were Bedouin, or nomads until after WWII] from above: And by thy SWORD shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck* (Genesis 27:39, 40)." Esau, who is Edom (Genesis 25:30), "*went unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife* (Genesis 28:9)." That struggle has been predestinated and sustained for these thirty-seven hundred years, for it is certainly of God's determinate counsel, and the prophecies clearly declare His foreknowledge of these events down to this present day. The Arabs (Ishmaelites), as a people, lived by the sword, and it is yet their national symbol throughout their conquered world. Their religious evangelism is by the sword, and "*In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance* (This writer believes this is Mohammed), *and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall*

*prosper, and practice, and shall destroy the mighty and the holy people. And through his POLICY (Islamic Law) also he shall cause craft (craftiness) to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand* (Daniel 8: 23-25)." We are now experiencing the Ishmaelites' "Third Jihad" and it may be a very long sustained period of violence, yet in the end, "*he shall be broken without hand.*" Now, whether the writer's take on this prophecy is correct or not, yet it is proper to raise this question: If it isn't predestinated, how can it be foretold? If there is no predestination of all things, how can there be any foundation to prophecy? Prophecy declares the predestination of God's determinate counsel on the one hand and reveals His foreknowledge on the other. They are inseparable.

All the many events foretold of the coming of the Messiah, of His sufferings and death, His resurrection and glorification, of His redemption of His people and their certain salvation, as well as the rise and fall of empires, the coming of antichrist, and of the persecution of the saints – all of these must be founded upon certainties. These certainties are made so by the determinate counsel of God. The determinate counsel of God is made certain by God eternal decree that set them into motion in the "beginning of the creation of God (Psalm 2:7)." Without this, there can be no foreknowledge of any future event.

God's eternal and determinate counsel is expressed by God's eternal *purpose*. By it being so inclusive of all things, then it is often expressed in somewhat segmented sub-purposes. All through the Bible, God speaks of this and that as being His *purpose*. We are aware that He does not sit around changing His mind, planning new things, forgetting former purposes, etc. He is of one mind. He is unchangeable. He cannot learn something new. He cannot, in reality, forget something that He has known. Therefore, any expression of His *purpose*, or *purposes*, expresses some aspect of His determinate counsel formed before He created the world. Why is this so? It is so because "*every purpose is established by counsel* (Proverb 20:18)." Not only is this so, but in an orderly manner, God's purpose for any specific thing or event has a **set time** to transpire. "*To EVERY THING there is a season, and a TIME TO*

**EVERY PURPOSE** under the heaven (Ecclesiastes 3:1, 17, and 8:6).” God is a God of order. This is the reason that our scientists can predict the location of any celestial body with precision, or predict time so accurately as to adjust our time at the end of each calendar year with accuracy, predict Halley’s comet, and the movement of other celestial bodies. No one seems to object to God ordering the mechanics of His universe so absolutely and with precision except atheists. It is only when His orderly arrangement of *human behavior* is insisted upon do we find outrage. Why? Because man wants a free will, and he does not want “*this Man to reign over us.*” But is there not something praiseworthy for the child of God in God’s eternal purpose? Surely. “*And we know,*” (at least Predestinarians do), “*that all things work together for good to them that love God, to them who are the called ACCORDING TO HIS PURPOSE* (Romans 8:28).” Was that not included in His eternal purpose? Long, long before one of God’s elect was ever born, his name was written in the Book of Life of the Lamb, and in time he is “called” according to God’s “purpose,” or counsel. In fact, such as are called are called of God “*Who hath saved us, and called us with an holy calling, not according to our works, but according to His own PURPOSE AND GRACE,* which was given us in Christ Jesus BEFORE THE WORLD BEGAN (2 Timothy 1:9).” Wasn’t that when He, in council, determined His counsel, and He commenced His creative decree? I think so.

What was the *purpose* of the coming of Christ and His sacrificial death? We know that He was the Lamb slain from the foundation of the world. Was He not slain for the *sins of His people*? Then must they be sinners!

John tells us, “*For this purpose the Son of God was manifested, that He might destroy the works of the devil*” (I John 3:8). Isn’t sin the work of the devil? So, even this proves that God’s determinate counsel included the ungodly works of that howling mob in Jerusalem when our Lord was crucified, and God’s gracious design in our salvation by the sufferings of Jesus.

In conclusion, the eternal Godhead in council together, determined the creation of all things, and in that counsel determined just *how* to bring about His eternal Mind to the praise of His own glory. By His

own eternal decree, He set in motion His determinate counsel just as He had purposed, and predestinated all the means to the end that He determined with perfect precision, so that “*all things work together for good to them that love God*” and to His own good pleasure, to the “*praise of the glory of His grace.*” This writer can see nothing in this glorious scheme that could in the least be dishonoring to His majesty, honor, glory, and praise. On the contrary, to any degree that this scheme is denied, he finds it dishonoring to the God of all grace, who deserved our highest praise.

*The writer is aware that this short treatise will not open any blind eyes to the truth; it cannot rectify a human heart; it can never cause anyone to give all praise unto God. More than likely, some reader will still insist that the writer makes God the author of sin, and will tell others so. Men are born liars (Psalm 58:3). But it is hoped that for anyone desiring to magnify God in his heart, and render all praise, honor, and glory to His blessed name, that it will provide some scriptural basis for his hope in the absolute sovereignty of Almighty God.*

-Finis-

-Elder Stanley Phillips  
1159 County Road 420  
Quitman, MS 39355-9572  
E-mail: stan1159@mississippi.net

---

## 2 Timothy 2.19

**N**evertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.

## THE WORD “CERTAIN” IN THE BOOK OF ACTS

(Continued from the last issue)

**W**e continue on the subject of the *certain* people, places, and events mentioned in the book of Acts.

Luke, the author of the book of Acts, used the word *certain* almost five dozen times in Acts. That fact in itself is part of the *all things* that work together for good to them that love God, to them who are the called according to His purpose. Because he used the word so many times, I trust (if I am not deceived) that the Lord used that very fact to cause this article to be written, in order to call the attention of His people to these things. I hope, then, that something that is said herein will be of comfort to His children.

Suppose the “certain” person Luke mentioned was *you*. Then again, suppose it was *not* you. Do you see the significance? Would it make any difference in your life whether or not you were the *certain* lame man who was healed (Acts 3.2)?

Would it make a difference to you if you were a *certain* man who was killed as a martyr for Christ? Of course it would. Whether or not a *certain* thing happens to a *certain you* will affect not only you and your family for years to come, but it will also affect your friends and everyone who knows you.

The *certain* people and things of which Luke wrote have been an ongoing influence upon God’s people from apostolic times to this very day, and they will continue to be so as long as time continues.

In Luke 4.23-27, Christ mentioned a *certain* Sidonian widow and a *certain* Syrian leper. Our Lord did not use the word *certain* here, but the widow and the leper, who had lived centuries earlier, were so *certain* that no other widow and no other leper would have served God’s purpose. What made them so special was this: Both the widow from Sidon and Naaman the Syrian leper were Gentiles. Without so saying, that was the exact point Jesus was making: “Many widows were **in Israel** in the days of Elias,” He said, “...But unto none of them was Elias sent, save unto **Sarepta, a city of Sidon** [a **Gentile** city], unto a woman that was a widow.”

“And many lepers were **in Israel** in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman **the Syrian** [a **Gentile** nation].”

None of the widows and lepers of Israel—there may have been thousands of them—would have impressed the dwellers of Nazareth like the two of whom Jesus spoke. Of all there were to speak of, Jesus named two **Gentiles**, leaving a strong hint that the gospel would not be for national Israel only, but salvation through the Lord Jesus Christ would include the Gentiles. That is what infuriated the crowd that day to the point they wanted to throw Jesus off a precipice to His death.

Everything that comes to pass is certain. You are a *certain* person with a *certain* destiny. *Certain* means more than *specific*. It means *unalterable*. Everyone fairly well understands that the past is unchangeable. No one can change what was done yesterday, and we all pretty well understand this, saying, “What is done is done.” We use old sayings like, “No use crying over spilled milk” and “That’s water under the bridge.”

However, man’s free-will doctrine says that while we can do nothing about the past, “We can change the future,” “We can control our future,” and “Our future is in our own hands.” What we call *the future*, though, is just as certain and sure as what is past, because all the past, all the present, and all the future were “future” before time began, when God Almighty decreed whatsoever would come to pass. Ecclesiastes 3.14-15 says, “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been [the past] is now [the present]; and that which is to be [the future] hath already been [is past]; and God requireth that which is past [all of the past, present, and future, of things and events, in His decree of predestination].”

Having mentioned twelve “certains” in the book of Acts so far, we now continue with the thirteenth, looking at the unalterable certainties Luke gives in the book of Acts.

13. “Then called he them in, and lodged them. And on the morrow Peter went away with them, and **certain brethren from Joppa** accompanied him (Acts 10:23).” Although we don’t know who they were (Peter said there were six of them, making seven in all, including himself), there was nothing uncertain about

which brethren went with Peter to the house of Cornelius, either in Peter's mind or in the mind and purpose of God. These were certain men to whom God had given the power of observation, the spirit of discernment, the ability to put into words what they saw in Caesarea, and the courage to do so in the face of the criticism of the brethren who later complained, saying, "Thou wentest in to men uncircumcised, and didst eat with them (Acts 11.3)." Not just any of the brethren had these necessary qualities. These certain men did have them, and as faithful witnesses, they later told their brethren exactly what God had done for the Italians. The result was the stopping of the critics' mouths: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life (11.18)."

14. "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry **certain days** (Acts 10:48)." Again, as in the case when Saul stayed in Damascus, the days Peter and the brethren from Joppa stayed with Cornelius were **certain days**, neither too long a time nor too short a time to accomplish God's purpose for Peter's being there. As they were there *certain days*, they would also have had to have been there on *certain dates*. As they could not have been a year earlier or later, so they could not have been a day earlier or later and still have been there on these *certain days*.

15. "I was in the city of Joppa praying: and in a trance I saw a vision, A **certain vessel** descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me (Acts 11:5)." Here Peter is reviewing before the church his vision and subsequent trip to Caesarea, on which we have already commented. Peter is a faithful witness down to the point of again mentioning the vessel was a *certain* one, with nothing uncertain about it. (See point #12 in the September-October *Remnant*.)

16. "Now about that time Herod the king stretched forth his hands to vex **certain of the church** (Acts 12:1)." There were thousands of members of the church in Jerusalem at that time (Acts 2.41, 4.4), but it was only certain ones, not all the church, whom Herod persecuted at that particular time. Two certain ones are named: Peter, and James the brother of John.

It must be these two and no others; James' time to die had come, and the way of his death as a martyr for his Lord was no less appointed. Also, as there were miracles that would follow that would involve Peter (notably, his deliverance from the prison), it could have been no other than he who was captured, nor could it have been Peter who was martyred instead of James, because Peter's appointed time had not yet come; he still had appointed steps to take, and two epistles of the New Testament yet to write, and he was to be martyred later by crucifixion in Rome, as Jesus had prophesied (John 21.18-19).

17. "Now there were in the church that was at Antioch **certain prophets and teachers**; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul (Acts 13:1)." This text tells us that Barnabas, Simeon, Lucius, Manaen and Saul must all certainly be members of the Antioch church. We know Barnabas must certainly be there, because the Holy Spirit caused the church to separate [ordain] Barnabas together with Saul "for the work whereunto I have called them (verse 2)." Neither Barnabas nor Saul could have been anywhere else, nor could they have been members of any other church, as it was this certain church alone that by the Lord's providence had such a crucial role in the ongoing development of the early church. Nor could it have been anyone other than Barnabas and Saul whom the Lord, in His sovereign pleasure, had chosen and qualified to be apostles for Himself.

18. "And when they had gone through the isle unto Paphos, they found a **certain sorcerer**, a false prophet, a Jew, whose name was Barjesus (Acts 13:6)." Here was a certain man in whom, like Pharaoh, the Lord would show His power. It could have been no other sorcerer and have the biblical account remain the same. God used Barjesus (whose very name means "son of Jesus") as He brought Saul to the forefront, changing his name to Paul. The fact that God providentially introduced a sorcerer to be Paul's adversary as He had introduced the sorcerer Simon Magus to be Peter's adversary (see point #5 in the last issue) is not to be overlooked or taken lightly. As the Lord verified and vindicated Peter's apostleship in Acts 8, so now He no less establishes Paul's

apostleship by destroying the opposing powers of darkness in a mighty miracle of blinding the man Barjesus.

19. “And there sat a **certain man** at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked (Acts 14:8).” Again, as in the case of the **certain man** lame from his mother’s womb, whom they laid daily at the gate of the temple which is called Beautiful (Acts 3), there is a Pauline miracle parallel to that involving Peter. This certain man of Lystra was certain to be at the exact certain place, at the exact certain time when Paul preached the gospel in the heathen city of Lystra.

The parallel between Peter’s and Paul’s miraculous ministries was not merely a string of happy coincidences; the Lord was continuing to establish Paul as an apostle not the least bit inferior to Peter and the other original apostles. “For I suppose I was not a whit behind the very chiefest apostles,” Paul said (2 Corinthians 11.5). These *certain* miracles established that very point. Had Paul been blessed to be in the healing of a leper or someone with any other malady, the miracle would have been as great, but it would not have been nearly as significant.

20. “And there came thither **certain Jews** from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead (Acts 14:19).” These men were guilty of attempted murder. Again, these things don’t “just happen.” In God’s providence, these certain Jews contributed to another miracle in Paul’s life and experience. As for these certain Jews themselves, their crimes belonged to them alone, as a crime is always associated with someone in particular. It could not have been “just anyone”; someone in particular had to do it; hence, it was these *certain* Jews.

21. “And **certain men** which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved (Acts 15:1).” Not just anyone in the church teaches a works-system of salvation, but there are some who do. These are certain ones, even as Jude also says (Jude, verse 4): “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.” They were certain specific heretics, teaching in their own day their own brand of Arminianism and Conditionalism long before these words were ever coined. God has a reason for heresies to be introduced from time to time; this will be more fully developed under points 23 and 24, below.

22. “When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and **certain other of them**, should go up to Jerusalem unto the apostles and elders about this question (Acts 15:2).” It was not just anyone who would accompany Paul and Barnabas, and it was surely not a group of tourists who merely wanted to go in order to see Jerusalem or for any other reason than to discuss the question before them, as the text indicates. Each of these certain brethren had something to contribute to the historic council described in Acts 15.

23-24. “But there rose up **certain of the sect of the Pharisees** which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses (Acts 15:5).” These had to be from the sect of the Pharisees to qualify as being the *certain* Pharisees, clinging to a legalistic system for salvation. But they had to be believers, also, and recognized as such by the church, or they would have had no part in the discussion—unbelieving Pharisees would not do. They had to be those believers who advocated works, and said, “Except ye be circumcised after the manner of Moses, ye cannot be saved (verse 1),” in order that this error might be clearly refuted in the apostles’ day.

Why must there be such errors introduced within the church? Paul later explained in one of his letters: “*For there must be also heresies among you, that they which are approved may be made manifest among you* (1 Corinthians 11.19).” The Lord providentially arranged for the Arminian, Conditionalist, free-will error of salvation by works to arise during the apostolic era so that

(a) the early church, together with the apostles, could confront the error; and

(b) the Scriptures yet to be written would address the errors of the day.

Every heresy of the church age has its roots in false teachings during the lifetimes of the apostles. Thus there must necessarily be certain ones in the apostles' day who would advocate those errors.

To this day, "there must be also heresies among you, that they which are approved may be made manifest among you." That is, wherever and whenever error arises, the Lord will raise up someone to faithfully oppose it. This indeed polarizes "the church," in the broadest sense, as false professors are drawn toward the error and the Lord's children are drawn toward the truth. This continual introduction of heresies into the church has been a primary source of the hundreds of "denominations" in "Christianity," which stand opposed to the little flock that earnestly contends for the faith that was once delivered unto the saints.

This, briefly, is an ongoing trend in the doctrinal history of the church, repeated in practically every generation, as the Lord uses heresy to continually purify His church: "**They went out from us**, but they were not of us; for if they had been of us, they would no doubt have continued with us: but **they went out**, that they might be made manifest that they were not all of us (1 John 2.19)." In the exact same way, the church at Jerusalem and the apostles said in the first circular letter ever circulated among the churches: "Forasmuch as we have heard, that **certain** [This is **certain #24**] which **went out from us** have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment (Acts 15:24)."

25-26. "Then came he [Paul] to Derbe and Lystra...." Derbe and Lystra were towns close by one another, "twin cities" of their day, somewhat like the Minneapolis-St. Paul or Dallas-Fort Worth areas. "...and, behold, a **certain disciple was there, named Timotheus**, the son of a **certain woman**, which was a Jewess, and believed; but his father was a Greek (Acts 16:1)." This young man, Timothy, was a *certain* disciple, nothing uncertain about it, and his birth and heritage must be *certain* in order to qualify him for the certain work to which the Lord would one day call him.

Timothy had to be born of a certain woman, a Jewess named Eunice, who was the daughter of Lois; not just any woman would qualify. Eunice was a devout woman of faith as was her own mother; her son,

young Timothy was a disciple, and that by the sovereign election of God.

Three generations of this family Paul knew personally—Lois, Eunice and her husband, and their son Timothy. The boy's father was a Greek ("well reported of by the brethren that were at Lystra and Iconium"), making Timothy half Jewish and half Greek by birth. Being raised by a devout mother and grandmother, both of whom were well-versed in the Hebrew Scriptures, and themselves being believers in Christ, this young man was blessed to be familiar with the Scriptures at an early age. All these things contributed to Timothy's later ministry and were some of the "all things" that worked together for Timothy's good, for the good of those to whom he ministered, and for the good of all the saints from then on.

"Him [Timothy] would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek (Acts 16.3)."

This was not a yielding to legalism on Paul's part. It was to keep the Pharisees' criticism and the resulting persecution to a minimum. His doctrine was, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God (1 Corinthians 10.32)." Paul's thinking was they would avoid offending the Jews who, at this stage, still considered Christianity to be a Jewish sect. Timothy's being circumcised was strictly along those lines of not giving offense. Paul was always careful about not being unnecessarily offensive, as he knew the cross itself was offensive to many. (For Paul's discussion of circumcision and Jewry, which cannot be fully discussed here, see Galatians, chapters 5 and 6.) He said that if such a simple thing as eating meat "make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." As for the circumcision itself, Paul told the church at Corinth, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." This in itself is an amazing statement, as it strongly implies that neither salvation nor the gospel is dependent on keeping the commandments of God.

Paul and Timothy left Derbe and Lystra, sharing the circular letter from Jerusalem (see Acts 15.19-29) with the churches throughout that region, and, in His own good time, God directed their steps to the north and the west.

A most interesting account follows, which should give the “soul-winner” Arminians fits. As Paul and Timothy journeyed west, they considered turning south into Asia. But “...when they had gone through-out Phrygia and the region of Galatia,” they “were **forbidden of the Holy Ghost to preach the word in Asia.**”

Those who run about, hither and yon, anywhere and everywhere, trying to find someone—anyone—to “witness to,” cannot understand why Paul could not go preach to the multitudes in Asia Minor. The reason was, simply, it was not God’s time yet.

Since Paul and his companions could not go south into Asia, they next considered going north into Bithynia. “After they were come to Mysia, they assayed [attempted, tried] to go into Bithynia: **but the Spirit suffered them not** (verse 7).”

Did the Lord not desire that anyone in Asia or Bithynia would hear the gospel? Of course He did, and “what his soul desireth, even that he doeth (Job 23.13).”

He saw to it that they did hear it in the exact proper time, as He saw fit. For the time being, Paul was being directed into Macedonia to meet certain people on certain days.

At this time, Paul and his companions were headed west. the Lord prevented their going either north or south. There was surely no need to go back east. The only way left to for them to go was for them to continue heading west, to Troas, a seacoast town.

“But what of Asia and Bithynia?” some concerned and impatient soul is sure to ask. The answer is found plainly enough about three chapters later, in Acts 19.

(A question and concern such as this is a good example of why, when reading the Scriptures, one should read large portions at a time. Don’t trivialize the Bible with the “chapter-a-day” approach, which lends itself at best to a legalistic one-chapter Bible reading in the morning, with little grasped and little retained. The legalistic Bible-reader reads his chapter each day, satisfied that he has fulfilled his duty/obligation/responsibility of reading his Bible for another day. Then, it is on to his prayer-wheel duty, which he can probably put off until after lunch.)

What, then, did happen to Asia and Bithynia? Several years later, after Paul had gone to Philippi, Thessalonica, Athens, and Corinth, and had spent a year and a half in the latter city, he then spent over two

years in Ephesus (a city of Asia Minor), and “...**all they which dwelt in Asia** heard the word of the Lord Jesus, both Jews and Greeks (Acts 19.10).” This was in God’s fullness of time, neither sooner nor later.

As for Bithynia, that was part of the ministry of Peter, who wrote: “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, **Asia, and Bithynia**, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied,” etc. (1 Peter 1.1-2)

You see, God gets His message to whomsoever He pleases (in this case, His elect in Asia and Bithynia), when, how, and by whom it pleases Him. This is a system that cannot be improved upon because it is as certain as God Himself.

(To be continued, Lord willing)

—C. C. Morris

---

## CHRIST, THE GOOD SHEPHERD

**H**e 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.” (John 10:27, 28) Such a Shepherd must be precious.—From “His Offices And Characters Are Precious,” by John Fawcett.

—Tony Montano

13014 Rosecrans Avenue

Norwalk, CA 90650-4551

E-mail: [Quotationspc@hotmail.com](mailto:Quotationspc@hotmail.com)

## OUR BOOKS ARE AVAILABLE AGAIN

**W**e are happy to announce that God, in His kind providence, has once more made it possible for us to offer the books for sale again. We do not know how long they will be available, so, if you are interested, please order now.

The book prices as of now will be exactly the same as before. The books we have available are:

### **EDITORIALS OF ELDER GILBERT BEEBE**

These books contain the editorial writings of Elder Beebe from 1832 until his death in 1881. He was a firm Absolute Predestinarian and disciplinarian. He is widely considered to have no equal among the Old School or Primitive Baptist writers. The books are hard-cover bound in F grade library buckram cloth.

Volume 1—768 pages

Volume 2—768 pages

Volume 3—480 pages

Volume 4—512 pages

Volume 5—480 pages

Volume 6—480 pages

Volume 7—528 pages

\$20.00 each, postage paid.

\*

### **FEAST OF FAT THINGS**

New and enlarged edition. Includes the Black Rock Address. 116 pages, paper cover. \$7.00 each, postage paid.

\*

### **THE SELECT WORKS OF ELDER SAMUEL TROTT**

Hard-cover bound in F grade library buckram cloth. 488 pages. \$20.00 each, postage paid.

\*

### **THE CHRIST-MAN IN TYPE**

By Elder David Bartley. The best book in circulation on the types. Covers Adam, Melchisedec, Isaac, Joseph, Moses, Joshua, Aaron, Jonah, Boaz, David. 182 pages, paper cover. \$8.00 each, postage paid.

### **THE TRIAL OF JOB**

By Elder Silas Durand. Hard-cover bound in F grade library buckram cloth. 248 pages. \$14.00 each, postage paid.

### **A SECOND FEAST**

“The doctrine of the Old Order of Baptists”

Chapter titles and their authors:

“The Sovereignty of God,” Elder Gilbert Beebe

“Election,” Elder F. A. Chick

“The Will of Man,” Elder H. M. Curry

“Repentance,” Elder J. F. Johnson

“Baptism,” Elder Gilbert Beebe

“The Gospel,” Elder Silas Durand

“The New Birth,” Elder H. M. Curry

“Good Works,” Elder David Bartley

“Romans 8.28,” Elder J. F. Johnson

“The Church,” Elder H. M. Curry

“Absolute Predestination,” Elder Gilbert Beebe

“Resurrection of the Dead,” Elder Silas Durand

“The Judgment,” Elder Gilbert Beebe

148 pages, Hard-cover, bound in F grade library Buckram. \$12.00 each, postage paid.

\*

All books are postage paid at these prices until further notice. Make all checks or money orders payable to *The Remnant Publications* or simply to *The Remnant*, and send them to the address below. We are sorry, but telephone orders and credit card orders cannot be accepted. Texas residents must add 6.75% State sales tax.

### **ABSOLUTE PREDESTINATION** by Jerome Zanchius

This is *the* classic work on the doctrine of predestination. Written over 400 years ago, translated into English by Augustus M. Toplady. There has never been a serious attempt to refute this book, mainly because it cannot be refuted! Paper cover, 128 pages. **\$6.00 each, postage paid.**

Send all orders to:

**The Remnant Publications**

**P. O. Box 1004**

**Hawkins, TX 75765-1004**

**Phone 903-769-4822**

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

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

## BOUND PRINTED MATTER

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

CHANGE SERVICE REQUESTED

---



---

## A STATEMENT OF PRINCIPLES

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

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

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

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

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

4—The absolute predestination of all things;

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

depravity, and just condemnation; their utter inability to recover themselves from this fallen state;

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

7—The sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means;

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

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

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

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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