

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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IS JESUS GOD? PART II. JESUS DECLARED HIMSELF TO BE GOD

The testimony of all the other Scriptures as to the deity of Jesus Christ our Lord are borne out by His own words.

Jesus claimed to be God: John 5

After He had healed the man by the pool of Bethesda on a Sabbath day, “The man departed, and told the Jews that it was Jesus, which had made him whole (verse 15).” When the Jews heard that, the result was, “...therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.” Remember, to work on the Sabbath was a capital offense, punishable under the law of Moses by being stoned to death. Not only had Jesus bid the healed man to “Take up thy bed, and walk” on the Sabbath day, making this man a “Sabbath-breaker” (by his carrying his bed on the Sabbath), but they also counted healing the impotent man to be “work,” in their estimation making Jesus a Sabbath-breaker also.

1. The Father and the Son are equal in work: “But Jesus answered them, ‘My Father worketh hitherto, and I work.’”

“Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God (verses 17f).” If we seek an explanation, we need go no further than this: He was saying that

His work as *God the Son*—the Lord Jesus Christ—was to the exact same quality, quantity, and extent as the work of God the Father; He and He alone could do and did do the exact same work as God the Father. This the Jews plainly recognized as Jesus’ *making himself equal with God*. Whether or not “the experts” of our enlightened age understand what He said here, the Jews certainly understood what He was saying, and they, considering what He said to be blasphemy, sought to kill Him for it.

2. Secondly, He emphasized that He, **the Lord Jesus Christ, did not act independently from the Father**—the Father and the Son were thus equal: “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He [the Father] doeth, these also doeth the Son likewise (verse 19).” For a mortal man to even claim to *see* all things God the Father does would be utter folly, but Jesus so claimed it in this matter-of-fact way. Not only did He say He saw everything the Father does, but He said He *does* everything the Father does—something no ordinary man could rightly claim he does or could do.

3. Thirdly, **Jesus Christ was equal to the Father in His knowledge**, because the Father showed the Son all things that the Father was doing: “For the Father loveth the Son, and showeth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel (verse 20).” Again, to claim the Father showed Him all things that He the Father does is to claim to be equal with the Father, or to be God, which He is.

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4. Fourthly, **Jesus is equal to the Father in resurrection power**: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will (verse 21)." Of this we shall have more to say below (verses 24-29).

This quickening resurrection power is both spiritual and physical.

(1) We know the spiritual impartation of life as *the new birth* or *being born from above*, the imparting of spiritual life. "And you hath he quickened, who were dead in trespasses and sins (Ephesians 2.1)."

In verse 24, Jesus said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

This is the sovereign impartation of spiritual life to His elect; it is what He spoke of to Nicodemus in John 3 as being born of water and of the Spirit. As He indicates here, this everlasting life neither can nor will ever be reversed or undone. It removes His children from the realm of condemnation: "There is therefore now no condemnation to them which are in Christ Jesus...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 8.1, 38-39)."

"*Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live (verse 25).*"

You will notice, He said the hour is coming and *now is*; that is, the hour was present even at that time He was speaking (i.e., His people, dead in sins—Ephesians 2.1ff—were being born of His Spirit at that present time), as distinguished from the bodily resurrection yet future. He said nothing here, in this connection, of “all that are in the graves,” which has to do with the resurrection of the mortal body made incorruptible, spiritual, and glorious when He returns.

(2) The latter or physical resurrection we know of as the final resurrection of the body: “*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice... (verse 28).*” You will notice that here He did not say of the resurrection of all who are in the graves that this resurrection “now is,” because, even though He raised a very few during His earthly ministry, such as Lazarus (John 11) and the son of the widow of Nain (Luke 7.11-17), such was not the general case then, nor was it the time for “all that are in the graves” to hear His voice as they will on that great day.

Again, you will notice that Jesus further subdivided the bodily resurrection into two separate resurrections:

(a) **The resurrection of life:** “...and shall come forth; they that have done good, unto the resurrection of life”: This former, the resurrection of life, is “the first resurrection” (Revelation 20.5-6). **The first resurrection is not a one-time only, single, one-day event; it is a classification or category, regardless of when a child of God is so raised, either in the past or in the future.** Remember, the Lord Jesus Christ is an integral part of the first resurrection, as were those saints which came forth from the tombs after His resurrection (Matthew 27.52-53), and as those saints will be who are yet to be raised at His second coming.

The resurrection of Christ and His saints in this passage (Matthew 27.52f) are in the *same class or category* of those saints who will be raised at His second coming, as much as two thousand years, more or less, after Matthew 27-28 (for indeed, almost two thousand years have passed since Christ’s resurrection). “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” This text positively fixes the first resurrection as being **before** the thousand year reign of Christ; so, if we are in “the thousand year

reign” now, as some say, then that would mean the resurrection is passed already, and this would mean that the saints of God who are alive and remain now have missed the resurrection! Since that is *not* the case, we have not yet come to the thousand year reign of Christ spoken of in Revelation 20.

You will notice that “...the rest of the dead lived not again until the thousand years were finished (Revelation 20.5),” which brings us to

(b) **The resurrection of damnation:** “...and they that have done evil, unto the resurrection of damnation (John 5.29).” This latter, the resurrection of damnation, is described in Revelation 20.11-15, where it is said, “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Revelation 20.12-15).”

These two resurrections of John 5.28-29 answer perfectly to the description of that time as given in Daniel 12.2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life [that is, the resurrection of life], and some to shame and everlasting contempt [i.e., the resurrection of damnation].”

These two resurrections of John 5.28-29 also answer perfectly to the description of that time as given in Revelation 20:

(a) **The first resurrection, or the resurrection of the just:** “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ,*

and shall reign with him a thousand years (Revelation 20.4-6).” And,

(b) **The resurrection of damnation:** See Revelation 20.11-15, already quoted above, under the heading, “(b) **The resurrection of damnation.**”

5. Fifthly, **Jesus is equal to the Father in authority to judge mankind in the final judgment:** “For the Father judgeth no man, but hath committed all judgment unto the Son (verse 22).” “...And [the Father] hath given Him [Jesus Christ] authority to execute judgment also, because He is the Son of man (verse 27).” “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (verse 30).”

The fact that Jesus, as God, will judge mankind was the doctrine Paul preached on Mars Hill in Athens: “Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.”

It is highly informative and most interesting that Christ (in John 5.22-29) and Paul (in Acts 17.31 and elsewhere) both associated the judgment with the resurrection of the dead, and that the opponents of the doctrine of the resurrection then resisted (and to this day they still resist) the doctrine of the resurrection so forcefully. In the case of our Lord, His enemies persecuted Jesus and sought to slay Him (John 5.16ff).

In Paul’s case, as soon as his audience on Mars Hill heard him speak of the resurrection, “some mocked: and others said, ‘We will hear thee again of this matter.’” In our own day, the mockers seem to be increasing in number, while the number who will hear Paul seems to be decreasing. But this, too, is of the Lord, as the apostasy increases and as that day approaches.

6. Sixthly, **Jesus is equal to the Father in honor:** “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him (verse 23).” To honor Jesus Christ even as we honor the Father is the same as saying Jesus is equal to the Father, or saying that He is God.

7. Seventhly, **Jesus is equal to the Father in self-determining life.** That is, He has independent life within Himself even as the Father has: “For as the

Father hath life in Himself; so hath He given to the Son to have life in Himself...(verse 26).” Unlike all created beings, Jesus does not depend on the Father for His life, because He **is** life: “Jesus saith unto him, I am the way, the truth, and **the life**: no man cometh unto the Father, but by me (John 14.6).” “Therefore doth my Father love me, because I lay down my life, that I might take it again. **No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father (John 10.17f).”

In John 7.1 we read, “After these things Jesus walked in Galilee: for he would not walk in Jewry [Judea], because the Jews sought to kill him.” Why did they seek to kill Him? This is a carry-over of the ongoing battle continued from chapter 5.

In John 7.19f, the same theme, that of their trying to kill Jesus, continues. Jesus said, “Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, *Thou hast a devil: who goeth about to kill thee?*” Within a few verses, however, some of them of Jerusalem were saying (verse 25), “*Is not this he, whom they seek to kill?*”

Jesus claimed to be God: John 8

“Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by (John 8.56-59).” Here are at least three points bearing on our discussion which are worthy of note in this context:

(a) Jesus took upon Himself the name of the eternal I AM, as Jehovah revealed Himself to Moses from the burning bush in Exodus 3.14: “And God [**Elohim**, the three-one Creator God of Genesis 1] said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.” Note that in this verse **Elohim** used the name I AM three times, coinciding with the Father, the Son, and the Holy Spirit, as was often done in the first chapter of Genesis. Jesus is saying that He is the same God who spoke to Moses from the burning bush;

(b) By saying, “Before Abraham was, I AM,” Jesus claimed to exist before both Moses and Abraham. Here, He used the name of God (I AM) as He had revealed Himself to Moses. Now in so saying, He said He went back long before Moses, as Abraham had lived around five hundred years before Moses. And,

(c) The Jews immediately and clearly recognized exactly what Christ was saying and doing, by His taking unto Himself the name of the great I AM; hence, “then took they up stones to cast at him” in order to kill Him for what they considered blasphemy—His claim to be Elohim, the Creator, the eternal I AM.

Jesus was worshiped as God: John 9

In John 9, He was worshiped as God: “And he said, Lord, I believe. And he worshipped Him (verse 38).” This was the man who was blind from birth, whom Jesus had healed by this procedure: “he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam.” Jesus later found him and asked him, “Dost thou believe on the Son of God?”

The text continues, “He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him.”

Had Jesus been only a man, though a mighty prophet blessed by the Lord to work miracles, He would not have allowed this man or any to worship Him. No *ordinary* man in his right mind would accept worship from other men.

For example, the people of Lycaonia, after seeing a miracle Paul had done (Acts 14.11), would have done worship to Paul and Barnabas; “Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein...”

Peter would not accept worship from Cornelius: “And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man (Acts 10.25f).”

Nor would an **angel** in his right mind accept worship from men. John was so enthralled by the visions he had seen on Patmos that he twice attempted to worship his angel-guide: “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God**: for the testimony of Jesus is the spirit of prophecy (Revelation 19.10).” “...I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God** (Revelation 22.8f).”

Christ Jesus always received worship from His saints, proving that He is God: “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).”

Jesus claimed to be God: John 10

Jesus said, “My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God (John 10.29-33).”

When Jesus said (John 10.30), “**I and my Father are one**,” “the Jews took up stones again to stone Him.” That is, they would have stoned Him to death, then and there, had God not restrained their wicked desires (see Psalm 76.10).

Lest we fail to understand what was happening, when Jesus said to them, “Many good works have I showed you from my Father; for which of those works do ye stone me?” they answered, “For a good work we stone thee not; but for blasphemy; and because that **thou, being a man, makest thyself God**.” As always, man got the true situation backwards, not knowing and understanding the He, **being God, made Himself man** (Philippians 2.6-8).

Whether anyone today understands what Jesus meant when He said, “I and my Father are one,” the fact is that His enemies knew and understood that He

was then and there proclaiming Himself to be God. His enemies tried often to kill Him, but He nevertheless escaped every attempt on His life until the time for His crucifixion had come. His repeated miraculous escapes from these attempts on His life are more evidence of His deity.

The texts referred to in this article are only representative of the many where the Lord Jesus Christ proclaims that He is God. We hope to continue this marvelous theme if the Lord has so willed.

—C. C. Morris

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FAITH

On my way to meeting with one of the churches, I [CCM] regularly pass a church-building that sports one of those portable signs with changeable letters. They have not changed their message in several months now, so they must be quite satisfied with it. The sign reads: "THE GRACE IS GOD'S BUT THE FAITH IS OURS." This is merely a re-hash of the old Arminian doctrine that says, "God has done His part, but now we must do ours."

In contrast to this crass example of the will-worship that exists nearly everywhere on this planet, the following clip from Jesse Delves is as refreshing as a glass of cold water on a hot day:

Is it faith? That has to be given. There is nothing to boast of here; for though, indeed, the Scripture and the gospel speak so much of this faith; even if we had it but as a grain of mustard seed, we could shift a mountain with it; yet all has to be given. 'For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.' (Eph. 2:8) All has to be given. And yet it is this that is so sweet to faith because it is the work of faith to receive these things. All is freely given. To Christ every blessing we owe.

—From "Eternal Life Given" by Jesse Delves.

Furnished by Tony Montano, Grace Truth Ministries. Their web site may be found at:

<http://www.gracetruthministries.com>.

PRAYER

by

Frank Richards

Prayer is a subject that is far too deep for me to write on with my limited understanding of the Scriptures. However, it is a subject that is of great interest to me. If God will grant me the ability and spiritual understanding, I hope to look at what true prayer is.

Most people consider prayer as just some words spoken followed by "In Jesus' name we pray. Amen."

Prayer is referred to in the Bible 545 times. There are over twenty Hebrew and Greek words translated as some form of our word "prayer." For a term to be used that many times it has a very significant purpose.

In Strong's Concordance the Hebrew meaning of pray or prayer is: To judge, to intercede, entreat, make supplication, intercession. The Greek meaning is, or includes: To approach, come near, visit, worship, come unto, consent, draw near, supplicate, worship, make prayer.

In Noah Webster's *First edition of The American Dictionary of the English Language*, the meaning is:

PRAY To ask with earnestness or zeal, as for a favor, or for something desirable; to entreat: To supplicate. Pray for them that despitefully use you and persecute you. Mat. V.

2. To petition, to ask as for a favor: As in application to a legislative body

3. in worship, to address the Supreme Being with solemnity and reverence, with adoration, confession of sins, supplication for mercy, and thanksgiving for blessings received. When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly. Mat.vi.

4. *I pray*, that is, *I pray you tell me* or *let me know* is a common mode of introducing a question.

PRAYER 1. In a general sense, the act of asking for a favor, and particularly with earnestness.

2. In *worship*, a solemn address to The Supreme Being, consisting of adoration, or an expression of our sense of God's glorious perfec-

tions, confession of our sins, supplication for mercy and forgiveness, intercession for blessings on others, and Thanksgiving, or an expression of gratitude to God for His mercies and benefits....

3. A formula of church service, or of worship, public or private.

4. Practice of supplication....

5. That part of a memorial or petition to a public body, which specifies the request or thing desired to be done or granted, as distinct from the recital of facts or reason for the grant. We say, the prayer of the petition is that the petitioner may be discharged from arrest.

As you can see this term has great meaning. It is used in the legal and other fields as well as in worship.

The first time *pray* is used in the Bible is Genesis 12:13, "...say, I pray thee, thou art my sister: That it may be well with me for thy sake, and my soul shall live because of thee." This was when Sarah had been taken for one of Pharaoh's wives. Abraham, or Abram as his name was then, wanted to make sure his life was spared. He used the term *pray* not in a spiritual sense but in the legal [or general] sense.

The last use of *pray* is found in 1 John 5:16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that He shall pray for it." John is speaking in this chapter about the Father, The Word, The Holy Ghost being one. He also says, "The Spirit, the water and the blood all agree in one."

He goes on to speak of eternal life in Jesus that God gave us. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal Life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in Him, that, if we ask anything according to his will, He heareth us: And if we know that we have petitions that we desired of Him." Please read this chapter to get the full meaning of what John is talking about.

The world will be quick to jump on where it says, "if we ask anything he hears us." First who is John talking to? It is to those who believe, and to those only. Has he mentioned worldly or material things to ask for? No. He is strictly speaking of spiritual things. I will get into this in greater detail later on.

The first use of the word *prayer* is found in 2 Samuel 7:27. "For thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: Therefore hath thy servant found in his heart to pray this prayer unto Thee." This is where David wanted to build God a Temple, but God told him he was a man of blood and could not build the temple. David got the materials for the temple together, but Solomon was the one who actually built the Temple.

The last use of the word *prayer* is found in 1 Peter 4:7: "But the end of all things is at hand Be ye therefore sober, and watch unto prayer." Peter was writing 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... who are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1.1-5)." Read all of 1 Peter to get the full meaning of what Peter is saying.

We have quoted the first and last uses of the words *pray* and *prayer* in the Bible. It will not be possible to use all the other verses, but I will try to pick out some to show what true prayer is, how it is to be used, when we should pray, and for what we should pray.

We can have no better instructions than from Jesus Christ Himself, who gave us His instructions:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. 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 6.5-13).”

If we look carefully at this passage of Scripture, it is the foundation for every true prayer we have offered or ever will offer.

First, we are not to try to impress anyone with or by our praying or prayer. Prayer is extremely spiritual, holy and sacred.

Second. “Enter into thy closet.” I do not believe this is a literal closet or dark room. I believe it is spiritual. We are to shut the world out of our heart, mind and thoughts. We are to be completely focused on the one to whom we are making our supplication.

Third. We are praying to the most High God that rules Heaven and earth who has never consulted with the creature which He created about anything and never will. He does his will on earth and in Heaven. None—not one—can stay His hand or say unto Him what doest thou; He speaks and it is done, He commands and it stands fast. He declared the end from the beginning, saying, “My counsel shall stand, and I will do all my pleasure.” “I know that whatsoever God doeth, it shall be forever: Nothing can be put to it, nor anything taken from it: And God doeth it, that men should fear before Him.” So we see God’s will will be done on earth as it is in Heaven.

In verses 9 and 10 Christ gives the instructions to pray: “Our Father which art in Heaven. Hallowed be thy name. Thy Kingdom come, Thy will be done in earth, as it is in heaven.” If we understand the Scriptures correctly, this prayer pertains to the Law of the Kingdom of heaven. It has not come, in a manifest sense, when Christ rules His enemies with a rod of iron; that is yet future. However, we are taught throughout the Scriptures that God’s will will always be done. We are not under the law but under grace; but the law is our schoolmaster, and we are to learn from the law.

“Give us our daily bread.” This bread is not only our natural bread. It is the bread of life or spiritual bread. In verse 8 Christ tells us your Father knoweth what things ye have need of. He gives us both the need and then fulfills that need for us.

He does not say He fulfills our natural wants, the lust of the eyes, or the things of the flesh. Our needs and our wants are often about as far from each other as the east is from the west. In nature it is sometimes

hard for us to discern what is a need from what is a want.

In verse 12 He says to pray, “forgive us our debts as we forgive our debtors.” This pertains to works and not grace. We are now under grace and not works. We cannot earn forgiveness or favor with God by forgiving others.

“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen (Verse 17).” Paul tells us that God’s children are not tempted above what they can bear, but with the temptation God will also make a way of escape. If we have a hope in Christ, our prayer should always be to be delivered from the evil temptations of the flesh.

At the end of this prayer Christ reaffirms God’s power over all things. God’s kingdom on this earth will be fully manifested in all His power and glory only when Christ returns.

Paul in Romans 8:26-27 tells us, “Likewise the Spirit also helpeth our infirmities: For we know not what we should pray for as we ought: But the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” Paul is in perfect harmony with Christ when he says we know not what we should pray for. Christ said, our father knoweth or gives us our needs. Again it is all according to the will of God. If we go back to the last use of prayer in the Bible, John tells that if we ask anything according to His will. It must be, always will be according to His will. Let us never, never get away from the fact that all things come to pass according to God’s eternal will. There are no powers in Heaven or in earth but of God. Christ told Pilate that he could have no power against him except it be given to him (Pilate) from God. Christ said He had all power.

One of the most beautiful prayers recorded in the entire Bible is Hannah’s prayer found in 1 Samuel 2:6-10: “The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the

Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."

This is only part of Hannah's beautiful prayer which is from verse 1 through 10. This is what true prayer is and how we should address our God. Hannah acknowledged God's sovereignty, deity, power, and glory throughout her prayer. She also acknowledged the inability of the creature to do anything for themselves.

Look at all the prayers of David in the book of Psalms, how he acknowledged God's power and deity. He realized his own weakness in the flesh. Look at the spirituality of Hannah's and David's prayers. They knew who to pray to, what to pray for and how to pray. David has so many prayers in the Psalms that it is impossible to quote them all.

True prayer comes from the heart. Who prepares the heart to pray? Did not Jesus tell us He gives us our needs before we ask? Did not Paul tell us we know not what we should pray for as we ought? But the Spirit maketh intercession for us.

Proverbs 16:1 says, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." The Lord prepared or prepares the heart to pray and then gives the people the prayer to pray. It amazes me how religious our nation gets when we have a crisis. We get God down off the shelf, dust and polish Him and pray until the crisis is over or past. We have prayer vigils, breakfast prayer meetings, and all sorts of prayer get-togethers. As soon as the crisis is over we tell God we have everything under control and put him back on the shelf until the next crisis. The world religions teach that all you have to do is just pray or ask God. Listen to any radio or TV preacher and he or she will tell you if you ask ANYTHING in Jesus' name He will give it to you. Where do they get this idea, or what Scripture do they quote? They take John 14:13-16 and John 16:23-24. They take these Scriptures completely out of context. These Scriptures were given to His disciples at the last supper. They were for their use and comfort, as they were going into the

world to preach the gospel after Christ's death. Read these chapters to see what Christ said, and why.

If we could ask for anything in Christ's name and God would give it to us, why did all the apostles suffer so much in the flesh? Many were beheaded; John was banished to the isle of Patmos. How about Paul in all his afflictions in the flesh—the beatings, ship wrecks, his being jailed, stoned, and his finally being beheaded? He also had serious health problems including very poor eyesight. What about the thousands of men, women and children that were fed to the wild beasts, killed by the gladiators, or burned at the stake? How about all the early reformers that bloody Mary burned at the stake? All these suffered martyrdom for the sake of Christ. If they—any of them—believed they could just ask God and He would deliver them, would they not have asked? They gladly gave their lives in defense of the gospel of our Lord and Savior Jesus Christ. How many of our ministers have suffered, even the loss of all things for the gospel of Christ? Could they not have prayed and had God to remove their afflictions?

Should we pray? The Scriptures teach us to pray without ceasing. However, prayer is the communication between you and God. It does not have to be a formal prayer, but it must come from the heart.

Remember the Pharisee and the publican. The Pharisee made his long prayer, thanking God that he was not like the publican. He justified himself before God by saying all he had done. The publican would not so much as lift his eyes to heaven, but he smote upon his breast saying, "Father forgive me the sinner that I am," or words to this effect. Christ said the publican went away justified rather than the Pharisee. If your experience is anything like mine, my most precious moments with God have been when I was alone, maybe riding down the road, mowing the yard, fishing, or at times even playing ball.

Some would have you believe that the Supreme Court, dictators, or world leaders have stopped prayer. There is not now, and there never has been, any power that has stopped true prayer. I will admit that the formality of prayer has been stopped but not prayer from the heart. Again, I say prayer does not have to be verbal.

Does Prayer change anything? This is a controversial topic. My personal belief is that it does not. I

believe all things are fixed in or by God from the foundation of the world. He makes these things manifest in our lives at the appointed time.

Let us see what Augustus Toplady has to say on the subject. Toplady was born in England in 1740 and died in 1778. He was a firm believer in the Predestination of all things, the total depravity of man, and salvation by the grace of God. He was a strong supporter of the early Church of England. He wrote many hymns, but he is best known for his most popular hymn, "Rock Of Ages." He says on pages 112 and 113 in "**The complete works of Augustus Toplady,**" quoting from Thomas Bradwardin,

"...the human will cannot so much as conquer a single temptation, even after God's regenerating power has passed upon the soul...without a fresh supply of God's particular assistance:" which particular assistance He defines to be...the supernatural influence, resulting from the unconquerable will of God: "Armed with which, His tempted children get the better of every temptation; but destitute of which, every temptation gets the better of them."

And, indeed was not this the case, "The number of the elect and predestinate would," as Bradwardin nervously argues, "depend more on man than upon God. Men, by antecedently and casually disposing their own wills to this or that, would leave God no more to do, than to regulate his after decrees in a subservient conformity to the prior determinations of His creatures, and in a way of subjection and subordination to their will and pleasure:" than which supposition, nothing can be more impious and irrational. Besides, as He presently adds, if free will was possessed of these enormous powers, "It would be vain and idle in a man to pray to God for victory over temptation, or to give him thanks for victory obtained." [He makes these things manifest in our lives at the appointed time.—FR] When Free Willers kneel down to petition God for any Spiritual blessing, what is such conduct, but a virtual renunciation of their own distinguishing tenet? And, on the footing of that tenet, what an unmeaning ser-

vice is the ascription of praise!...Away with prayer. Away with thanksgiving. Neither the one, nor the other, has any reasonable pretext to keep it in countenance, on the principles of Pelagius and Arminius. The whole lower creation cannot exhibit a more glaring example of human inconsistency, than a Free-Willer on his knees.

On page 199 the question is asked, "Why should we pray, by the example of David, that He (GOD) cast us not from His face, and that He take not His Holy Spirit from us?"

Answer. "In so praying, we make protestation of the weakness of (our) flesh, which moveth us to doubt: yet should not we have courage to ask, if we were not assured, that God will give, according to His purpose and promise, that which we require."

In the chapter on "The Church of England vindicated" on page 641, Toplady says,

The Church, in this place, does evidently limit redemption to only a part of mankind. For by saying that Christ opened the Kingdom of Heaven to all believers, she virtually declares that He [Christ] opened heaven to believers only: so that in the judgment of the Church they alone were intentionally redeemed by Christ who should finally believe. And what is this but the very essence of that innocent, yet much dreaded thing, call Calvinism? in running away from which, you plainly run away from the Church. Still your ammunition is not exhausted; for, in the same page, you hurl another thunderbolt at John Calvin's head: "The suffrages offered up by the priest, and all the congregation alternately, are quite inconsistent with the notion of absolute predestination and indefectible assurances:—"Grant us thy Salvation"—"Take not thy Holy Spirit from us."...As if prayer (which is one of the very means by which the end is decreed to be come at)—as if prayer, on man's part, was incompatible with predestination on God's! So far is this from being true, that the belief of His immutable purposes is the very thing which excites and warrants effectual fervent prayer, and puts life and confi-

dence into our approaches to the throne of Grace.”

Toplady's last reference to the word *prayer* is on page 809, where he says,

“Behold, I will add unto thy days fifteen years.” Isaiah xxxviii. 5. Hezekiah thought that his lease was just expiring, and that his soul must almost immediately turn out of its earthly cottage. No, says God, you have fifteen years to be added to those of your days which are elapsed; and the said future years are of my adding, no less than were the years that are past. “Oh, but God said to Hezekiah, I have heard thy prayer, and have seen thy tears.” True, and what does this prove? Not that God's decree is a weathercock, shifting, and changing, and veering about, just as the breath of man's free will happens to blow; but that the Scriptural axiom is right, which says, Lord, thou had heard the desire of the afflicted; thou preparest their heart to pray for such things as thou has decreed to give, and thine ear hearkeneth thereto. I must farther observe; that, if there be any meaning in words, Hezekiah could not die until the remaining fifteen years had run out; and could not but die when they were.”

Toplady has reaffirmed that prayer does not change anything, but God prepares the heart to pray for the things we have need of, according to his will and determinate council; not things we want in the flesh or nature but what we need. Again, did not Christ say God knows what we need before we ask?

The Arminian world prays about everything, including foolish things like praying for a better job, a new house, a new car, winning a ballgame, and all sorts of lusts of the flesh and eyes. However, they say God cannot violate their “free will.” They are in complete control of their lives and they can “LET” God save, heal, bless, and do all sorts of things for them. If they can “Let God,” do they have to let him answer their prayers? Why would you pray to a God that you can let or not let do something? The little word “LET” is used 1511 times in the Bible. Only three times does it say “Let God.” David uses

it twice in the Psalms and Paul uses it one time in Romans 3. Not one time does it say or indicate you can do the letting. Martin Luther, in his book, “The Bondage Of The Will,” deals with the free will of man. He went through tremendous persecution in defending the complete sovereignty, deity and power of God, and the depravity of man. I would recommend this book to anyone, especially any free willer. Luther took on the Pope, and a man named Erasmus, and any other who believed salvation was left up to man's ability to accept or reject Christ.

Toplady, on page 278 in the above-mentioned book, has this to say:

“Arminianism [free will] has opened the hatches to this pernicious inundation: by going about to evaporate the complete redemption, and the finished salvation, absolutely wrought by Christ, into (what all the art of man can never really make it)...As if the Gospel of grace was only a frigid declaration of the terms and conditions on which we are to save ourselves; and as if Christ Himself was little or nothing more than a moral philosopher. Happily for the intrinsic dignity of Christianity, the religion of Jesus is not that poor, unmeaning thing, which the modern misrepresentation induces too many to believe. But can it be matter of reasonable wonder, that they, who are imposed upon by such misrepresentation, should turn their backs on a seeming phantom which has nothing to recommend it; and dismiss it, with a sneer, to the shades of contempt?...Arminianism has paved the way: by despoiling the Divine Being, among other attributes, of His unlimited supremacy, of His infinite knowledge, of His infallible wisdom, of His invincible power, of His absolute independency, and of His eternal immutability.”

On page 677 Toplady says (quoting from Austin): “...man cannot so will, or nill, as to obstruct the divine determination, or overcome the divine power.”

Once more “it cannot be questioned, but God does all things, and ever did, according to his own purpose: the human will cannot resist him, so as to

make him do more or less than it is his pleasure to do...since he does what he pleases even with the wills of men.”

He later says,

Whatever comes to pass comes to pass by virtue of this absolute, omnipotent will of God, which is the primary and supreme cause of all things. Rev. iv:11: Thou hast created all things, and for thy pleasure they are and were created. Psalm cxv:3. Our God is in the heavens; he hath done whatsoever he pleased. Dan. iv:35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him, what dost thou? Psalms cxxxv:6 Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places.

It cannot be put better than Toplady has said it. The creature that God created cannot *let* God do anything, *help* God do anything, *hinder* God from doing anything, or *prevent* God from doing anything, much less *let* God have His way in their life.

My writing on this subject has become too lengthy. I will attempt to bring it to an end by giving a couple of more examples of true or real prayer. In 1 Kings 18, Elijah came to the people and asked them, “How long halt ye between two opinions? If the Lord be God, follow Him: But if Baal, then follow him.” He went on to say Baal had 450 prophets and he was the lone prophet of God. He told the prophets of Baal to take a bullock and He would take a bullock, they would both build an altar, slay their bullocks, and put no fire on the altar. The God that sent fire from heaven and consumed the offering would be “THE GOD.” He told the prophets of Baal to go first. They did, and after an entire day of praying, chanting, and even cutting themselves with knives, Baal did not send fire to consume their offering. At the time of the evening sacrifice, Elijah took twelve stones, repaired the altar, killed his bullock and placed it on the altar. He poured water on the sacrifice, dug a trench around the altar, and poured water on the sacrifice until it filled the trench he had dug. He called for the people to come near. He said, “Lord God of Abraham, and of Israel, let be

known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou has turned their heart back again.” The text continues: “Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, ‘The Lord, He is the God: The Lord, He is the God.’” Elijah had proven God gives, hears, and answers the true prayers of His people. He did not make a long prayer but got right to the point.

The prophets of Baal remind me of all night prayer meetings, hand-holding prayer circles, and all sorts of prayer vigils. What prayer and whose prayer is God going to hear and answer? Do they just throw prayers against the wall and see what sticks? If we have a real need, burden (not natural or fleshly), or need comfort, then we should go to God in prayer, praying if it be his will, hear us O Lord.

The last example I will use is the Lord’s prayer. Most people think of the Lord’s prayer being the one He taught His Disciples to pray, “Our Father which art in heaven,” etc. However the real Lord’s Prayer is John 17. Christ acknowledged his hour had come. He had fulfilled all that God had given him to do, and that was to give eternal life to all the Father had given him. He prayed for his disciples and the work they were to do in the world after his death. He not only prayed for them in their work but in verse 20 He says “neither pray I for these [his disciples] alone, but for them also which shall believe on me through their word.”

At the last supper when he was giving his disciples their final instructions of what and how they were to do, He told them whatever they needed to accomplish this work, they were to ask in his name and God would give it to them. He had already told them not to take a scrip (beggar’s bag), two coats, or a purse (money), but to go in faith. The “Church world” will have you believe, “Ask anything in the name of Christ and he will give it to you.” He gave these instructions for his disciples as they went into the world to preach the gospel of our Lord and Saviour, Jesus Christ. It is not for all the Adamic race or any of the Adamic race to pray for earthly, fleshly

or carnal things such as, “God, get me out of this mess or trouble I have gotten myself into.”

I am guilty of praying or rather asking for foolish things. I am guilty of not being thankful for all I have been blessed with in this natural life. I have been truly blessed.

I hope I have not written anything that is not true. These are just a few of my personal thoughts on this holy and spiritual subject of prayer.

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UNIVERSALISM IS FALSE

This word *universalism* seems to be self explanatory, and according to Noah Webster’s 1828 “American Dictionary of the English Language” the definition is, “**In theology, the doctrine or belief that all men will be saved or made happy in a future life.**” The Lord willing, it is my purpose in some small way to refute this heresy. This false doctrine of Universalism and or “almost” Universalism has infiltrated some if not many groups that call themselves Primitive Baptists.

I recently heard a Primitive Baptist Elder preach in a very convincing way. Afterward I queried him the more. Indeed he is promoting the idea that all humans of all time will eventually be in God’s eternal heaven. The “Primitive Baptist Universalists,” (PBUs) use Biblical words and phrases to appease the unwary: words like *elect, predestination, heaven, hell, church, sin, old man*, etc. It seems when they use them, the words are given an almost metaphysical twist, so that these Biblical words and phrases are not used in proper context nor *in their primary, normal, and customary sense*. There is a lot of truth in the old saying, “verses taken out of context will lead to pretext.” The definition of pretext is, “false reason concealing the real reason; misleading, pretense.”

The only place in Scripture where we have the singular word “*sense*” is in Nehemiah 8.8. Here we have the context:

“And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading (Nehemiah 8.1-8).”

Notice again verse 8: “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”

These ministers of God read the book of God distinctly, and gave the proper sense, causing the people to understand the reading! Of course, the Holy Spirit of God was in all this and He helps all divinely called ministers wherever they may be and whatever their gift. Praise His name!

Here are a few quotes taken from the book, “In the Hands of a Happy God, the No-Hellers of Central Appalachia” by Howard Dorgan. As one can tell by the title, Dorgan, in sarcastic contradistinction, is referring to Jonathan Edwards’ “Sinners in the Hand

of an Angry God.” Dorgan is very kind to the PBUs, and it would appear that he believes in their all-encompassing universal Religion. He does not like the Biblical doctrine of Limited Atonement or Particular Redemption. On page 5 Dorgan lists 10 phrases commonly held by PBUs. A few of these “tenets” are as follows, with my reply.

1. *Because of Adam’s sin, all humankind is inherently sinful; therefore, “sinfulness” is the given characteristic of “natural man.”*

Reply: The Bible does teach that man is inherently sinful but it is more than “the given characteristic of natural man.” All humans are made of body, soul, and spirit, and from Adam downward they are shapen and conceived in iniquity and are therefore spiritually dead.

The Scriptures are explicit and replete on this subject. Here is a passage that proclaims the fact. “As it is written, There is *none* righteous, *no*, *not* one: There is *none* that understandeth, there is *none* that seeketh after God (Romans 3.10-11).” The Apostle Paul is reminding us and emphasizing the Psalmist in Psalms 14 and 53, proving that both Jew and Gentile, the entire human family, are all under sin. Notice again the five negatives in the above quote.

A person would have to be an unbeliever of Scripture to claim a “spark of divinity” is in any of Adam’s descendents. They do NOT have the Holy Spirit within unless they are born from above by an act of the sovereign, thrice Holy, Almighty God. This “new birth” is supernatural and happens to all of God’s elect before they pass on into eternity. It comes about NOT by man’s free will but by God’s divine will. That is foundational to what the Scriptures teach, period. In John 1.13 we read about the children of God and their spiritual birth, “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Also in Ephesians 2.1, “And you hath He quickened, [made alive] who were DEAD in trespasses and sins.” Verses 4-5, “But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were *dead* in sins, hath quickened us together with Christ, (by grace ye are saved).” This of course is speaking of the elect of God, and not to the whole wide world in general. May God be praised for saving His Church; and His children will ultimately rejoice with Jonah, “Salvation is of the LORD.”

2. Denial of the Personality of Satan

“Indeed Satan is nothing more than natural man warring against spiritual man, and thus will have no existence beyond the temporal world.”

Reply: The word ‘Satan’ is used some 49 times in Scripture and the ‘Devil’ is in the New Testament more than 40 times proving that Satan is much more than “natural man.” Anyone that believes otherwise is either kidding himself or is willingly ignorant. Read the conversation between the LORD and Satan in Job, one of the oldest books in the Bible.

Here are only a few verses. Many more could be given; however, the bottom line proof from inspired Holy Writ is that Satan, or the Devil, is NOT “natural man.”

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought?” (Job 1.6-9)

One account of the literal temptation of the literal Jesus Christ by the literal Devil is found in Luke 4:

“Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread...And the devil, taking him up into an high mountain, shewed 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...And when the devil had ended all the temptation, he departed from him for a season.(Luke 4.2-3, 5-6, 13).”

Here is what one Bible Dictionary says of **Satan**: Adversary; accuser.

1. When used as a proper name, the Hebrew word so rendered has the article “the adversary” Job 1:6-12 2:1-7

2. In the New Testament it is used as interchangeable with Diabolos, or the devil,

and is so used more than forty times. He is also called

a. “the dragon,” “the old serpent,” Re 12:9 20:2

b. “the prince of this world,” John 12:31 14:30

c. “the prince of the power of the air,” Ephesians 2:2

d. “the god of this world,” 2 Corinthians 4:4

e. “the spirit that now worketh in the children of disobedience,” Ephesians 2:2

3. The distinct personality of Satan and his activity among men are thus obviously recognized.

a. He tempted our Lord in the wilderness Matthew 4:1-11

b. He is “Beelzebub, the prince of the devils” Matthew 12:24

c. He is “the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and all malice, and exciting and seducing to evil in every possible way.”

4. His power is very great in the world.

a. He is a “roaring lion, seeking whom he may devour” 1 Peter 5:8

b. Men are said to be “taken captive by him” 2 Timothy 2:26

c. Christians are warned against his “devices” 2 Corinthians 2:11 and called on to “resist” him James 4:7

d. Christ redeems his people from “him that had the power of death, that is, the devil” Hebrews 2:14 [Easton Bible Dictionary]

So we see by the Scriptures and Bible dictionary that the Devil or Satan is a literal being. To claim and teach otherwise is to deny the Bible.

3. Hell Only in This Life?

Another “tenet” from Dorgan’s book, as he quotes the Primitive Baptist Universalists [PBU], is: *“In addition to the creation of sinfulness [the given nature of natural man], this Adamic transgression also instituted punishment [the general judgment hell of the temporal world; the absence-from-God’s blessing torment that sin generates], and death, [humankind’s ultimate punishment for Adamic sin].”*

The above statement has a strange mixture of error with an ounce of truth. *Hell and torment are only part of this “temporal world”*? Where is that found in the Bible? Of course no references are cited by Dorgan, who admits on page 86 and elsewhere that the *“PBU theologians are not biblical literalists.”* Well, then, **what are they?** In spite of their claim of antiquity, they fall in the camp of early 20th century Rationalists, Modernists, and present-day Jesuit Liberal Theology. Ultimately there will be a denial of the literal virgin birth, the Incarnation, Justification through the Blood of Christ alone, the second coming of our blessed Lord and Savior, Jesus Christ, and the Resurrection of those justified. Among the Universalists, the resurrection is already only a figment of the imagination.

4. *Humankind cannot extricate itself from this natural sin-state and so requires Christ’s atonement.*

It is an absolute fact that “humankind” is spiritually DEAD unless made otherwise by God. It was never His plan to save every man, woman and child that ever lived. Obviously, that aspect of the Godhead is unpopular with the PBUs and “humankind” in general. It never was popular. However, if almighty God would have planned to save only His twelve apostles and damn the rest of us into outer darkness, who am I to reply against God? His ways are not my ways, and what the majority thinks is probably wrong. The verse in Luke 16.15 with the Lord speaking to some Pharisees seems to be appropriate: “And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is **highly esteemed** among men is abomination in the sight of God.”

5. Atonement For All Humanity?

Another PBU tenet according to Dorgan, *“That atonement, nevertheless, is for ALL humankind...”*

It is ironic that the Universalist will use the same verses the Arminian does in attempting to prove God loves everyone without exception. John 3.16, 1 Corinthians 15.22, Hebrews 2.9. The words, “world,” “all,” and “every” are taken out of context to buttress their positions. Those three simple words are used thousands of times every day in the English speaking world. Anyone with common sense knows that the context will determine the message.

Example: The train conductor, bus driver and airline pilot proclaim loud and clear, "ALL" aboard! Every person that has ever lived or will live does not immediately come running! Or when you read your parents last will and testament and find the words, "all" and "every," you do NOT assume that means all and every one that has ever been born into this world. But that seems to be the way deceivers will presume upon Scripture.

Below are a few passages proving that the Almighty, Sovereign Triune God had no intentions of saving or redeeming all of "humankind."

"The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man (Psalm 5.5-6)."

"As it is written, Jacob have I loved, but Esau have I hated. 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 showeth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. 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 but, 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? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Romans 9.13-24)

"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. I will therefore put you in remembrance, though ye once knew this, how that the

Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire (Jude 4-7)."

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Revelation 20.10-15)."

As these Scriptures carefully delineate, God grants favor and mercy to those in Christ Jesus, His elect Church; and the rest He hardens or reprobates. This is the whole message and tenor of God's Word. Proving again that the Bible is God-breathed and inspired, for no mortal man left to himself would write a timeless document about unconditional election and reprobation.

The very word *election* implies a refusal of others. Our Lord said in John 17.9, "I pray for them [the elect]; I pray not for the world [reprobate], but for them which thou hast given me; for they are thine." We read in Romans 11.5-6: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work."

The miracle is God's love in choosing a remnant of mankind unto Himself through Jesus Christ the Lord! They're all undeserving sinners and would have

been on the reprobate heap save for the Father's good pleasure. I can not completely fathom God's ways and wonders, as they are too high for me; and yet I implicitly believe my Savior's words in Matthew 7. 13-23. He is speaking of His Beloved: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Yes, the Biblical doctrine of God's unconditional Election and Reprobation are not popular today. They never were, and the free will Arminian and Universalist or "almost" Universalism will continue to be in vogue among the masses until the LORD returns and destroys Anti-Christ.

One of Isaac Watt's lesser known hymns is very spiritual, biblical, and addresses this point:

Election sovereign and free.

Behold the potter and the clay,
He forms his vessels as he please:
Such is our God, and such are we,
The subjects of his high decrees.

[Doth not the workman's power extend
O'er all the mass, which part to choose
And mold it for a nobler end,
And which to leave for viler use?]

May not the sovereign Lord on high
Dispense his favors as he will,
Choose some to life, while others die,
And yet be just and gracious still?

[What if, to make his terror known,
He lets his patience long endure,
Suff'ring vile rebels to go on,
And seal their own destruction sure?

What if he means to show his grace,
And his electing love employs
To mark out some of mortal race,
And form them fit for heav'nly joys?]

Shall man reply against the Lord,
And call his Maker's ways unjust,
The thunder of whose dreadful word
Can crush a thousand worlds to dust?

But, O my soul! if truths so bright
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day.

Then shall he make his justice known,
And the whole world before his throne
With joy or terror shall confess
The glory of his righteousness.

6. However, there is the "elect," Christ's church" (the established Primitive Baptist Universalists, and perhaps other individuals not known to the movement) that has been "separated from the rest of God's people here in time," chosen to be the earthly witness for Christ and the earthly preserver of his righteousness, "kept by the power of God through faith," and destined never finally to fall away.

Reply: This "tenet" attempts to claim that the elect of God, Christ's church, and "the established Primitive Baptist Universalists, and perhaps other individuals not known to the movement" are one and the same! Laughable if not so serious, this actually borders on blasphemy. So in other words, according to the PBUs, there are untold billions upon billions of people, all that have ever lived, including those that died in the great flood of Noah's day, at Sodom and

Gomorraah, all the Egyptians including the Pharaohs, all the Canaanites, Hittites, Hivites, Perizzites, Gergashites, Amorites, Jebusites, Assyrians, Babylonians, Persians, Grecians, Romans, all Jesus Christ hating Jews, Moslems, Buddhists, Hindus, Papists, Atheists, Agnostics, Infidels, Free-Masons, Sodomites, Satanists, idol worshippers, and all other constant Free-willers are in heaven or on their way. Then, within this mass of humanity, according to this PBU tenet, there are a few hundred or more of “the elect” called The Primitive Baptist Church, “chosen to be the earthly witness for Christ and the earthly preserver of his righteousness”. An Arminian could not have said it more heretically. Move over, Pope and the Vatican! The thought that mere men are “THE EARTHLY PRESERVER OF HIS RIGHTEOUSNESS” is to spit on the finished work of the Lord Jesus Christ!

It also seems abundantly clear that the PBUs do not believe in the “heavenly birth” as the Lord describes in John 3. 3-8: *Jesus answered and said unto him, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”*

Nicodemus saith unto him, “How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?”

Jesus answered, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

If the Bible is not taken literally, it can be vaporized away to mean anything or nothing.

Spiritual and literal are not opposites. God is both spiritual and literal, and so is His Word.

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

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

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

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

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

4—The absolute predestination of all things;

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

in their federal head Adam into spiritual death, total depravity, and just condemnation; their utter inability to recover themselves from this fallen state;

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

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

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

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

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

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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