

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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ONE SALVATION

By Elder Stanley C. Phillips
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“Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.” — Luke 2: 29-32

My intention is to deal with the statement which was re-quoted in the October issue of *The Predestinarian*, to wit: “Elder Stanley Phillips... does not understand the differences between eternal and time phases of salvation.” The statement is true in part. This writer does not now, nor ever has been able to fully understand that theory of two salvations; one being *eternal* which is by free grace, and the other being *time salvation* which is by the freewill of man. I honestly tried to understand. I studied the Scriptures which were given to support it; I weighed the theory against my own experience; and I finally concluded it to be an untenable position with regard to Scripture and a subtle piece of deception — and I abandoned it altogether as being unworthy of further serious consideration. However, I am not (I hope) totally lacking in understanding. I do perceive what the theory teaches and the arguments on its behalf perhaps better than its advocates.

We understand the serious ramifications of its effect upon Primitive Baptists as they follow the Mis-

sionaries into will-worship. I labored seven years among the people holding that position, and know full well where that theory has led many of them as the vanguards for the future of that movement...right into the “progressivism” of other two-salvationists who seriously and faithfully are engaged in earning their blessings by “good works” here in *time*. These have their Bible Studies, seminary, musical instruments, Easter and Xmas services, and even an evangelical association, or “missionary”, and are in fact two-salvationists “Primitives.” They are only doing what they preach. I do have some insight into the two-salvation, or grace-works system. But there is no benefit in it for the child of grace who is possessed by the One salvation which is sufficient for them in both time and eternity .

Our salvation is ONE—The Lord Jesus Christ, who “...is the God of all grace,” (I Pet. 5:10) that “...in Him should all fullness dwell;” (Col. 1:19). For those who “...have put on the new man, which is renewed in knowledge after the image of Him that created him:” — “Christ is all, and in all.” (Col. 3:10-11)

In order to feel one’s need for salvation, there are certain condemnations wherein the poor needy wretch must be found. He must be ignorant of any possible way to save himself, lest he ascribe his salvation to his own merit and consequently boast of his own wisdom. He must be so sensibly unrighteous, that his own righteousness appear (as it truly is) “as filthy rags” in the sight of God and himself. He must have a clear view of his own corruption and pollution in sin and iniquity. And he must know by expe-

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rience that "he that committeth sin is a servant of sin." And thus finding himself to be a bond-slave under the dominion of sin, feels the need for redemption. Any salvation (so-called) which does not deliver a poor sinner from his ignorance, unrighteousness, corruption and pollution, and bondage to sin, is a fake. That "thing" called time-salvation does none of these things. In it there is no wisdom, nor righteousness, sanctification, nor redemption. But, in that One true Salvation, we find all these accomplishments, for, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. that, according as it is written, he that glorieth, let him glory IN THE LORD." (I Cor. 1:30-31)

In Him, we are *delivered* from the ignorance of the carnal mind, and "to be carnally minded is death." "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be; so then, they that are in the flesh CANNOT please God." (Rom. 8:7-8) But being in Him, Christ is made unto us wisdom, and that by covenant promise: "But ye have an unction from the Holy One, and ye know all things." (I John 2:20)

In Him, the regenerate elect have a "righteousness which exceeds the righteousness of the scribes and pharisees," for Christ Himself is made unto them Righteousness. "In HIS DAYS Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, the LORD OUR RIGH-

TEOUSNESS". (Jer. 23:6) Yea, it is written, "...this is the heritage of the servants of the Lord, and their righteousness IS OF ME, saith the Lord." (Isa. 54:17)

As a polluted and vile creature, the chiefest of sinners has the Lord Jesus Christ for his sanctification. He is "sanctified by God the Father, and preserved in Christ Jesus, and called." (Jude 1) "For by one offering He hath perfected FOR EVER them that are sanctified." (Heb. 10:14); and this: "By the which will we are sanctified through the offering of the body of Jesus Christ once..." (Heb. 10:10). Yea, it is through this offering—"the blood of the everlasting covenant," that "...the God of peace...make you perfect in EVERY GOOD WORK to do His will, WORKING IN YOU that which is well pleasing in His sight, THROUGH JESUS CHRIST; to whom be glory for ever and ever. Amen." (Heb. 13:20-21) Certainly this is not conditional with ifs and admonitions. The Lord Jesus is made unto His people sanctification.

And must we labor to prove that the Lord is made unto us redemption? The word "redemption" is used in reference to the purchase, and subsequent release of *bond-slaves*. Sinners have, by their works of iniquity, "sold themselves to sin" and are justly held in bondage to sin. Those who commit sin are "the servants of sin." The word "ransom" has reference to the payment of a price to set *captives* free. The slave is freed by redemption; the captive by the ransom. The Lord Jesus preached the prophecy in Isaiah, saying, "The Spirit of the Lord is upon me; because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach DELIVERANCE to the captives, and recovering of sight to the blind, and to set AT LIBERTY them that are bruised" — and, "This day is this Scripture fulfilled in your ears." (Luke 4:18-21)

Now, the blood of goats and calves could not redeem these slaves of sin. "...But by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12) The manifestation of this was a work done in "time" on Calvary's tree, and for His people who are in a "time" state. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, PURGE YOUR CONSCIENCE from DEAD WORKS to serve the living

God?" (Heb. 9:14) Works, dead or alive, are done in time — not in eternity. He did this Himself, and thus it is of grace, and not by works of the creature. Jesus "is made unto us righteousness and redemption." He, and He alone, is our full salvation.

Salvation is a deliverance. In the glorified state of eternity, I can think of nothing from which the redeemed must be delivered, or saved; for nothing shall enter there that is defiling or unclean. All experimental salvation is in this time world, and without salvation here, there is no promise of such hereafter. It is here that we are saved from our sins, and this by the blood of Christ. It is here we are saved from wrath, and that by Christ's bearing it in our behalf. In all cases, it is still one great theme: "Salvation is of the Lord"!

This writer was born, reared, baptized, educated, and ordained a freewill in a Southern Baptist organization. If ever a man made a whole attempt to merit blessings by freewill, this writer did. I am not ignorant of that deception of the flesh. When God dragged me bodily and spiritually out of that madness, He dangled me over the fires of hell, and "the pains of hell gat hold of me." He kept me there until, like Jonah, I confessed "Salvation is of the Lord." I hate that abominable deception, even though I yet find its residue in my members.

When I first examined the theory of time-salvation, a very capable, patient, and loveable elder of that persuasion labored gently with me to show me that way. He explained to me that before regeneration a man did not have a freewill. I had been taught that by experience. He explained that in regeneration, God gave grace to a sinner. I felt I knew that glorious truth. He explained how that this grace now could be used to gain blessings by obedience, or be neglected and miss blessings — and that I knew to be the same freewill doctrine in which I was reared. That was not my experience in grace. To me, his definition of "grace" was the same as my old definition of "freewill", and God had delivered me from it by His own mercy and effectual grace. I yet believe, without any modification, that grace is unmerited —, undeserved, unexpected, and always effectual in a living child of God.

When we are commanded to love one another, it is not conditional. It is by the "fruit of the Spirit." When we are given joy in our Salvation, it is not

earned by us — it is by the “fruit of the Spirit.” When God calls us to peace, it is not of our own making—it is by “the fruit of the Spirit.” When we are called to long-suffering, it is by the “fruit of the Spirit.” When we are commanded to be gentle unto all men, it isn’t conditional, it is by the “fruit of the Spirit.” To do good, and communicate, is not of the flesh, “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform it, I find not.” (Rom. 7:18), but rather, it is by the “fruit of the Spirit.” Faith is not given us to exercise like a muscle in the leg — it is by the “fruit of the Spirit,” and the “gift of God.” We are commanded to be meek, yet meekness is a “fruit of the Spirit.” We are commanded to be temperate in all things, and yet temperance is the “fruit of the Spirit.” (Gal. 5:22) All these things commanded us would surely fail to be done, unless God effectually empowered us by His blessed Spirit to do that which He has commanded.

Yes, it is true, that Paul told the Philippians to “work out your own salvation”.

But, why should anyone claiming to believe in sovereign grace lift it totally out of the text and say it is conditional with “ifs and admonitions”. A minister of Christ, of all people, must be studious of the Scriptures and rightly divide them before the hearers. If one merely reads that passage he will see it refutes, rather than supports, that time-salvation theory. For it reads: “Wherefore, my beloved, as ye HAVE ALWAYS OBEYED, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For IT IS GOD which WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS OWN GOOD PLEASURE.” (Phil. 2:12-13) Paul is not referring to earning blessings. He is admonishing, and encouraging the church upon his final departure, to solve their own problems now, knowing that Christ is the Head of the church and works the will and performance of His will in them. They could expect His divine leadership in the church’s affairs.

I was then, and am yet, satisfied with one salvation, for He is my all in all, and as Paul said, “...nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE is able TO KEEP that which I have committed unto Him against that day.” (II Tim. 1:12) God’s people do not need a

supplementary salvation, for Christ needs no help. ONE is sufficient if it be that One “who loved us and gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of GOOD WORKS. (Titus 2:14) That is, those who have the true “grace of God that BRINGETH salvation” that “hath appeared to all men, teaching US that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” (Titus 2:11-12).

When I first was introduced to that homogenized grace-works hybrid, I marveled. I thought then: “If one salvation isn’t enough, two will not do much better.” That was twenty-six years ago. About six years ago, I ran up with one minister of that persuasion preaching fourteen more salvations! I guessed I should not have laughed (it is too serious) — but I did. Fifteen, or fifteen thousand salvations, cannot enhance a sufficient Salvation in the least.

Finally, to the minister’s citation of “choose you this day whom ye shall serve as a time-salvation exhortation —it is not worthy of much attention. I suppose every freewiller in the world thinks that is in the Bible — but it isn’t. The nearest thing to it is found in Joshua 24:15, and if anyone thinks “it is EVIL to serve the Lord” they may as well choose one false god over another. It will avail no more good today than it did those pagans of ancient times.

I doubt seriously, however, this minister represents anyone other than himself, for I have never before heard of any “free grace” minister use the conditional law covenant, nor Joshua 24:15, as being applicable to the saints of God. It seems to be the experience of all God’s people in regeneration to run to the law of works. All I have met say they did. And all of them find, in the end, that “Christ is the end of the law for righteousness” and in God’s own time enter into the Gospel sabbath, or rest. One must work before he rests. But churches should be careful not to receive anyone until he is converted to faith in Christ as his salvation and hope. Certainly a church is premature in ordaining a man to the Gospel ministry who still believes he is under the law.

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IS JESUS GOD?

Part 3

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2.5-11)

Of all the texts that declare the deity and Godhood of the Lord Jesus Christ, there is none any plainer than the verses that head this part of our ongoing series under the title, “Is Jesus God?” Our answer is a resounding **Yes, Jesus is God; He was and is God manifest in the flesh.**

The text begins with a “Let” that carries the same power of God’s “Let there be light, and there was light (Genesis 1.3).” In its application to the children of God, as the text continues, we are given to understand that the mind of Christ will be found in His children, that they will be made willing to be of no reputation, they will be humble and obedient, even unto death, and if called upon to experience it, a death of suffering for His name’s sake, even the cross or some other form of martyrdom. (That the mind of Christ will be found in His children is borne out later in this chapter in a verse 13, far more often quoted than verse 5: “For it is God which worketh in you both to will and to do of his good pleasure.)”

The reference to *martyrdom* above is not at all to say that Christ’s death on the cross was that of a *martyr*, for martyrdom is dying for a cause bigger than oneself. The death of Jesus Christ, however, was not at all a martyr’s death. Rather, He died on the cross not as a martyr but strictly as a sacrificial dying, a bearing of the curse, in the law room and stead of His elect. His was an all-sufficient, atoning death to save His people from their sins (Matthew 1.21). They might die as

martyrs for His cause, but His was no martyr’s death in His dying for them.

No, this text is referring to *His mind to suffer* the death of the cross, and, as that mind is formed by divine power in His children, they are made willing to die for Him and His cause, if need be. Millions have thus died, untold multitudes of them being literally crucified, burned alive, drowned, pierced through, or beheaded. We will not further dwell on the deaths of His children in such a bloody context, for this is eclipsed by the greater subject at hand: the humility exemplified by the Son of God who loved them and gave Himself completely for them. We look not at the death of His saints, then, but rather at the unspeakable humility of their Savior, and that His suffering humility by being humiliated *by* mankind is necessarily followed by His exaltation in the eyes of all mankind (verses 9-11).

HIS SEVENFOLD HUMILITY

1. *Who, being in the form of God, thought it not robbery to be equal with God:* If He were not God, His thinking and saying He was equal with God would be robbing God of His honor and glory; yet this is the very claim He made while here on earth. “I and my Father are one.” “He that hath seen me hath seen the Father.” John 14.1-6 (and context).

He did not think it was robbery—robbing God the Father—to so announce Himself, because it was not robbery at all. Jesus of Nazareth was, and is yet, God manifest in the flesh (1 Timothy 3.16).

He was manifest in the flesh. What does *manifest* mean? It means God was shown, displayed, or exhibited. What does *in the flesh* mean? It means exactly that. He was born into the human race, was a flesh, blood, and bones human being, a man, the man Christ Jesus, who traced His lineage back to Adam in Luke’s genealogy, and who delighted to call Himself the Son of Man.

It defies comprehension and explanation, but Jesus was and is completely God and completely man.

Two major errors have ever plagued the doctrinal history of the church: (1) That Jesus was God but not man, the error of the Gnostics and their followers; and,

(2) that He was man but not God, the error of the Socinians, and the Unitarians, and their followers.

Generally, it may be said that almost every cult is founded upon one or the other of these two errors.

I say Jesus “*was and is*” both God and man because in the days of His earthly sojourn He *was* God manifest in the flesh; but if we only say “He *was*,” it might imply to some that he no longer *is* “God manifest in the flesh.” To some it might mean that either He is no longer *God*, or He is no longer *in the flesh*. Both of these conclusions are simply wrong.

He is always the eternal God; His name shall be called...“the mighty God, everlasting Father (Isaiah 9.6,” something that should remove all doubt as to His eternal deity.

He is yet in the flesh and always will be, because He eternally committed to taking the part of His people, including the weakness of the flesh and its final glorification by His grace, which will be fully realized and fulfilled in His saints at their bodily resurrection: “...we look for the Saviour, the Lord Jesus Christ: Who shall change our vile **body**, that it may be fashioned like unto **His glorious body**, according to the working whereby he is able even to subdue all things unto himself (Phillipians 3.20f).”

2. *But [He] made himself of no reputation:* By popular mandate, the people would have taken him by force and made Him their king. He had an earthly popularity and acceptance among the people:

“And the common people heard him gladly (Mark 12.37).”

“And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes. When he was come down from the mountain, great multitudes followed him (Matthew 7.28-8.1).”

“The officers answered, Never man spake like this man (John 7.46).”

“Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that **they would come and take him by force, to make him a king**, he departed again into a mountain himself alone (John 6.14f).”

THE ONE EXCEPTION

Only once did Jesus completely allow the public acceptance and worship that was justly due Him. Being an exception makes it stand out all the more. This was at the time of His “triumphant entry” into Jerusalem: “*And the multitudes that went before, and*

that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee...And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? (Matthew 21.9-16)” The only reason He allowed this public approbation at this time was because it was the fulfillment of prophecies that *must* come to pass at that time. “And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out (Luke 19.40).” Here He speaks with the *hypothetical if*, to prove a point: It was so important that this prophecy be fulfilled on **this very day** and at this exact location, that *if necessary*, God would have caused the stones on that rocky hillside to cry aloud the prophesied words. (Of course, because of God’s absolute predestination of the events of that day, it was not necessary that the stones should cry out, but the point is made.) The *who*, the *where*, the *when*, the *what*, and the *how* are **all predestinated**, as well as the unmentioned but all-important *why*! “And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in **this thy day**, the things which belong unto thy peace! but now they are hid from thine eyes.”

Why **THIS** day, more than any other, or why at all? Because **THIS** day was exactly the day spoken of by Daniel the prophet: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (Hebrew, *shabua*’, *sevens*), and threescore and two weeks (Hebrew, *shabua*’, *sevens*): (Daniel 9.25).”

When did the commandment to restore and to build Jerusalem go forth? On March 14, 445 B. C. of the Julian calendar—that is a matter of historic record. Even an atheist can verify it. This is the anchor-point from which we must begin our count of the 483 years represented by Daniel’s 69 weeks.

When did “the Messiah the Prince” present Himself to the Jews? On April 6, A. D. 32 of the Julian calendar; again, a matter of historic record.

How long was it from the one to the other? Exactly sixty-nine *shabua*’, or sixty-nine seven-year periods of 360-day years (as God has always used from the beginning), a total of 173,880 days (69 *shabua*’ x 7 x 360-day year).

Nothing else in Jesus the Messiah’s life and experience, other than His triumphant entry, fits—not His birth, not His baptism, not His crucifixion, and not His resurrection; but *His triumphant entry fits to the exact day*. This day is documented better than if it had been carved in marble and set in concrete. Atheists can verify it; archeologists and astronomers have done so. No day is more important in the history of the world, other than His birth, crucifixion, and resurrection; and even those dates revolve around this fulfilled prophecy of Jesus as the Messiah, the Prince, for if this prophecy (and that of Zechariah 9.9) had not been fulfilled *on that very day*, then His birth and crucifixion had meant little, His resurrection had not occurred, and we all would now be doing something else.

To do justice to the subject of Jesus’ triumphant entry into Jerusalem on that date would take an entire book. *That book has already been written*. All the details are thoroughly documented by Sir Robert Anderson, Fellow of the Royal Geographic Society, in his book, “The Coming Prince.” Anderson was no extreme, pie-in-the-sky dispensationalist. One does not get to be a Fellow of the Royal Geographic Society on a whim. Sir Robert was one of the most brilliant, most respected scientists and mathematicians of his day. He was the chief of the Criminal Investigation Department of Scotland Yard from 1888 until 1896 when he retired. That is all we can say for now about the man who so positively documents these facts. Get his book and read it. We are speaking of Christ’s making Himself of no reputation, the one exception, and why He made it so.

3. *...and took upon him the form of a servant*: Isaiah describes Him as a servant in this way: “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles (Isaiah 42.1).” Matthew quotes this text as follows: “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him,

and he shall show judgment to the Gentiles (Matthew 12.18).”

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH (Zechariah 3.8).”

Mark presents Jesus as a servant, both to His Father and to His people.

“But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10.42-45).”

The washing of the disciples’ feet in John 13 was the work of the lowest of servants in any household. Peter, seeing only the literalness of Jesus his Lord kneeling before him and washing his feet, was shocked and said, “Lord, dost thou wash my feet?” and a moment later said, “Thou shalt never wash my feet.” We can be thankful for Peter’s rashness, for it was the occasion of Christ’s explanation for His actions: “Jesus answered and said unto him, What I do **thou knowest not now** [Peter’s problem was that he *thought* he knew!]; but thou shalt know hereafter.” “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them (John 13.14-17).”

4. *...and was made in the likeness of men*: He was the Last Adam, the head of His family and race, no less than Adam was of his. Remember, Adam was a servant of God, with a specific charge: “And the LORD God took the man [Adam], and put him into the garden of Eden to dress it and to keep it (Genesis 2.15).”

He came as a man just exactly like we are. The error of the early Gnostics, that God was somehow too good to defile Himself by becoming a human being, is everywhere refuted by the Scriptures. Even His being born of Mary was essential to His being a *man*

and not remaining a spirit-being. "God is a Spirit," He said, but "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1.14)." "...God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Romans 8.3)."

He must be a man to be *the near kinsman redeemer* of His people. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted (Hebrews 2.16ff)."

Angels could not redeem fallen man. Salvation must come from God; it must also come from within mankind. "For 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. (1 Corinthians 15.21f)." "Wherefore **in all things** it behoved him to be **made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "For every high priest **taken from among men** is ordained **for men** in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that **he himself also is compassed with infirmity** (Hebrews 5.1f)."

He was weary, tired, sleepy, enough so that He slept in a fisherman's boat during a storm on Galilee. He suffered pain, he had a dread of death. He hid not His face from shame and spitting. He bivouacked with His disciples along the dusty trails paralleling the Jordan river and bordering the sea of Galilee.

An adventurous dandy once told Him, "Master, I will follow thee whithersoever thou goest." And Jesus saith unto him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," and the man reconsidered. We don't know that we ever heard of him again. No doubt he was at home sleeping in his warm bed the night Jesus sweat as it were great drops of blood in Gethsemane.

Jesus was tempted in all points as we are, yet without sin. "For we have not an high priest which

cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Hebrews 4.15)." An angel couldn't do this; in the Creator's economy, not even a Spirit-God could do it, for God cannot be tempted. It must be "one chosen out of the people (Psalm 89.19)." Please do not tell me Jesus was not God manifest in the flesh.

5. *...and being found in fashion as a man, He humbled Himself*: This being a man was not in itself a sufficient humbling of Himself, as the next phrases (*and became obedient unto death, even the death of the cross*) indicate. The gap between being equal with God and His coming as the greatest among men (by worldly standards) is infinitely greater than the gap between the greatest and the lowest of men; so it was nothing to Him that He should bypass worldly greatness to come as the lowliest and most despised of men. His coming as a man was infinitely more of an humbling that whether His coming was as an earthly king or as the meekest and humblest of men. Even as a man, he humbled Himself the more. Rather than being born into a Caesar's palace, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not...He was taken from prison and from judgment... He made His grave with the wicked, and with the rich in His death...He was numbered with the transgressors," and "He hath poured out His soul unto death (Isaiah 53.3, 8-12)."

6. *...and became obedient unto death*: His **obedience** is here under consideration. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matthew 3.17)." On the mount of transfiguration, God again said, "This is my beloved Son, in whom I am well pleased," adding, "Hear ye Him (Matthew 17.5)." Mark and Luke report the same. Years later, Peter, who was there on that day, wrote of it, "For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount (2 Peter 1.17f)."

Not just any death would satisfy what He came to do. Death of pneumonia or cancer in a sickbed would accomplish nothing as to His mission. Death as a soldier on a battlefield, death by drowning, falling over a cliff, death by poison, death by suicide, or death in

an industrial calamity, or any other death short of the death of the cross would not suffice. To bear the curse for His people, His death must be a death by being hanged on a tree (“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree”), *yet it must be so as to shed His blood*. Merely hanging Him with a rope, although on a tree, would not suffice.

7. *...even the death of the cross*: The most excruciating death man has ever devised. But more: Since His death was to fully pay for the sins of a great innumerable multitude, in one sense He bore their eternal curse in less than a day.

HIS SEVENFOLD EXALTATION

Wherefore God also hath highly exalted him: Wherein had God so highly exalted Him? Paul enumerates seven steps:

1. *and given him a name which is above every name*: The name God has given Him is declared to be above every name that is named in all of creation. It is the name the uncreated Creator has expressed as declarative of all His divine glory and attributes.

Of all the names in secular history—the names of the Pharaohs, the first world emperor, Nebuchadnezzar; Alexander the Great, Charlemagne, the Caesars, Napoleon; the European kings, the Aztec rulers, the kings of England and of Europe, the Presidents of the United States and of other countries; none, good or bad, can compare with His name.

All the names in the history of religion: Adam, Abel, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Elijah, Elisha, David, John the Baptist, Gamaliel, Peter, Paul; Constantine, Augustine, Luther, Calvin, Toplady, Beebe—this list, representative only, could be endless, but no name can compare with His name.

All the names of all the heavenly hosts of angels, principalities, powers, mights, dominions, archangels, cherubim and seraphim, of whom we only have three identified by name in the Scriptures: Gabriel, Michael, and the fallen cherub Lucifer (Satan)—none, good or bad, can compare with His name.

In passing, we must again observe that Michael is not some *code-name* for **Jesus**. Michael is an archangel (Jude 9) who knows his limits. He *dares* not be too bold with the devil, Satan, who, as a cherub, even though he is fallen, still outranks and is still far more powerful than an archangel. Michael dares not,

he doesn't dare (for that is exactly what “durst not” means), Michael does not *dare* bring a railing accusation (Greek, *blasphemia krisis*, or a “*blasphemy crisis*”) against the devil. Michael told the devil, “The LORD rebuke thee!” Michael the archangel is as dependent upon Jesus to rebuke the devil for him as is the saint who feels himself or herself to be the weakest. Please do not tell me that Jesus dares not put Lucifer in his place—but that is exactly what anyone is saying who says that Michael the archangel is Jesus, Jesus is Michael, or Jesus and Michael are one and the same. Such is utter blasphemy against Almighty God.

“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [Greek *eon*, or *age*], but also in that which is to come (Ephesians 1.21).” (So there is at least one more age to come!) The terms *principality*, *and power*, *and might*, *and dominion* are ranks of heavenly beings or ranks in the hierarchy of angels. They are linked together in Romans 8.38 (“...angels, nor principalities, nor powers...”), Ephesians 1.21 (“...principality, and power, and might, and dominion”), they are not earthly but in the heavenlies (“...principalities and powers in heavenly places”), they are not merely earthly (“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), they may be in heaven or on earth, visible or invisible, and they were created by Jesus Christ, God the Son (“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him,” Colossians 1.16), He remains head over them all (“And ye are complete in him, which is the head of all principality and power, Colossians 2.10), He triumphed over all of them, more particularly over the fallen ones (“...having spoiled principalities and powers, he made a show of them openly, triumphing over them,” Colossians 2.15), and we are to be subject unto them (“Put them in mind to be subject to principalities and powers, to obey magistrates,” Titus 3.1) as well as unto earthly magistrates.

As Adam named “every beast of the field, and every fowl of the air (Genesis 2.19), even so, Jesus named the whole family in heaven and earth (“For this cause I bow my knees unto the Father of our Lord Jesus

Christ, of whom the whole family in heaven and earth is named, Ephesians 3.14f”).

2. *That at the name of Jesus every knee should bow:* To bow the knee is to admit submission to a superior, whether it is to an earthly king or to God on high. Every knee will bow before JESUS. He is Lord and He is Christ (Acts 2.36), but for now He is not everywhere acknowledged as such. The time is coming, however, as indicated in this verse, when every created being will acknowledge JESUS as Lord, Christ, Creator, and GOD.

3. *of things in heaven:* Angels and archangels, cherubim and seraphim, and saints all submit to Jesus now. Reprobates from the Adamic race, demons, and fallen angels will be forced to submit to Him then.

4. *and things in earth:* Whatever, whoever is encompassed by this term, the name of Jesus is greater, and all in earth must admit submission to Him. The kings and lords of this earth—princes, potentates, Presidents, or popes, whatever they may be called—will every one of them meet their own King and Lord in the King of kings and Lord of Lords, the Lord Jesus Christ.

Paul told Timothy to “...keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (1 Timothy 6.14ff).”

5. *and things under the earth...*by which we understand the underworld of darkness and demons; they, too, will bow to our God, Jesus. They did, in the time of His earthly sojourn, whenever they came face to face with Him: “*And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out,*

they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils (Matthew 8.28-33).” “*And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many (Mark 5.1-9).”* They will do so again in that great day.

6. *and that every tongue should confess that Jesus Christ is Lord:* This, not in any saving sense, as it is now represented in Romans 10.13. There, in Romans 10, such confession is associated with belief in the heart. Here, in Philippians 2, it is the conquering God-King bringing His enemies into submission before their execution: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me (Luke 19.27).”

7. *to the glory of God the Father:* Since God is over all, if Jesus were not God, to confess Jesus as Lord would be to exalt someone under God to a position over the One divine Being who is over all, which would be idolatry. This is not the case here. Jesus Christ the Lord is one with the Father. When He delivers up the kingdom to His Father, that God may be all in all (1 Corinthians 15.28), it will then be fully manifest that Jesus proceeded forth from the Father (John 8.42), accomplished the Father’s will (John 6.38ff, 8.29), and returned to the Father to receive the glory of God which is rightfully His (John 17.4-5).

Some might ask, instead of being “to the glory of God the Father, wouldn’t glorifying the Son take away from the Father’s glory? To which we answer, perhaps it would, if there were three Gods and a finite amount of glory to share between them; but there is only one living and true God, and Jesus, the Son of God and God the Son, IS the Father—again, see Isaiah 9.6f. He said, “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 (John 5.23).”

There is no stopping point on this sublime truth, but for now we must cease. To our above remarks setting forth our firm belief that JESUS IS GOD, we append below an article by Elder Gilbert Beebe, who clearly expressed his views, and the views of the brethren in his day, on the deity of Jesus Christ.

Elder Beebe wrote the following article in 1857, in part answering a charge by a G. M. Thompson, who said in a well-publicized letter, in part: “*I will state to you a few things preached by Beebe, and many others who call themselves Old Baptists... 1st. They preach that Christ is a created Savior....*” I believe our readers will see that Elder Beebe’s view on the deity of the Lord Jesus Christ and ours is the same.

—C. C. Morris

REPLY TO CHARGES

Woodsonville, KY, Oct. 18, 1857.

Dear Brother Beebe:—I send you a number of the *Primitive Baptist*, in which you will find a letter from G. M. Thompson. In this letter you will find some charges against you, and the brethren of your connection. These charges are going the rounds so far as the influence of some brethren are concerned. Let them be deceived or not, these charges are to your prejudice, and in my humble judgment, ought to be met promptly, yet in a meek and quiet spirit; therefore I insist you take the time and pains to meet them fully. I do not think it important you should publish this note, yet I leave it optionary with you.

Yours in Christ,
A. L. WOODSON.

Reply.— We were aware of the charges which have been spread broadcast in certain localities against us and our brethren, but until specially called on to meet them, we had concluded to let them pass. We remem-

ber the words of the Redeemer, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” - Matt. v. 11, 12.

There is not probably in the United States, if in the world, at this day, an Old School Baptist whose religious sentiments are more thoroughly or more extensively known, than our own. Twice a month, for twenty-five years, we have published our sentiments without the least reserve, and have answered all questions which have been put to us by our brethren, with all the candor and frankness possible. We have never held any secret sentiment on any religious subject, and we have therefore no fear that any, who do not wish to find occasion against us, will be inclined to credit the false reports which are and have been circulated against us.

The paper which brother Woodson has sent us, was shown to us when at the Kehukee Association, in North Carolina, and by the advice of brethren of that Association, we wrote a note to brother Temple, in which we denied the charges, so far as they referred to us, and so far as they were intended to implicate any Old School Baptists that we have any knowledge of. The charges alluded to are contained in a letter over the signature of “G.M. Thompson,” address to “M.V. Wilson,” and published in the 18th number of the current volume of the *Primitive Baptist*, and embraced in the commencement of a paragraph at the bottom of the second column of page 279, and read as follows, viz:

“I will state to you a few things preached by Beebe, and many others who call themselves Old Baptists, and you can judge for yourself.

1st. They preach that Christ is a created Savior.

2d. They preach that the elect never sinned in Adam.

3d. They preach that Christ never came into this world to redeem his children.

4th. They deny the regeneration of the soul, or that any change is wrought in the sinner in regeneration.”

These four specifications are totally false in every particular, so far as we are concerned, and if there is an Old Baptist or any other person who either holds or preaches the above heresies, we have never heard of it before.

For more than forty years we have preached constantly that Jesus Christ is the “Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace.” That besides God there is no Savior; that in him dwells all the fullness of the Godhead bodily, that he is uncreated, underived, self-existent, independent and eternal. There is not an attribute ascribed to the Eternal Father that we do not ascribe to Jesus Christ. In a created Savior we have neither faith nor confidence. We hold that our Savior is the Alpha and Omega, the First and the Last, the Almighty. And we also hold that he sustains the character, office and relationship of Mediator between God and men, in which he is one with the Father, and his church one with him. That he stood in this Mediatorial relation to his church, her Head, Life, and Immortality, before the world began, and even from everlasting. And farther, we believe that when he made his advent to this world, he was made of a woman - made under the law, and his children being partakers of flesh and blood, he also himself likewise took part of the same. That he was put to death in the flesh, and that he arose from the dead, the third day, according to the Scriptures, and that he ascended up into heaven in that body and flesh in which he was crucified, and which did not see corruption.

Second. We preach and believe that the elect of God did all sin in Adam, that is, that all those who were chosen and elected by God the Father, in Jesus Christ, the Son and Mediator, did sin in Adam, and in that nature derived from him were all of them, by nature, children of wrath even as others, even to the same extent, so that they have nothing wherein they can boast over the finally impenitent.

Third. We believe and preach that the express object of Christ’s coming into the world was to redeem his children; and that this was the exclusive object; he came for that very purpose, and for no other.

Fourth. We believe in the regeneration of every soul that belongs to Christ in the economy of grace and salvation. Not, however, that regeneration is a new modeling of the old man, whether we call the old man soul, body or spirit, but that it is the communication of spiritual, immortal and eternal life, to every individual

person that is born again. That which is produced in us in regeneration, is not a reproduction of that which is born of the flesh, but the development in us of that life and immortality which was given to us in Jesus Christ our Lord, before the world began. We believe, and constantly preach, that a change is wrought in every sinner, by regeneration, that is born of God, but that change does not consist in changing our mortal bodies to immortal, our terrestrial [*sic*] to celestial bodies nor in delivering the creature from the bondage of corruption, as it shall be changed at the resurrection. The soul and body and spirit, and all the elements of our natural Adamic nature, after regeneration, as before, are subject to vanity, not willingly, but by

There is not an attribute ascribed to the Eternal Father that we do not ascribe to Jesus Christ.

—Elder Gilbert Beebe

reason of him who hath subjected the same in hope, and consequently, from the hour of the new birth, so long as the old Adamic man remains in the same person with the new man, which after God is created in righteousness and true holiness, to the time that these earthly tabernacles shall be dissolved and fall, the heaven-born child will be in a state of

warfare; the flesh lusting against the Spirit, and the Spirit against the flesh. The change effected by the new birth, as we believe and preach, is this: Before the birth, we are dead, being destitute of all spiritual, immortal and eternal life. At the birth, spiritual, immortal and eternal life is developed in us. The dead hear the voice of the Son of God, (for the incorruptible seed by which the new birth is produced, is by the word of God, which liveth and abideth forever. The words which Christ speaks to us, they are spirit and they are life,) and they that hear shall live. This we not only regard as a change, but a great change, in which he that was lost is found; he that was blind, sees, the deaf hears, the dead is made alive. He that hated God, hated truth, hated God’s people, and hated holiness, now, by virtue of the love of God shed abroad in his heart, loves God supremely, loves his word, his ordinances, his people, and all that is lovely in the sight of God. He that is born again has the Spirit of Christ, and the mind of Christ, but still the body is dead, because of sin; but the Spirit is life, because of righteousness. That which is born of the flesh is flesh, for flesh can produce nothing else; and it is dead because of sin. Death has

passed upon all men, for that all have sinned. But that which is born of the Spirit is spirit; and it is life because of righteousness. And while life and death continue to struggle in us, there will be a warfare; insomuch that if we live after the flesh we shall die, for nothing but death is there, when thus abstractly considered; but still, dead as it is, there is a life of immortality in it. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me." If to be made experimentally acquainted with the religion of our Lord Jesus Christ, to know the love of God which passes all knowledge; if to be brought to love holiness

and hate sin; if to see the kingdom of God, and feel an interest in it; if to pass from death to life, from darkness to light, and if to be taught of Jesus, who is meek and lowly, and to feel inclined to follow him through evil as well as through good report; if to be made to prefer Jerusalem above our chief joys; if to desire the company of the saints, and feel unworthy of a place among them; if to delight in singing the praise

of God, and living by faith upon the Son of God, constitutes no change, what is the change insisted upon by our new-light reformers? Did Paul, or Peter, or any of the apostles or primitive saints, contend for any other change in regeneration than we do? Or is there an Old School Baptist on earth that contends for any change effected by the new birth, that we do not?

One word to G.M. Thompson, before we close. We do really believe that the work of regeneration fairly developed in a poor sinner, makes him tell the truth. We are slow to believe that a regenerated person will deliberately and knowingly lie, especially to slander the followers of Christ. We do believe that the life implanted to men by the new birth, makes them virtuous and honest in all their relations to the world, to their families, to their wives and children, and to the church of God; it will lead them to live soberly, righteously and godly. We hardly think it would lead a man to abandon his family for eleven months, or to walk so disorderly as to compel an Old School Baptist

church to exclude him more than once or twice. But if, after being restored, on confession, such an one would give satisfactory evidence that he indeed possessed a life which was born from above; it would not be by declaring that his carnal nature was changed from its evil propensities, and had become spiritual; nor by assailing the reputation of those veterans of the cross of Christ, who have stood in the fellowship and esteem of the church of God for forty or fifty years without having ever once betrayed the confidence of their brethren. The book of Esther records an account of a very noted man, whose boundless ambition would not allow him to enjoy the favors of his king, because one who sat in the gate refused to do him reverence.

He ascended up into heaven in that body and flesh in which he was crucified, and which did not see corruption.

—Elder Gilbert Beebe

He conceived the idea of hanging the innocent man who thus annoyed him; but the sequel left poor Haman dangling from the gallows fifty cubits high, which Haman had erected for Mordecai.

We do not intend to devote the columns of our paper to a defense of our own name and reputation from the aspersions of our personal assailants. We have scarcely replied to the constant volleys of falsehood and slander which has

been heaped on us for the last three or four years, through the pages of a sheet published in Virginia, and blasphemously yelled [in] Zion's Advocate. We have preferred to allow it to bang away, as long as it can find readers sufficiently depraved to feed on its filthy productions. The Zion of our God has an Advocate with the Father, even Jesus Christ, the righteous, an advocate that is not made of paper daubed with ink, or stained with falsehood; and in her Advocate she will ever confide, to manage her cause, and to dispose of her foes.

Unless, as in this case, we should be called on by our brethren, we shall probably never again allude to the falsehoods and slanders which are so unsparingly heaped on us. Our prayer is, that God may give us grace to bear patiently all the reproaches of our enemies, and keep us by his power and grace from deserving their vindictive shafts. Only when the cause of truth and righteousness demands an expose of the hidden things of darkness, do we feel disposed to

crowd out more edifying matter, to refute or expose the depravity of those whose element seems to be only to bite and to devour.

—Elder Gilbert Beebe

Middletown, N.Y., November 15, 1857
(Editorials – Volume 4, pages 41-46)

CONCERNING PREDESTINATION TO HELL

From a subscriber:

CONCERNING PREDESTINATION: How can GOD in his infinite love and mercy say “You I will save and gather to me at your death, but you, it is pre-ordained that your soul shall never know salvation and will spend eternity in hell.” Is this not predestination? It is a very deep subject and I cannot grasp it. Even though I have tried to study this subject, it is very foggy. Thank you for any help.

This inquiry was recently received by the editor of *The Remnant*. It certainly seems to have been motivated by a sincere and honest desire to learn more about the sublime doctrines of the Sovereign Almighty God revealed in the Holy Scriptures of Eternal Truth.

The task of responding to this honest inquiry has fallen to this unworthy sinner who feels himself severely lacking in the knowledge of these sacred subjects to instruct any little child of grace, that may be searching for a better understanding of such deep and profound truths. Thus I do not attempt to instruct anyone, but rather simply offer such views that I possess in the hope that the Spirit might use such to the edification of any and all of God’s children that may be struggling with these Bible doctrines.

All should realize that the Holy Spirit is the only one that can enlighten the mind and understanding of the children of God to grasp and embrace the spiritual truths contained within the volume of Holy Writ. This I believe and confess to everyone with an honest interest in such things.

The subject which I wish to address at this time involves the predestination of the elect, or saints, of

God to glory, and the reprobation, or predestination, of the wicked to everlasting punishment. “And these shall go away into everlasting punishment: but the righteous into life eternal (Matthew 25.46).” I shall endeavor to utilize as much Scripture as possible in order to show that these are biblical truths and not the product of human reasoning.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 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 1.1-11).”

I realize that this is a great number of verses that I have quoted, but in order to demonstrate that this is a Bible doctrine founded upon the sovereign will of God, I feel that it is necessary.

This choice of a people that had not been created or born is an eternal, sovereign choice made by God from eternity. The choice or election of this people is so that they may stand before their God as a holy and blameless people. I believe that the word of Scripture proves that this choice was made in love, and that these people were viewed and considered to be *in Christ* from eternity. A union is seen in this choosing of a people and uniting them with the Son of God. Jesus Christ from everlasting and for all time has been the Head of the church. “...Christ is the head of the church: and he is the saviour of the body (Ephesians 5.23).”

Such terms as head, husband, high priest and mediator are employed in scripture to indicate and describe the union that Christ has with his church. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church (Ephesians 5.30-32)."

Thus we see that according to the good pleasure of the will of God a certain number of mankind were chosen and united in a special relationship with Christ from all eternity. These blessed ones were the objects of the love of God eternally as they were united to and represented in and by the Son of God. Speaking as a man, there was never a time when God did not love his people in Christ. There was no beginning and no end. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, behold I and the children which God hath given me (Hebrews 2.11-13)."

Man is inherently sinful and is corrupt in his nature from his mother's womb. Due to the original sin of our father Adam, man is in bondage to sin and unrighteousness. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one (Romans 3.9-12)." Again, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Romans 5.12)."

All humanity lies guilty before God with no hope of deliverance from the curse they lie under. Worse than this is that they do not know that they are under a curse, and, according to their nature inherited from Adam and their actual transgression of the righteous law of God, they stand condemned to everlasting punishment. Even those chosen in Christ from before the foundation of the world are *ignorant* of their standing before God.

As they stand in their natural relationship to Adam, the children of God are as guilty and filthy as their natural head and representative was as he stood condemned by his Maker in the Garden of Eden. However, as the subjects of grace have another standing in Christ, they enjoy the mercy and redemption as it is in Christ Jesus. As their great spiritual Head and Representative they are united in the Son of God. As the Father loves the Son, so He loves everyone that is represented in the Son. It should be noted that no man can know his election except by his calling, or his experience of grace.

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) (Romans 9.11)". In this verse can be seen the sovereignty of God in election because no works were considered as the grounds for the choice that was made, but only the will and purpose of God.

"What shall we say then? Is there unrighteousness with God? God forbid (Romans 9.14)." Because Almighty God, who is the Creator and Sustainer of all things, makes a sovereign choice without consulting the works of His own hands, are we to charge Him with sin or unrighteousness? A thousand times no!

"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 (Romans 9.16-20)?"

From these scriptures we can see that Jehovah God is the one and only absolute, sovereign power in all existence. His will is supreme in accomplishing His purpose. He consults none but His own sovereign will in His righteous determination of all things. His wisdom knows no limitations, and His decrees uphold all creation. Our purpose is only to praise Him who works all things after the counsel of His own will.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and

marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints (Revelations 15.3).” Lest I be misunderstood, I am fully convinced that we shall never praise him as we ought until we are delivered from this body of sin and death forever, and are blessed to stand before He who sits upon the Throne of Glory.

I now come to that which many people find so distasteful in the decrees of God, the righteous predestination of the wicked reprobate to eternal punishment. This doctrine is misunderstood by many who otherwise seem to be sound in the doctrines of sovereign grace. Many others, who trust in free will and their own righteousness, utterly abhor such positions which the Old School Baptists hold as sacred and sublime truths.

“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 (Romans 9.21-23).”

In order to display His boundless mercy and righteousness, God has chosen from the same mass of mankind a portion that He has purposed to eternal glory and everlasting joys. These God, out of His free and sovereign grace, has determined to shower the blessings of salvation in time, and to bring them into that heavenly country which flows with milk and honey. There they will have an eternity to sing the praises of Him, the God who has brought them into everlasting felicity.

In contrast, in order to display His justice and severity, God has chosen from this same lump of mankind a portion that He has purposed to eternal punishment and misery. These God, in His great sovereignty, has determined to demonstrate His longsuffering and patience in allowing the wicked to continue in their sinful manner of life until they are recompensed their just reward in an eternal place where their conscious suffering and punishment shall endure forever.

I believe that on that great day, when the truth of men’s hearts shall be revealed for all to know, that the elect of God will be made manifest to themselves and to the reprobate. The wonderful mercies of God will

be revealed for all to see and they shall be gathered into the presence of Christ for eternity. The reprobate wicked shall see the vanity of their wasted lives and realize that the sentence they are under is just and right. Consequently, “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2.10-11).”

If there be any other thing that might be said concerning the eternal election of the saints to glory and the eternal reprobation of the wicked to punishment it may be summed up by the following scriptures. “Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good (Matthew 20.15)?” Again, “Even so, Father: for so it seemed good in thy sight (Matthew 11.26).” May the Lord bless these thoughts to the edification of His little children is my sincere prayer.

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Editor’s Note: The following article by Elder Chick goes well with Elder Atkisson’s article above.

ELECTION

by Elder F. A. Chick (1880)

The doctrine of “personal, unconditional election” is a Bible doctrine, and as such has always been accepted and believed among the people of God. It also is a necessary part of true Christian experience, and as such is a truth dear to all believers. It was one of the principles of truth, which was incorporated by “Baptists” at the Black Rock division, in their confession of faith, and ever since has been one of the things earnestly contended for by all Regular, Old School Baptists. I do not know that any one among us at this day attempts to question this truth, but yet it is well to occasionally point out this among the old “landmarks,” and show again our right and title to it. Therefore today I feel like penning a few thoughts upon this one theme, which I am

aware will be only a reiteration of what has been said, perhaps far better, a thousand times before.

1st. The term “elect”, “election”, means chosen, choice. It is a word in common use among nearly all men, and when used, ordinarily, no one has any doubt as to its proper meaning, and the word has always meant just precisely what it means now. When we speak or read of the election of God, it means that God has chosen some person or thing, just as it means when spoken of us. The words “election”, “choice”, “elect”, “chosen”, have always the same intrinsic meaning in the Bible. Now it is beyond all question that the Bible teaches that God has an “elect” or “chosen” people among mankind. (Isaiah 42:1) “Mine elect in whom my soul delighteth.” (Mark 13:27) “Gather together his elect.” (Luke 18:7) “Avenge his own elect.” (Romans 8:33) “Who shall lay anything to the charge of God’s elect.” (I Peter 1:2) “Elect according to the foreknowledge of God.” And many other scriptures.

2nd. The scriptures teach that this people are chosen *to salvation*; that they are chosen to salvation from sin here, and from eternal death hereafter. They are not merely chosen to fill a *certain place* in the ranks of the army, but chosen to *be* in the army. It is true that the *place* of every one is also appointed them, with his or her peculiar gifts, but the choice or election is, *that they may be saved*. See the following scriptures: (John 15:16) “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and *bring forth fruit*, and that your fruit should remain.” (Eph. 1:4) “According as he hath chosen us in him before the foundation of the world, that we *should be holy* and without blame before him in love.” (II Thess. 2:13) “God hath from the beginning chosen you to *salvation*, through sanctification of the Spirit,” etc.

3rd. This election is a personal one. I mean by this that in the matter of salvation God has chosen *persons*, and not communities or nations, or certain characters, but individuals as such. I mean that he has chosen Abel, Enoch, Paul, Peter, you and me, from other persons, such as Cain, Saul the king, Judas, etc. See the following scriptures in proof of this: (Acts 9:15) “But the Lord said unto me, Go thy way; for *he is a chosen vessel* unto me,” etc. Rom. 16:13) “Salute *Rufus, chosen* in the Lord.” (Rom. 9:11) “That the purpose of God according to elec-

tion might stand the *elder* shall serve the *younger*.” (I Thess. 1:4) “Knowing, brethren beloved, *your* election of God.”

4th. This election is unconditional. It is absolutely of God’s own will and purpose. It was not based upon any conditions of our performance; not upon condition of our faith, for he says we are “chosen to salvation, through [not on account of] sanctification of the Spirit and belief of the truth.” (II Thess. 2:13) It is not upon condition of our good works, for he says again, that he has chosen us “that we should be [not because we were] holy and without blame before him in love.” (Eph. 1:4) Election is not based upon any other condition than just the sovereign will of God, as he says, (Exodus 33:19) “And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” (Rom. 9:11) “That the *purpose* of God according to election might stand.” (Rom. 9:15-18) “He saith to Moses, I will have mercy on whom I will have mercy.” “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up.” “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” Now if the scriptures teach anything, they do most certainly teach that the whole matter of salvation to the chosen, and the rejection and hardening of the non-elect, is based wholly and solely upon the purpose of God. God’s purpose is the alone agent in this matter.

5th. This view of election is in exact agreement with the truth of God’s foreknowledge. I shall not stop to present scriptures to prove the fact of God’s foreknowledge of all things, but admitting the truth of this, I will try to show that *therefore* the doctrine of personal election must be true. And first, no one can argue from God’s foreknowledge that his people are chosen because God foresaw that these would repent, believe, and do good works; for the scriptures named before expressly show that we were chosen not because of good works, faith, etc., but that we might have them, as fruits of that salvation to which we had been before chosen. Now the foreknowledge of all things must include the foreknowledge of those who should eventually be saved or lost. Now we might ask, Can any whom God foreknew to be either saved or lost, change places? I

answer, No, because this would be to say that God was mistaken; or, in other words, it would say that he did not foreknow this one thing. Therefore if we admit God's foreknowledge, we must admit election. And to deny election is to deny foreknowledge. And let not any one object to applying the term foreknowledge to Omniscient Deity, for God himself has authorized the use of the term. If he has told us that he declared the end from the beginning, then we are also forced to conclude that he has declared the destiny of every fallen child of Adam. And this is election.

6th. Election is also in harmony with true Christian experience. The first step in salvation, the last step, and every intermediate step, is God's work. He loved us when we were enemies to him. He gave his Son to die when we sought no gift at his hand. He quickened us by his spirit when we were dead in sins. He called us by his grace when we were going away from him. He chose us when we chose not him. And it is said, "We love him because he first loved us." This is Christian experience. Now all this is in harmony with the doctrine of election. We did not begin to sorrow for sin till God gave us repentance. We did not cry for pardon till we were constrained by a sense of need. God has prevented, or gone before us, in every step of the way. If all this is the work of God, and not of us, surely it must be because God chose to do all this for us. And if he has done this for any of us, we have experienced the power of election. All who have to confess that their conviction of sin is of God, that the deliverance into light and hope is of God, must eventually confess to the praise of divine grace that election is also true. This view of the matter makes the doctrine a joyful one to all believers, for it gives God all the glory of their salvation, and their future joy is wholly based upon it. The believer has to sweetly confess, If the dear Lord had not freely chosen me, and then lovingly called me, I should never have chosen him; therefore all praise to election, and all glory to God who chose me to eternal salvation from the beginning.

(To be concluded, Lord willing.)

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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.