

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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TO THE JEW FIRST

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1.16

Some will say we are “Jew lovers” because of our uncompromising support of Israel, including their current fight for national survival. We would counter with a question: *What is wrong with being a lover of the Jews?*

The one who would find the term “Jew lover” most significant might well be a Jew *hater*. Again we would ask: Who, who would have us be a Jew *hater*, and what would be his motive?

No one can successfully deny that the mid-east terrorists hate Israel and have vowed her destruction. These terrorists who are so dedicated to the destruction of the nation of Israel are equally dedicated to the destruction of the USA and any other nation that is not dominated by their world view. That is an undeniable fact. Whether one likes it or not, the USA and Israel have a common enemy, and, like it or not, at least on this particular level, that makes us allies.

It is a shame and a disgrace that men within the church are filled with an animosity toward the descendants of Abraham, Isaac, and Jacob, a hatred similar to that of the terrorists who hate both Israel and the United States of America. It is better to face some issues head on, and this is one of those issues.

The argument against befriending Israel goes something like this: Since “the Jews killed Christ,” God is through with them as a nation, forever, and they

deserve whatever happens to them (as though they were and are sinners above all others).

The Lord raised the rhetorical question, “Suppose ye that these Galilaeans were *sinners above all the Galilaeans*, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were *sinners above all men* that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish (Luke 13.3ff).” We might paraphrase His question—we hope reverently—“Suppose ye that the Jews were sinners above all men...? I tell you, Nay: but, except ye repent, ye shall all likewise perish.”

In **Part I** of what follows, I wish to take a brief comparative look at the ancient Israelites, the modern Israelites, the ancient Gentiles, the modern Gentiles (nations), the current world “church,” and finally, even God’s own elect as viewed in their own nature; all of this to get a glimpse of Jew and Gentile, elect and reprobate, and see who is “the worst.”

In **Parts II and III**, I will attempt to set forth the apostle Paul’s method of operation, and see exactly how **the apostle of the Gentiles** (Romans 11.13) conducted his preaching travels.

PART I: ALL UNDER SIN

1. The ancient Israelites

We know that a solid case can be built against the Jews in Bible times. We do not need to draw from Gentile writers to prove how wicked the Jews were, from the beginning of their existence as a nation until

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the Romans destroyed Jerusalem and Judea and scattered the Jews in the dispersion of AD 70.

Before entering the Promised Land, Moses counselled that wicked nation, "*Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD* (Deuteronomy 9.4ff)."

In the King James Version (KJV), the word translated *stiffnecked* is also rendered *churlish, cruel, grievous, hard-hearted, impudent, obstinate, sore, stubborn, and in trouble*, and similar words and phrases. Eight times in the Old Testament they are called stiffnecked, with all that this word implies. In the New Testament it is used once, by Stephen, immediately before his being stoned to death: "Ye

stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye (Acts 7.51).” In the 1,500 years between Moses and Stephen, they had not “improved” one iota.

Their own prophets wrote whole chapters of the Old Testament proving that they were a stiffnecked, rebellious, hard-hearted people, given over to idolatry and sin.

As a people, they were spiritually blind, not recognizing their own Messiah when He came, nor the words of Moses and their prophets, who had declared Him and the time and place of His coming. They cried out for His death and succeeded in coercing the Roman governor, Pontius Pilate, to do their bidding.

Further, they continued to the end persecuting the early church in Judea and wherever else they met it. Paul wrote to the church in Thessalonica, after he had been run out of their town by the Jews:

“For ye also have suffered like things of your own countrymen, even as they [the churches of Judea] have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost (1 Thessalonians 2.14ff).”

No one epitomized such hatred for Christ and His church any more than Saul of Tarsus himself, who was converted by the appearance and direct operation of the Lord Jesus Christ, who then transformed him into the apostle Paul. Of his earlier days, Paul wrote: “And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because **I did it ignorantly in unbelief.**” (How, in this respect, did Saul differ from the other unbelieving Jews of his day or of ours? Were we Gentiles, in our unbelief, any “better”?) “And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ

might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting (1 Timothy 1.12ff).”

2. The modern Israelites

A solid case can be built against the Jews in modern times. We will only speak here of their religious blindness and not address the political intrigues, the financial chicanery, and the moral degeneracy many of their people have manifested in society, in the entertainment fields, and elsewhere.

In religion, *as a people*, in spite of all they have endured for two millennia, they are yet haughty, yet rejecting the name of their Messiah, Jesus of Nazareth. They rightly go back to JEHOVAH’s revealing Himself to their forefathers, but they wrongly blaspheme Jehovah’s coming in the flesh of Jesus as their Messiah and Savior. Although there are God’s humble poor among them, *as a people* they are amazingly religiously arrogant. Their priestcraft is worse than any other. They have stated plainly that if God and one of their rabbis get into an argument, it would be God who is wrong. That is not just an idle joke; they claim that the rabbi’s word is above the word of God, and that a rabbi’s interpretation of Scripture is more valid than the Scripture itself, no matter what the Scriptures say, no matter what the rabbi says. Such conceit can scarcely be matched by anyone else.

3. The ancient Gentiles

A solid case can be built against the Gentiles in Bible times. Read the horrible catalog of sins listed in Leviticus 18 (we will not enumerate them here), after which the Lord God told Israel,

*“Defile not ye yourselves in any of these things: for in all these **the nations** are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have **the men of the land** done, **which were before you**, and the land is defiled;) that the land spue not you out also, when ye defile it, as it spued out **the nations***

that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God (Leviticus 18.24-30)."

Remember, in the KJV, *Gentile(s)*, *heathen*, *nation(s)* and *people(s)* are interchangeable words, all coming from the same Hebrew word. If we are not Israelites, we *nations* and *peoples* are *Gentiles* and *heathen* by definition.

4. The modern nations (Gentiles)

A solid case can be built against the Gentiles in modern times. Through the centuries, the nations (Gentiles) have never ceased to commit the abominable sins God condemns in this one chapter (Leviticus 18). This catalog of abominations does not include the Gentiles' idolatry, murder, human sacrifice, their constant warring among themselves, and violation of the basic righteousness required by the ten commandments.

This is not to say that the Gentiles were ever under the ten commandments, as such; they were not and are not. The ten commandments are mentioned here only because of the righteousness they require, and to point up the fact that the hypocritical nations (including our own) have never done more than to give outward lip service to the laws of God. In truth, they not only violate the laws of a righteous God; whenever they can, they also break the laws of their own cities, counties, states, and nations.

To this day the nations of this world continue in unbridled wickedness, growing worse, if possible, with each passing day. Paul's prophecy stands: "*Evil men and seducers shall wax worse and worse, deceiving, and being deceived* (2 Timothy 3.13)."

Again, because of the lack of space, we can only refer the reader to Paul's review of the Gentiles' sin, which he gave in Romans 1.20-32, and which he summarizes as: "*Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful,*

proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (verses 29ff)."

Immorality and spiritual wickedness is only one phase of national and international wickedness, however. World leaders at all levels, from city councils, crooked police, unjust judges, to state and national politicians on the take, to the United Nations—they all move us all ever closer to a godless, one-world government with an equally godless, humanistic, one-world church.

The secular and religious enemies of "conservative Christianity," are working tirelessly to remove all references to God and the Bible from schools, governmental buildings, and all public places *and private meetings*. By "conservative Christianity" is meant *any individual or any church, in the broadest and most charitable sense, that is trying to uphold and defend the historic doctrine of Christ* as they understand it.

Their understanding may not be the same as yours or mine, but in whatever way **they are given** to see biblical truths, they attempt to preach and present salvation through the atoning blood of Christ Jesus. Brethren often remind us that "no one can believe anything except that which is given to them from above." We have heard from our pulpits countless times that "God has a people among every kindred, and tongue, and people, and nation, and that includes every denomination" (cf. Revelation 5.9, 18.4); and we profess to believe it. Now, when we must get specific about these things, let's stick with it.

Opposed to all "conservative Christians" (those who contend for the supremacy of the Scriptures, Christ's atonement on the cross, and His bodily resurrection) stand the enemies of all that is called God), using whatever means they can to stop *any form* of Christian "evangelism." The dope-peddlers, pimps, drunks, casino owners, and merchandisers of men's souls are bad enough, but they are not the worst of the enemies of the cross. **The most insidious and entrenched enemies of Christ are not to be found in organized crime, but in organized religion**, filling the chairs of secular and religious schools, colleges, and universities, and the pulpits of mainstream

“churches,” aided by corrupt “what’s-in-it-for-me” politicians from the local to the international level.

I cite only one of their tools here: Increasingly throughout our land, **zoning laws** are being invoked as one of many methods to prohibit small church groups from meeting privately in members’ homes. In an excellent article entitled “Zoned Out of Worship,” the author Joyce Morrison documents many examples where local officials are aggressively pursuing the closing down of private prayer or Bible study meetings. Among them she cites the following cases:

1. From **Denver** (Citizen magazine): “...The situation turned from bizarre to serious when Diane received a notice in the mail containing an official-looking ‘cease and desist’ order from the city of Denver for violating zoning codes in an R-1 residential area. The notice stated the Reiters were **guilty of “excessive prayer meetings”** and were in violation of Denver statute section 59-80(6)(a)1-a, which the zoning administrator interpreted to mean that prayer meetings were allowed only once a month.”

2. In Hacienda Heights, **California**, a weekly home Bible study was shut down despite the availability of off-site parking and soundproofing in the room where the study took place.

3. In Arapahoe County, **Colorado**, zoning officials imposed limits on the size of congregations permitted to operate in various churches.

4. In Douglas County, **Colorado**, and Seminole, **Florida**, administrative officials proposed limiting the operational hours of a church.

5. In St. Petersburg, **Florida**, city officials tried to shut down a church because of its many outreach activities to the community by redefining the church as a “social service agency,” a type of establishment that was not permitted in the zoning district where the church was located.

6. In Orlando, **Florida**, the city informed a resident that the fellowship, prayer, and Bible studies held in his home amounted to the illegal conduct of a home business.

7. In Evanston, **Illinois**, the zoning code permits a *Christian fellowship building* to be used for “cultural” events such as concerts and theatrical performances, *but prohibits religious gatherings* in the building. [Bold italic emphasis supplied--CCM]

8. Twenty-two of twenty-nine zoning codes in the northern suburbs of Chicago, **Illinois**, exclude

churches, unless they obtain a special use permit.

9. The Grand Haven, **Michigan**, City and Zoning Board denied a building permit for a church’s storefront ministry on the grounds that the storefront was located in a city business district.

10. City officials in Apex, **North Carolina**, want to ban any new churches that might hinder their economic revitalization plans.

11. The city of Jacksonville, **Oregon**, denied a church a permit to build a sanctuary and an education building on a ten-acre site.

12. The city of Portland, **Oregon**, ordered a church to cease providing Bible study, prayer, and meals for the homeless twice a week.

13. The city of Forest Hills, **Tennessee**, created a new zoning development plan that set up an “educational and religious zone,” called an “ER” for existing schools and churches, but did not provide any “ER” zone for new schools and churches.

14. In Groves City, **Texas**, a pastor was denied a permit to open (1) a boarding house for the homeless and drug-addicted in the city’s business district, (2) a church with counseling and boarding facilities, and (3) a regular church sanctuary.

15. A Richmond, **Virginia**, ordinance requires places of worship wishing to feed more than thirty hungry and homeless people to apply for a conditional use permit at a cost of \$1,000, plus \$100 dollars per acre of affected property. The ordinance also limits seven days between October 1 and April 1 as the only times when places of worship may feed the hungry and homeless.

16. In Onalaska, **Wisconsin**, complaints were filed against a pastor and his wife for hosting a weekly home Bible study in their home.

“This is only a small sampling of the threats Christian worship is facing,” says the author.

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<http://www.newswithviews.com/Morrison/joyce32.htm>, published by *News With Views*,

<http://www.newswithviews.com>.)

Some readers may think this does not affect those of us who are not involved in Bible study groups, prayer meetings, feeding the homeless, providing shelters and halfway houses, and the like; so why should we care? We should care because historically,

until now, this country generally has (and Primitive Baptists specifically have) stood for freedom of worship of any group or denomination, regardless of their belief, as long as it did not bring mental, physical, or emotional harm to its followers. We should care because this is a display of a major trend; this is only the tip of the iceberg, it is only a glimpse of what is coming. We should care because, if only for selfish reasons, this growing trend will finally get around to affecting our churches and affecting us as individuals.

5. The current World “Church” Movement

As only one example under this heading, we reference Dr. Rick Warren, author of the best-selling *The Purpose Driven Life* (“His latest book, *The Purpose Driven Life*, has sold 25 million copies and is the best-selling hardback book in American history, according to *Publisher’s Weekly*.”). Dr. Warren is recognized **in and by this world** as

“...clearly among the two or three most influential Americans working from the west coast.”—**The Weekly Standard**

“Rick Warren is arguably the most influential pastor in America.”—**The Economist**

“Business and political leaders across America are turning to Rick Warren for guidance.”—**The London Times**

According to a report in the January 8, 2006, edition of *The Philadelphia Inquirer*, Dr. Rick Warren says **Christian fundamentalism** will be “an enemy of the 21st century.” “Warren predicts that fundamentalism, of all varieties, will be ‘one of the big enemies of the 21st century.’ ‘Muslim fundamentalism, **Christian fundamentalism** [Note!—CCM], Jewish fundamentalism, secular fundamentalism - they’re all motivated by fear....”

What does Rick Warren define Christian Fundamentalism to be? In May 2005, Dr. Warren told the **Pew Forum on Religion**,

“Today there really aren’t that many Fundamentalists left...there aren’t that many Fundamentalists left in America... Now the word ‘fundamentalist’ actually comes from a document in the 1920s called the *Five Fundamentals of the Faith*. And it is a very legalistic, narrow view of Christianity.” (Quote of Rick Warren, May 2005. Source:

<http://www.lighthouse trailsresearch.com/rwfundamentalism.htm>)

What, exactly, are “The Five Fundamentals of Faith” that Warren says form such a *legalistic, narrow view* of Christianity? They are:

1. The Deity of our Lord Jesus Christ.
2. The Virgin Birth.
3. The Blood Atonement.
4. The Bodily Resurrection.
5. The inerrancy of the scriptures.

(Source:

<http://www.lighthouse trailsresearch.com/pewreligion.htm#fundamentals>)

To paraphrase what Mordecai told Esther (“*Think not with thyself that thou shalt escape in the king’s house, more than all the Jews....*”), think not that thou shalt escape in the Primitive Baptist camp, more than all the [other] “fundamentalists,” merely because you are outside the “mainstream” denominations. Do not think for an instant he is only talking about “Fundamental Baptists” and Pentecostal charismatics. Whether you like it or not, if **you** believe in *the deity of the Lord Jesus Christ, His virgin birth, His blood atonement, His bodily resurrection, and the inerrant inspiration of the Scriptures*, you too are classified as a legalistic, narrow “fundamentalist,” and you are considered by the likes of Dr. Warren to be “an enemy of the twenty-first century,” whatever that means.

What this *does* mean is that the noose of persecution is being drawn ever tighter around the Lord’s people. If God is not pleased to spare them, the church will again face persecution and martyrdom, even in this country, as it has endured since the age of the apostles. Never forget: Even in the early days of the USA, Baptists were persecuted, imprisoned, and killed by the Puritans, Anglicans, and other “Establishment churches.” See any competent history of Baptists in early America, even up to and including the War Between the States (see **Robinson Murdered**, page 17 of this issue, as only one example). Only the grace of God has preserved us in relative freedom for a little over a century. All that will change, practically overnight, if the enemies of the Lord Jesus Christ have their way.

6. Elect individuals

For a moment, let’s change our focus completely. Consider the sin that existed within even some of the first-century churches Paul established. It is said of

elect individuals in the Corinthian church, “*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God* (1 Corinthians 6.9-11).”

Note well: **such were** (not “are”) **some** (not “all”) **of you**. These were individuals within the church in the city of Corinth who, in their past lives, had been guilty of the same crimes their nation yet continually committed. Yet God in His sovereign grace saved these saints by Christ’s life, death, burial, and resurrection in their behalf (1 Corinthians 15.3-4).

The saints in Ephesus were no better **by nature**. “*And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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;)*” (Ephesians 2.1-5). It is only by God’s saving grace that any saint, then or now, has been made to differ from what he was and is **by nature**. They were “**by nature** the children of wrath,” but they never were the children of wrath. We are no better by nature than they; our Adamic **nature**, we trust, is restrained by the grace of our Lord.

7. What then?

After considering in this brief overview both Jews and Gentiles, ancient and modern, the church then and now, modern “church-ianity,” and the elect as individuals, we eventually come to Paul’s question: “*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* (Romans 3.9).”

When it comes down to the animosity between Gentiles and Jews, as bad as the Gentiles think the Jews are, we who are Gentiles by nature are just as bad. As

bad as the Jews think the Gentiles are, the Jews are every bit as wicked. Both Jews and Gentiles, they are all under sin. “We,” whoever *we* are, are not one whit better (or worse) than “they,” whoever the *they* are.

Now. What God does for an individual sinner He can and will do by His sovereign grace for a sinful nation. “*Ah sinful nation—[we, as Isaiah was, are again speaking of Israel as a nation here]—a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward* (Isaiah 1.4).”

Read of Israel’s sins in the days of Isaiah, as he recorded them in chapter 1.5-17, chapter 59.1-15, and other passages too numerous and lengthy to quote here. Search Isaiah with Israel’s sin in mind.

Then see God’s grace extended effectually to this sinful nation: “*Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool* (verse 18).”

Then see the **conditions**, which God, for a reason, puts upon them: “*If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it* (verses 19f).” This is the text the Conditionalists dote on, running to it. To hear them tell it, you would think there is not a greater text in all the Bible.

Did these “if”s *help* Israel one bit? No. “*How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them* (verses 21ff).”

Did these “if”s *hinder* Israel one bit? No. Did God break His unconditional promises because of Israel’s wickedness? Of course not, else grace is no more grace. He saves them in spite of themselves:

“*Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the*

first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness (verses 24ff)."

Remember, God is speaking of and addressing Israel as a **nation** (verse 4), and this prophecy has not yet been fulfilled.

8. The Elect nation

Israel is God's elect nation. Period. The nation is God's own *inheritance*. Before Israel ever left the foot of Mount Sinai, Moses prayed: "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and *take us for thine inheritance* (Exodus 34.9)."

Even before he prayed thus, God had already pronounced it so: "For the LORD'S portion is His people; **Jacob** is the lot of **His inheritance** (Deuteronomy 32.9)."

The psalm-writer verified God's pronouncement: "*Blessed is the nation whose God is the LORD; and the people whom He hath chosen for His own inheritance* (Psalm 33.12)." "*Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. We have sinned with our fathers, we have committed iniquity, we have done wickedly... Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.* (Psalm 106.5)." One of the most gracious words in all the Bible is *nevertheless!*

Note that Jacob (Israel) is God's inheritance. **Who among us is going to disinherit the Sovereign Creator and Lord God of all?** Note in the texts above: inheritance...nation...chosen... inheritance... chosen... nation...inheritance.... Who among us can separate that which is **one** (God's inheritance = chosen = nation) in God's mind and purpose?

Any argument against Jehovah's election of national Israel, any dispute against His absolute right to deal with them *as a nation* in sovereign election, is a form of the same old Arminian argument against God's personal election of His people. Arminianism

is Arminianism any way you slice it. To deny God's sovereign right to love and elect a nation is no different from denying His right to love and elect an individual.

Consider: **Edom** was the land of Esau's descendants. They were called **Edomites**. There is no difference in principle between God's saying, "[the nation of] Israel have I loved and [the nation of] Edom have I hated" and His saying, As it is written, "[the individual] Jacob have I loved, but [the individual] Esau have I hated (Romans 9.13)."

Those who only read Romans 9 and do not read the first chapter of Malachi, from which this "as it is written" was taken, should reread the text in Malachi. There, as for Jacob-Israel and Esau-Edom, God says to backslidden Israel: "I have loved you, saith the LORD. Yet ye [the Israelites] say, Wherein hast thou loved us?"

God answers,

"Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, 'We are impoverished, but we will return and build the desolate places'; thus saith the LORD of hosts, 'They shall build, but I will throw down; and they shall call them, "The border of wickedness," and, "The people against whom the LORD hath indignation for ever." And your eyes shall see, and ye shall say, 'The LORD will be magnified from the border of Israel' (Malachi 1.2-5)."

Whether an individual or a nation, whoever was chosen by the Lord in eternity, they were chosen unconditionally for His own purpose. Neither Jews nor Gentiles, as nations or as individuals, can "meet conditions" in order to be saved; you know that. Nor can those whom God loves be lost by their failing to meet conditions. You know that, also.

They were chosen graciously, irresistibly, effectually, and eternally, and God's plan cannot be upset. "For the LORD will not forsake his people for his great name's sake: because **it hath pleased the LORD to make you his people** (1 Samuel 2.22)."

"For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee

to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations (Deuteronomy 7.6-9)."

Just exactly how long is a generation? Twenty-five years? Then a thousand generations would be 25,000 years. Forty years? Then a thousand generations would be 40,000 years.

How long ago did God say this to Israel? About 3,500 years ago. That means, by that text considered alone, Israel has somewhere between 21,000 and 36,500 years to go. That's certainly long enough to make the point: God is not through with Israel.

Yes, the text indeed says He keeps covenant and mercy *"with them that love him and keep his commandments,"* and many there are who will gleefully point out that national Israel has not kept God's commandments. According to the Jew-haters, this frees God from His obligation; if the Jews don't love God and keep His commandments (so their argument runs), then God can go back on His promise—He is no longer obligated to "keep covenant and mercy" with them.

Spoken like a trueborn Arminian.

Many who glory in the free and sovereign grace of God for **the church** quickly revert back to their underlying, inborn Arminianism instead of applying God's same free grace principles to Abraham, Isaac, and Israel.

Should we then follow their lead and apply their same free-will standards to "the church"? Of course not. Only the free-will advocates will do that.

Objection: But Israel was under a conditional covenant; the church is under an unconditional one.

Reply 1: God's choice of Abraham and his descendants was unconditional. Israel's land-grant

was unconditional. There is no condition placed on Abram in Genesis 11, 12, 13, 14, or 15. The covenant of circumcision in Genesis 17 could not reverse Jehovah's unconditional promises, nor was it ever designed to do so.

Nor did God give a conditional covenant so that men might earn extra points, rewards, and blessings. The conditional covenant was given to prove something Conditionalists have yet to learn: namely, that man cannot earn even natural blessings (not to speak of eternal salvation) by keeping commandments or meeting required conditions. And prove this fact, the Old Covenant certainly did!

Reply 2: It takes the exact same irresistible grace and power to save and convert national Israel in general, or a Jew in particular, as it does to save and convert a Gentile. It will take no more "effort" on Jehovah's part to bring national Israel to Himself "in the day of Thy [His] power (Psalm 110.3)" than it took to bring Saul of Tarsus to Himself.

"Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth (Psalm 110.3)." Whoever "Thy people" are, whether they are His body, the church, now, or Israel after the fullness of the Gentiles be come in; they—His people—will be willing when God brings His irresistible power to bear upon them; no sooner and no later. In Psalm 110.3, **the womb** speaks of their being born from above, the "new birth." **The morning** in this case is the dawn of the new day, which follows the darkness of the last days of apostate "church-ianity" and follows the rising of the day-star (the morning star, 2 Peter 1.19) in the hearts of His people, be they Jew or Gentile, individuals or nations.

Objection: The ones who called for Christ's crucifixion said, "His blood be on us, and on our children (Matthew 27.25)." They are only getting what they deserve.

Reply 1: Christ said, "Father, forgive them; for they know not what they do (Luke 23.34)." Who among men knows the extent of that prayer or when it will be fully manifest? "For who hath known the mind of the Lord? or who hath been His counsellor?" (Romans 11.34, which was written with these very things in mind.)

Reply 2: Shall we apply the same principle to you and to me? Did our ancestors and our nation make

covenants and then break those covenants? Has our nation ignored and broken the righteous laws of God? If so, are we to get what we deserve? Must each of us bear our ancestors' and our nation's guilt and punishment? By the legalists' standards, yes we must.

In summarizing this part, we have as briefly as possible looked at some of the major groups within humanity. There is no difference. All are weighed in the balance and found wanting. It is folly, then, to single out the Jews or any other group and present them as somehow far worse than the rest of us sinners.

PART II

Paul, a Jew-Lover

In Paul's classic statement about the gospel in Romans 1.16, he said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; **to the Jew first**, and also to the Greek." This inspired testimony comes from, of all people, **the apostle to the Gentiles!**

Paul practiced what he preached. Shortly after he and Barnabas were separated from their home church in Antioch in Syria "for the work whereunto I [the Holy Spirit is speaking] have called them (Acts 13.2)," "they came to Antioch in Pisidia [there were two Antiochs], and went into **the synagogue on the sabbath day**, and sat down (verse 14)."

Was Paul a Sabbath-keeping legalist? Of course not. To preach the gospel to the Jews, he would have to go to their meeting on their meeting day—the Sabbath, not on the first day of the week.

There, in the synagogue of Antioch in Pisidia, he preached from the Old Testament Scriptures one of the most beautiful and eloquent sermons recorded in the Bible.

After being recognized as a traveling preacher/ rabbi and being granted access to their pulpit, he began: "**Men of Israel** [Israelites, or Jews], and ye that fear God [Gentile proselytes in the congregation], give audience (verse 16)." (**To the Jew first**, and also to the Greek.)

"**The God of this people of Israel chose our fathers...**(verse 17).": That single verse covers the entire book of Genesis.

"...and exalted the people when they dwelt as strangers in the land of Egypt": That phrase covers major parts of Genesis and Exodus.

"...and with an high arm brought he them out of it (verse 17)." That phrase covers Exodus 1-15.

"And about the time of forty years suffered he their manners in the wilderness (verse 18)": That sentence covers the rest of Exodus, Leviticus, Numbers, and Deuteronomy. In two verses Paul has covered the five books of Moses.

"And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot (verse 19)." In one more verse Paul has covered the book of Joshua.

"And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet (verse 20)." That verse covers Judges, Ruth, and goes deep into the books of 1 and 2 Samuel.

"And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will (verse 22)." (We will leave it for the "limited" Predestinarians to wrestle with this verse, as to how a guilty sinner like David fulfilled **all** of God's will, when their squint-eyed doctrine says God would have preferred things to have been much different in David's life.)

In these six verses (17-22) Paul has covered Matthew 1.1: "The book of the generation of **Jesus Christ**, the son of **David**, the son of **Abraham**."

Acts 13.22 brings us to 1 Samuel 13.14 ("...the LORD hath sought Him a man after His own heart, and the LORD hath commanded him to be captain over His people....") and an extended quote from Psalm 89.20-37. This passage contains a prophecy of King David's royal seed Solomon, and more importantly, a prophetic view of the greater Son of David, the Lord Jesus Christ, He who is **the Son of David**, **the Son of Abraham**. Time and space forbid our digressing further from the subject at hand.

Paul continues: "Of this man's [David's] seed hath God **according to his promise** raised unto Israel a Saviour, Jesus (verse 23-24)." God works in accord with His promises. Here Paul refers to the ministry of the Baptist—"When John had first preached... as John fulfilled his course," etc.—and John's introduction of Jesus: "Behold the Lamb of God, which taketh away the sin of the world."

Paul then gets to the heart of the definition of the gospel, as he by divine inspiration was later given to define it: “Moreover, brethren, I declare unto you the gospel...that **Christ died for our sins according to the scriptures**; And that **He was buried**, and that **He rose again the third day according to the scriptures** (1 Corinthians 15.1-4).”

Paul continues: “Men and brethren, children of the stock of Abraham [**to the Jew first**], and whosoever among you feareth God [**and also to the Greek**], to you is the word of this salvation sent.”

He continues by pointing out the Jews’ depraved blood-lust for the death of the Lord Jesus:

“For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher (verses 27-29).”

Praise be unto God, the gospel account does not end there in the borrowed tomb! The gospel doctrine of the resurrection is then introduced: “But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people (verses 30-31).”

“And we declare unto you glad tidings [the gospel], how that **the promise which was made unto the fathers**, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee (verses 32f).”

May God impress upon us the seriousness with which JEHOVAH takes His own promises, His oaths, and His covenants.

This *begetting of Christ* is **by inspiration interpreted** not as His virgin birth but as His resurrection: “...Jesus Christ, who is the faithful witness, and **the first begotten of the dead**, and the prince of the kings of the earth (Revelation 1.5).”

“And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David [Isaiah 55.3]. Wherefore he saith also in another psalm [Psalm 16.10], Thou shalt not suffer thine Holy One to see corruption (verses 34f).” He parallels Peter on the day of Pentecost. Peter had said on that occasion:

*“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, **until I make thy foes thy footstool**. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2.29-36).”*

Paul’s parallel statement is:

“For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13.36-39).”

Paul then told his Israelite hearers in the synagogue, “Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you (verses 40-41).”

This seems to be an inspired blend of two verses, one from Isaiah and the other from Habakkuk: “Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men

shall be hid (Isaiah 29.14). "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you (Habakkuk 1.5)." Paul saw their unbelief coming; the Jews, arguing among themselves, did not.

All that was **to the Jew first**.

What about the Gentiles? "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath (verse 42)."

Actually, there were believers among both the Jews and the Gentiles. "Now when the congregation was broken up, many of the Jews and religious proselytes [Gentiles] followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."

A week later, "the next sabbath day came almost the whole city together to hear the word of God." What did the obstinate Jews do? "when the Jews saw the multitudes, *they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*"

"Then Paul and Barnabas waxed bold, and said, It was **necessary** that the word of God should **first** have been spoken to **you**: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying [here Paul quotes Isaiah 49.6], *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*"

Nearly everyone who casually reads this text, especially those of a "missionary" mindset, would think Paul was applying this text to himself: "I [God] have set thee [Paul] to be a light of the Gentiles, that thou [Paul] shouldest be for salvation unto the ends of the earth." Actually, the entire passage from Isaiah 49 is a *prophecy of Jesus Christ*, whom God set to be a light (the Light of the world) of the **Gentiles**, [to] be for salvation unto the ends of the earth.

"And when the **Gentiles** heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed (verse 48)." The result was (verse 49), "And the word of the Lord was published throughout all the region."

Not to be outdone, the jealous, hateful, unbelieving "...Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution

against Paul and Barnabas, and expelled them out of their coasts (verse 50)."

Paul and his companions moved on to the next city. "They shook off the dust of their feet against them, and came unto Iconium."

You might think that Paul, having been so poorly treated by the Jews and so well received by the Gentiles, might have given up on the Jews and gone directly to the Gentiles in Iconium. Not so. "**To the Jew first, and also to the Greek.**"

PART III

In this part, we will not go into such detail as we did in Part II. For one thing, we do not have the content of Paul's sermons given in detail as was recorded in Acts 13. In this part we hope to briefly document the relation between Paul and the Jews during the apostle's further travels.

Iconium (Acts 14.1-6)

"And it came to pass in Iconium, that they [Paul and Barnabas] went both together **into the synagogue of the Jews**, and so spake, that a great multitude both of **the Jews and also of the Greeks believed.**"

To the Jew first, and also to the Greek. The result: "The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." Because of this and threats against the lives of Paul and those who had received him, they "fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel."

Lystra and Derbe: Paul Among the Gentiles (Acts 14.6-18)

In Lystra, Paul was blessed to "perceive" that a lame man there had faith to be healed. Paul did not heal him; God did. The superstitious Gentiles supposed that the gods of Mount Olympus had come down in the persons of Paul and Barnabas. Paul was given words to restrain the people who would have worshiped him.

The obstinate Jews from the cities that had so recently run Paul out of town tracked him down and made another serious attempt to kill him. "And there came thither certain **Jews from Antioch and Iconium**, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead."

Antioch was sixty miles west of Iconium. Lystra was about eighteen miles to the southwest of Iconium. Can you grasp the hatred the unbelieving Jews had for Paul, that they would make such a trip for the express purpose of killing the apostle who had preached that Jesus of Nazareth was the promised Messiah, the fulfillment of the Hebrew Scriptures?

Thessalonica (Acts 17.1-9)

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was **a synagogue of the Jews**: And Paul, **as his manner was**, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ (Acts 17.1ff)."

"**As his manner was**," note well. Paul went **to the Jew first, but also to the Greek**. "...some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude...(verse 4)." He was there not even a month before the unbelieving Jews brought so much pressure against him that "the brethren immediately sent away Paul and Silas by night unto Berea...."

Berea (Acts 17.10-13)

"...coming thither [they] went into **the synagogue of the Jews**." **To the Jews first**. "...many of them believed; **also** of honourable women which were **Greeks**, and of men, not a few."

Again, however, the unbelieving Jews of Thessalonica traveled the fifty or sixty miles to Berea and "stirred up the people." His friends sent Paul on to Athens for his own safety.

Athens (Acts 17.17)

Arriving in Athens, the world center for secular philosophy, where did he go first? "Therefore disputed he [Paul] in the synagogue with the Jews, and with the devout persons [Gentile proselytes], and in the market daily with them that met with him (verse 17)." As always, **to the Jew first, and also to the Greek**.

Corinth (Acts 18)

In Corinth, "...he reasoned in the synagogue every sabbath, and persuaded **the Jews [first] and [also] the Greeks** (Acts 18.4)."

"And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to **the Jews** that Jesus was Christ."

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto **the Gentiles** (verse 6)." **To the Jew first, and also to the Greek**.

"And when Gallio was the deputy of Achaia, **the Jews made insurrection** with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law (Acts 18.12f)."

Ephesus (Acts 18.19 through 19.10)

"And he came to Ephesus, and left them [Priscilla and Aquila] there: but he himself entered into **the synagogue**, and reasoned with **the Jews [first]**. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus (Acts 18.19ff)."

Later, Paul returned to Ephesus as he had said. "...Paul having passed through the upper coasts came to Ephesus...And he went into **the synagogue**, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way [**Jesus, The WAY**, John 14.6] before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both **Jews [first] and [also to the] Greeks** (19.1-10)."

Note the order and exactly what occurred:

1. Paul disputed in the synagogue at Ephesus about the kingdom of God (John 3.3, 5) for three months.
2. Divers (many) of the Jews were hardened and believed not; they spoke evil of "that way."
3. Paul departed from the synagogue, separating the disciples (believers in Jesus the Christ) from the Jews' synagogue.
4. Paul continued for the next two years disputing (discussing, reasoning) daily in the school of Tyrannus, who is thought to have been a converted Jew who conducted a school of philosophy or rhetoric.

5. During these two years, the word of the Lord Jesus spread throughout the region of Asia, among **the Jews (first) and also among the Greeks or Gentiles.**

The Jews of Asia

To pursue our subject, we skip to Acts 21 and 22. Paul had returned to Jerusalem. In chapter 21 verse 27 and following, Luke says: “the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.” This was, of course, as trumped-up a lie as the charges that had been brought against Jesus. These “Jews of Asia” were Paul’s enemies primarily from Antioch in Pisidia, Iconium, and Ephesus. They had hounded him throughout Asia, Macedonia, and Achaia, and when they recognized him in Jerusalem, they took the occasion to make another attempt on his life.

“And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as **they went about to kill him....**” He was rescued by the Roman soldiers, and, under their protection, he was given leave to speak to the mob.

“And when they heard that he spake in the Hebrew tongue to them, they kept the more silence....” It may be hard to believe, but they listened politely while Paul told of his earlier life of persecuting the church, his conversion by the appearing of the Lord Jesus Christ to him, and Christ’s calling him to be an apostle. They raised no objection until Paul said, “And He [Jesus] said unto me, Depart: for I will send thee far hence unto **the Gentiles.**”

The crowd immediately went berserk. “And they gave him audience unto **this word [GENTILES!]**, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live...as they cried out, and cast off their clothes, and threw dust into the air....” It was with such a Jewish attitude as this in his mind that Paul had earlier written to the church at Thessalonica, “...*for ye also have suffered like things of your own countrymen, even as they* [“the churches of God which in Judaea are in Christ Jesus”] *have of the Jews: who both killed the Lord Jesus, and their own prophets, and have*

persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost (1 Thessalonians 2.14ff).”

Some presume from this statement that God has cast off ALL Israelites FOREVER, but Paul himself answers this error: “*But to Israel He saith, ‘All day long I have stretched forth my hands unto a disobedient and gainsaying people.’*” Paul anticipated those who say this means the Jews are so “disobedient and gainsaying” that God has cast away the entire nation forever. Paul answers this way: He uses himself as proof God yet has a people among the Israelites. “*I say then, ‘Hath God cast away His people?’ God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew.*” Again, he uses the remnant in Elijah’s time as further proof of the same. Paul’s statement, “*at this present time also there is a remnant according to the election of grace* (Romans 11.5),” refers back to verse 4, THE ANSWER OF GOD (Do you hear!) unto Elijah! “I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.” Reserved them—them WHO?—where? And from where? In the Gentile church? No. From among the Gentiles? No. Elijah had just “made intercession against ISRAEL, saying, “Lord, *they have killed thy prophets, and digged down thine altars...(verse 3).*”

While this passage has its *application* to the churches among the Gentiles, and you can say God has “a remnant” among the Gentiles, these verses nevertheless have *only one correct interpretation* in the context of Romans 9-11, and that is, Paul is speaking of **national** Israelites, his kinsmen according to **the flesh**, of whom as concerning **the flesh** Christ came (9.3-5).

To return to the riot in Jerusalem (Acts 22.22): The riot led to

—Paul’s being brought before the Sanhedrin (chapter 23),

—another plot against his life (Acts 23.12ff),

—his appeal to Felix;

—the Jews’ false accusations at that time: “*We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath*

gone about to profane the temple...(Acts 24.5f),” and —his appeal to Caesar, rather than having himself shipped back to Jerusalem to face what appeared to him to be certain death at the hands of the Jews.

Paul in Rome (Acts 28.16-31)

While he was awaiting his trial, by God’s grace and in His kind providence, Paul was given the best of treatment under the circumstances. He was indeed placed under house arrest, “but Paul was suffered to dwell by himself with a soldier that kept him (Acts 28.16).”

After he had settled in (“after three days”), “Paul called the chief of the Jews together”: *as always*, **to the Jew FIRST**. He rehearsed in their ears all that had transpired from the beginning and since his arrest. The leaders among the Jews appointed a day to return for a more complete and formal hearing, at which time Paul “expounded and testified **the kingdom of God**, persuading them **concerning Jesus**, both **out of the law of Moses**, and **out of the prophets**, from morning till evening.” Ah, if we could have been in the back of the room and listened quietly, as a Gentile proselyte might have done! A day-long seminar on the gospel of Christ, expounded from the Hebrew Scriptures by the apostle Paul himself—would not it have been a wonder beyond description to hear?

The outcome was, “...some believed the things which were spoken, and some believed not (verse 24).”

“And when they agreed not among themselves, they departed, after that Paul had spoken one word [the word of God from Isaiah 6.9f], Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, *Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*”

“Be it known therefore unto you, that the salvation of God is sent unto **the Gentiles, and that they will hear it** (verse 28).”

The account concludes, “And when he had said these words, the Jews departed, and had great reasoning among themselves.

“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching **the kingdom of God**, and teaching **those things which concern the Lord Jesus Christ**, with all confidence, no man forbidding him (verses 30-31).”

This officially (may we say) marks the end of Paul’s ministry “to the Jews first.” Everywhere Paul had preached to them, “some believed the things which were spoken, and some believed not,” with the result always being the same as was anticipated in Acts 13.46, “Lo, we turn to the Gentiles.”

It is most significant that God providentially put Paul’s epistle to the Romans immediately after the close of Acts, with Romans 1.15-16, following his introductory remarks at the first of the body of his letter: “So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; **to the Jew first, and also to the Greek.**”

The Jews as a nation were set aside, bypassed, or call it what you will; not permanently, but “blindness in part is happened to Israel, **UNTIL**”—a word denoting a time that will have an end— “**until the fullness of the Gentiles** be come in (Romans 11.25).”

Less than ten years later, Jerusalem was razed, a million or more Jews were killed, and national Israel was scattered throughout the entire world from then until now. Christ’s prophecy was begun: “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **UNTIL**” (**there’s that word again**) “**until the times of the Gentiles** be fulfilled (Luke 21.24).” This prophecy will continue exactly as long as He said—until the times of the Gentiles be fulfilled.

Summary

1. Of all the peoples on the face of the earth, none were more rebellious and sinful than the Hebrew people. Being such, they were the perfect, all-time “proving-ground” for the eternal grace of God. In them as in none other shines forth His unconditional free election, His irresistible grace—past and future—in bringing them back to Himself, and His preserving them as a people unto Himself, with all of His grace overriding all of their utter depravity. If God has

shown you or me, as individuals, mercy in Christ Jesus, He has done so and will do so untold million times more in His providing redemption and salvation for the nation of Abraham, Isaac, Jacob, and their descendants forever.

2. We can understand well enough how and why free-will Arminians could conclude the Jews have “sinned away their day of grace.” It is beyond our ability, however, to understand how those who have labored for years under a load of sin and guilt and who yet find hope the Lord could be gracious to them, how those who have been given a glimpse of God’s wonderous, sovereign grace, “If so be ye have tasted that the Lord is gracious (1 Peter 2.3),”—it is beyond understanding how such as these could yet conclude that “God is through with Israel.”

3. The Jews were chosen to prove that **will-worship and Conditionalism do not work**. The Jews were given a law, and Jesus asked, “Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me (John 7.19)?” Rather than admit their sinfulness, weakness, rebellion, and depravity, the Jews of Christ’s day had rather justify themselves and call for the crucifixion of the Lord of Glory.

4. This age of the church, as we know it, is not the end of what God has in store for this creation. There is a future for Israel in the Lord’s purpose. In them as in no other will He show His longsuffering and mercy. The apostle James, first pastor of the church in Jerusalem, described the church period (from the apostles’ day until the fullness of the Gentiles be come in) this way: “Simeon [Simon Peter] hath declared how **God at the first [1] did visit the Gentiles, to take out of them a people for his name.**” That (God’s taking out of the Gentiles a people for His name) is the **first** of seven itemized steps.

James continued: “And to this agree the words of the prophets; as it is written, **After this [2] I will return**, and [3] will build again the tabernacle of David, which is fallen down; and [4] I will build again the ruins thereof, and [5] I will set it up: [6] that the residue of men might seek after the Lord, and [7] all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

James added, “Known unto God are all his works from the beginning of the world [Greek, *aion*, age] (Acts 15.14-18).”

5. The nation of Israel was chosen by God Himself as the supreme object-lesson in the grace of God. The account begins in Genesis and continues all through the Scriptures into Revelation, but it does not end there. “*Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: if those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD* (Jeremiah 31.35ff).”

Objection: But I thought God is going to destroy the sun and moon and everything. In a verse in “Amazing Grace,” John Newton says:

*The earth shall soon dissolve like snow,
The sun forbear to shine....*

According to your text in Jeremiah 31, then, that means when God destroys the sun, moon, and stars, then Israel will not be a nation any longer.

Reply: As lovely as the hymns are, I frankly don’t care to get my understanding of Bible prophecies from Brother Newton’s poetic devices. Let us instead **wait** for a long while, you and I, until the sun no longer gives light by day, the moon and stars no longer give light by night, the waves of the sea no longer roar, heaven above is measured, and the foundations of the earth are searched out beneath it. If you wish, we can add, as the hymn says, when “the earth dissolves like snow.” When all of that transpires, and only then, you and I may again inquire (if we should still think it is necessary) as to the whereabouts of Israel, Jehovah’s inheritance.

—C. C. Morris

HOSEA 6.2

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

METHODIST MINISTER EDWIN ROBINSON MURDERED

Of the early life of the Rev. Edwin Robinson little has been learned. He was received on trial into the Missouri Annual Conference, M. E. Church, in 1837...

He received regular appointments from the Conference every year, and filled them acceptably and usefully to the Church. In 1852 he was made Presiding Elder of the Richmond District... He was once honored with a seat in the General Conference, and was always held in high esteem by the ministry and the Church.

When the war broke out he felt and saw the necessity of great caution and prudence in all his public services and private ways. He refrained scrupulously from canvassing the exciting events that were so rapidly transpiring. And his very humble, quiet, unobtrusive spirit and manner of life passed him through the troubles of the war about as evenly and safely as any other prominent Southern Methodist minister in the State, out of St. Louis, up to the fatal hour of his cold, cruel murder.

In the fall of 1864 Mr. Robinson was residing about two miles south of Fayette, in Howard county, and traveling the Fayette Circuit.

He had formerly lived in Chillicothe, and when the troubles of that fall thickened and darkened around him so alarmingly, he made up his mind to remove his family either back to Chillicothe or into Grundy county, where his wife had some relatives living.

For this purpose he determined to precede his family, and provide a home. Before setting out on the journey his wife prevailed on him, in view of the danger of traveling through the country, to go by way of Renick and take the North Missouri R. R. He afterward, however, abandoned that route and set out in company with a colored man who lived in Chillicothe and had a wife at his house, and in whom he had the most implicit confidence. Instead of going through Glasgow they took a nearer and safer route, through Monticello and Old Chariton. when they reached the latter place, only two miles distant from Glasgow, they halted for a few moments in front of Moore's Hotel

talking with some gentlemen, when a squad of soldiers, commanded by Capt. Merrideth, rode rapidly up and the following colloquy was had:

Captain.—“Who and what are you?”

“My name is Robinson and I am a Methodist preacher.”

Captain.—“A Southern Methodist preacher?”

“Yes, sir.”

“That, sir, is enough to damn you,” said the valiant captain, excitedly, and turning to his men said, “Blow his damned brains out,” which was instantly done.

(From *Martyrdom In Missouri*, Volume 2, pages 133-135, by W. M. Leftwich, D. D.)

Editor's note: This man, whose only crime was preaching in the southern states, was murdered by federal troops only 142 years ago. It could happen again. See page 6 of this issue.

UNRELENTING JUSTICE

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), Ephesians 2:4, 5

Yes, He is rich in mercy, but how can mercy be bestowed on one who is not a sinner? How could the great richness of God's mercy ever have been manifested without a transgressor? But man transgressed and now God can make known the riches of His glory on the vessels of mercy, which He had AFORE PREPARED unto glory, Romans 9:23. Yet notwithstanding the greatness of God's love, and the richness of His mercy, they must have been forever unknown and unappreciated if man had not become a sinner.

The two most glorious attributes, however, could not reach the case of, nor benefit a sinner at the expense or exclusion of justice. Justice in its greatness could not be manifested in a world of sinless, upright beings, but when man transgressed, she laid her iron hand upon him, and neither love nor mercy could reach him except through justice. Behold what UNRELENTING JUSTICE! Before she will swerve one jot or one tittle, she will take the heir of heaven, the only Son of

the Supreme Judge Himself, who sits upon the great white throne, and slay HIM for the crimes committed!

Love and mercy (guided by wisdom) offered HIM as a ransom. Justice, guided by wisdom, accepted Him in behalf of all for whom He became a Surety. But God continues to show His wrath and make His power known on the vessels of wrath fitted to destruction. Through all of this we can see God in His true character. His attributes are most gloriously manifested in the creation of the world and His dealing with sinners.

—Elder Jonas Sikes, 1900

FREE SERMON TAPES OF ELDER J. F. POOLE AVAILABLE

The e-mail message below, from Dr. T. W. Jackson, is self-explanatory. We do hope our readers will avail themselves of his kindness in making these sermon tapes of Elder Poole, first Editor and Publisher of *The Remnant*, available to interested readers. Dr. Jackson writes:

I have numerous messages of Elder James F. Poole on 90 minute audio tapes. I will be glad to send these to any that would desire to have and listen to them. There will never be any charge for these.

I am sorry that I do not have these tapes listed by Title. I only have the Bible verses that he speaks on. These date back from the late 1970s until the present. Anyone who would like just a few, I can send, and if they desire more, I will then be delighted to send them more to keep at NO COST.

**Best wishes in hope,
Thomas W. Jackson
15 Greenbriar Lane
Rome, GA 30161
Email: docjackson@aol.com**

PSALM 22.30-31

A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

BOOK: “PAGAN FESTIVALS OF CHRISTMAS AND EASTER”

The book, “Pagan Festivals of Christmas and Easter,” by Shaun Willcock, is available again. This was a much-appreciated book among *The Remnant*’s readers when we advertised it a few years ago. Now, this concise, 64-page booklet is available once more. Copies may be ordered directly from *The Remnant* at

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A STATEMENT OF PRINCIPLES

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

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

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

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

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

4—The absolute predestination of all things;

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

in their federal head Adam into spiritual death, total 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.