

# 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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## A QUESTION ABOUT MATTHEW 27.52 AND THE SAINTS WHO AROSE

**O**n the Internet forum managed by Brother Hoyt Sparks (see Note 6 and other notes at the end of this article, page 7f), Elder Lynwood Jacobs sent the following note to Brother Sparks, who then forwarded it to me for my reply and comments. Brother Jacobs' note refers to an article in *The Remnant* for July-August, 1996, about Matthew 27.52f: “*And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His [The Lord Jesus Christ’s] resurrection, and went into the holy city, and appeared unto many.*”

Elder Jacobs wrote:

“Hoyt,

I certainly enjoyed Elder Morris’s thoughts on Matt. 27:52-53. The only question I had was about the Saints here going on ahead of those on the resurrection at the last day. Just as Christ’s resurrection of Lazarus was to show forth the glory of God, by showing believers that Jesus Christ was the Son of God, so I have thought that all such events were for the same purpose.

However, I don’t have a thus sayeth the Lord on what happened to Lazarus, the young woman, the lad of a boy, and all others that Christ raised from the dead. Did they go to sleep in Jesus again, waiting for the last day? Elder Morris’s type and shadow about those mentioned here would surely not be beyond the power of God, if it was His will. Lynwood”

(Please see Note 1)

## REPLY OF C.C. MORRIS TO ELDER JACOBS (Edited for publication):

Brother Jacobs, thank you for your kind comments. To God is the only glory through Jesus Christ our Lord.

Before addressing your question about the saints who arose from their graves after the resurrection of the Lord Jesus Christ (Matthew 27:52-53), may I first introduce two points about Christ the Lord as High Priest, as the seven feasts in Leviticus 23 typify:

### I. Christ as High Priest on the Day of Atonement (See Note 2):

First, Christ is truly our all in all. He is:

1. the sacrificial lamb (John 1.29; 1 Peter 1.18-21);

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2. the High Priest who offers the sacrifice (Hebrews 4.14);
  3. the brazen altar that sanctifieth the gift (Matt. 23.19);
  4. the laver that washes and cleanses His people from their sin (Ephesians 5.25-27);
  5. the table of showbread where His people feed upon Him (John 6.33-35, 6.48-58);
  6. the golden candlestick that enlightens His people (John 8.12, 9.5);
  7. the golden altar of incense that sanctifies the prayers of His people (John 14.13f; 15.16; 16.23-26; Revelation 6.9);
  8. the Ark of the Covenant, who contains within Himself the eternal treasures of God (Colossians 2.9);
  9. the Mercy Seat (here see Romans 3.25—see Greek in Strong, G2435, **hilasterion**: "an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specifically) **the lid of the Ark**"; *propitiation* (Greek, **hilasterion**) in Romans 3.25 is the *mercyseat* (Greek, **hilasterion**) in Hebrews 9.5—the exact same word); and
  10. as one with the Father, the God to Whom the offering was made and who also accepted His perfect atoning sacrifice (John 10.30, 14.9).
- The above points are only part of what the Lord Jesus Christ is to His people and what He

has accomplished for them. He is so much more, but for now we speak only about what His being the High Priest of His people means to them.

In fulfilling his office as High Priest in the events of the crucifixion, He must parallel the requirements of the Levitical High Priest. Like that High Priest, who must first be *ceremonially pure and perfect* by observing God's instructions about washing, cleansing, dressing in the distinctive ceremonial garb, and all else that was involved, so Christ must be holy, harmless, undefiled, separate from sinners; pure, perfect. He must fulfill all the law's requirements, and be clad only in His righteousness and glory. When once the preparation process started, as was required of the High Priest in the Levitical law, *He could neither touch anyone nor be touched by anyone else at any time before the ceremony was complete, for that would immediately render him ceremonially unclean, nullifying what he had done heretofore.* For Christ Jesus, this began not when He was being buffeted by the hands of sinful men (who are God's sword, Psalm 17.13), but it began when He was alone on the cross as the High Priest presenting the perfect Lamb-sacrifice, Himself, to God His Father. The issue He was addressing then and there was not between God and men such as Pilate, Caiaphas, the Roman soldiers, but it was solely between God the Father, to whom the sacrifice was made, and God the Son as the High Priest acting in behalf of His people.

After his preparations (the ceremonial cleansing, dressing in the proper garments, etc.), the High Priest must then (1) make the sacrifice, (2) carry the blood into the Holy of Holies, (3) sprinkle the blood on the mercy seat (in the visible presence of the invisible God), and (4) come forth and bless the people.

So it was with Christ; like the High Priest of old, *the Lord Jesus Christ did not come forth to bless the people until the blood had been applied at the throne—the mercy seat—of God!*

**II. Christ as High Priest at the Feast of Firstfruits:** “*And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD* (Leviticus 23.11f.)”

**Christ is our all in all**, and as the seven feasts of Leviticus 23 speak of far more than His atonement on the cross, the Feast of Firstfruits speaks particularly of the resurrection: first, of His own resurrection, and second, that of His people.

**First**, His own resurrection: “**But now is Christ risen from the dead, and become the firstfruits of them that slept...** But every man in his own order: **Christ the firstfruits;** afterward they that are Christ's at his coming (1 Corinthians 15.20, 23).”

The Feast of Firstfruits was established by God Himself: “...on the morrow after the Sabbath the priest shall wave it (Leviticus 23.11).” That is, *the morrow after [i.e., the day after] the Sabbath following the Passover.*

The Passover, set strictly by the moon's phase, might occur on any day of the week. Setting the Feast of Firstfruits as the day following the first Sabbath that follows Passover re-establishes the weekly pattern of Sabbaths, but it does more: it begins the count of fifty days that establishes the annual feast of Pentecost, which also is always on the first day of the week (our Sunday).

The Sabbath (our Saturday), as the seventh day of the week, is obviously followed by “the

morrow after,” or the first day of the week, our Sunday. Christ, our Firstfruits, risen from the dead (1 Corinthians 15.20), was literally raised on the morrow (Sunday) after the first Sabbath that followed the Passover (Matthew 28.1), which day was the Feast of Firstfruits by definition in the Hebrew calendar.

**Second** under this point, as to the resurrection of His people: He is their resurrection and their life (John 11.25). As the wave sheaf was only a *token* of the full harvest to come later, so the resurrected saints of Matthew 27.52f were only a token, the firstfruits of the full harvest resurrection yet to come. These saints were proof positive that Christ’s sacrifice for His people satisfied His Father’s righteous demands. His sacrifice availed for these saints to inherit all things in Christ, including the resurrection of their mortal bodies.

The question Elder Jacobs posed on page 1 was “about the Saints here [in the Matthew 27.52-53 text] going on ahead of those on the resurrection at the last day.” It may be pointed out that, although they were few, there were other saints who have gone on “into heaven” before the yet future final resurrection. Both Enoch (Genesis 5.24; Hebrews 11.5) and Elijah (2 Kings 2) were evidently taken up alive into heaven.

Again, God Himself buried Moses’ body. Its location is a great mystery known to God alone. Matthew 17.3, Mark 9.4, and Luke 9.30 say **Moses** and Elijah appeared “in glory,” meeting with Jesus to discuss His “decease” (Greek, **exodon**, a form of the Greek word **exodos**, “the way out”) that He would soon accomplish in Jerusalem (Luke 9.31). Michael the archangel disputed with Satan about the body of Moses (Jude 9). When, where, and why they disputed are all unknown to us.

The Firstfruits sheaf was to be offered as a wave offering (*i.e.*, presented to Jehovah by waving it before Him) **along with a he lamb as a burnt offering**: “And ye shall offer that day[!] [the day of the Feast of Firstfruits], when ye wave the sheaf, an he lamb without blemish of the first year for a burnt offering unto the LORD (Leviticus 23.12).” Firstfruits was a thank-offering for the grain crop about to be harvested, reminiscent of John 11.41f where Christ said, “Father, I **thank** thee that thou hast heard me. And I knew that thou hearest me always....”

*The first act required of the High Priest on the morrow after the Sabbath was to present the wave-sheaf before God.* Christ rose from the grave at sundown Saturday (discussed elsewhere), completing His “three days and three nights in the heart of the earth (Matthew 12.40)” exactly at sundown on Saturday. That evening, at sunset on the Sabbath, the Feast of Firstfruits immediately began. As High Priest, His first duty now was to present the wave-sheaf along with the he-lamb (Himself!) to Jehovah, which He did. And He did so between the time of

(1) His telling Mary explicitly, “**Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God** (John 20.17)”

and

(2) the equally explicit statement that, about dawn, “**they came and held Him by the feet, and worshipped Him** (Matthew 28.9).”

It should be obvious that *if* the resurrection account had been a fiction made up by the disciples (as atheists, agnostics, and other enemies of Christ say), they would not have built into it a contradiction as obvious as this would be,

about *touching* and *not touching* Him, if He had not ascended. The truth is, Christ did ascend between these two appearances to the Father as He told Mary, that night after He talked with her and before the next morning when they held Him by His feet. He ascended to fulfill the office of High Priest by applying His blood to the mercy seat in heaven.

Brother Sparks also wrote in his background correspondence to Elder Jacobs, saying:

In one place you wrote: "This presents a great puzzle. Between the time that He told Mary not to touch Him because He had not yet ascended unto the Father, and then later told His disciples to touch Me and see for a Spirit hath not flesh and bone as you see Me have, **did He go to and return from His Father?**" [L. Jacobs] [bold emphasis supplied—CCM]

It is my understanding that the answer to Elder Jacobs' question is YES, definitely, as set forth above. He did go to and return from His Father. He carried the blood of the everlasting covenant into the Holy of Holies in heaven itself and sprinkled it on the Heavenly mercy seat in the true tabernacle, which the Lord pitched, and not man (Hebrews 8.2), thereby sealing eternal redemption for His people. See also Hebrews 9.5-8 and Hebrews 9.11-12 (See Note 3 at the end of this article).

The proof that the Father heard Christ is that both (a) Christ's blood and sacrifice and (b) His resurrected sheaf of Firstfruit saints were accepted by His Father.

Note: He did not wave the sheaf without a blood sacrifice! But He did not shed His blood and die a second time on the Feast of Firstfruits, either. When He carried His blood into the

Holy of Holies, He fulfilled the High Priest's role on **the Day of Atonement** (Note 2). At the same time, He also presented this token number of all those for whom He died and who will partake of His resurrection in that "last day." His doing this fulfilled the High Priest's role on **the Feast of Firstfruits**.

Another consideration: He did not immediately go into the heavenly tabernacle on the day He was crucified (Wednesday); see Note 4. He went into the heavenly Holy of Holies on the day of His resurrection (Sunday), when and after His Father's raising Him from the dead proved Christ's work satisfied the Father. (see Romans 4.23-25 and Notes 3 and 4).

The disciples' holding Him by His feet and worshiping Him (Matthew 28.9) shows that His fulfilling the office of High Priest for the Passover, the Feast of Unleavened Bread, and the Feast of Firstfruits had been successfully completed. Their touching Him was no longer a concern that He, as High Priest, would be ceremonially contaminated by contact with mortals.

The wave sheaf was obviously not the entire harvest. The final harvest typifies the final resurrection of His people (Matthew 13.24-30, 13.37-43; 24.29-31). Also: "*But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (1 Corinthians 15.23).*"

*"Just as Christ's resurrection of Lazarus was to show forth the glory of God, by showing believers that Jesus Christ was the Son of God, so I have thought that all such events were for the same purpose."*  
[Elder Lynwood Jacobs]

That is exactly what this is all about, as I understand it. It shows His glory in that His

finished work will result in the resurrection of His people. One might say the resurrected saints of Matthew 27 are the “earnest” of the full harvest yet to come. I speak as but a man in saying that it appears that He *must* show, by the resurrected Firstfruit saints, a foretaste of all the saints’ resurrection He has accomplished.

“However, I don’t have a thus sayeth the Lord on what happened to Lazarus, the young woman, the lad of a boy, and all others that Christ raised from the dead.

Did they go to sleep in Jesus again, waiting for the last day? Elder Morris’s type and shadow about those mentioned here would surely not be beyond the power of God, if it was His will. Lynwood”

I have no clue whatsoever as to what happened to those whom Christ raised, such as Lazarus (John 11) and the others you mentioned. The Scriptures seem to be totally silent as to whatever happened to them. It is of great interest, though, that, although “the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus (John 12.10f),” there is no record of the death of Lazarus, the son of the widow of Nain, or of anyone else whom Christ *or His apostles or prophets raised* (Acts 9.40, 2 Kings 4.18-37). This also ties in with Hebrews 9.27, “...it is appointed unto men ONCE to die....”

I have thought that Lazarus and the others might have been translated (not to say *glorified*) as was Enoch (Heb. 11.5) and Elijah (2 Kings 2), that they should not see death **again**. Speaking of the death of this natural body, Paul says, “it is appointed unto men **once** to die,” Hebrews 9.27, and **not** “it is appointed unto men to die two or more times.” (This, by the

way, is physical death and not “the second death” of Revelation 20.14, which is eternal for the body, soul, and spirit).

Speaking only for myself, I suspect that these who had been raised were taken as part of the Firstfruits wave-offering into the presence of the Father. The Scriptures seem to be totally silent as to whatever happened to them. *Like the firstfruit sheaf, which would not have to be re-harvested again with the main harvest,* those resurrected saints in Matthew 27.52 will likewise not need to be resurrected again in the final resurrection.

*And after the second veil, the tabernacle which is called the Holiest of all [the Holy of Holies]...into the second [the Holy of Holies] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all [the Holy of Holies] was not yet made manifest, while as the first tabernacle was yet standing...by his own blood he entered in once into the holy place [the Holy of Holies], having obtained eternal redemption for us (Hebrews 9.3, 7-8, 12).”*

This **second veil** mentioned in Hebrews 9 is the veil between the Holy Place and the Holy of Holies. That is the veil which was torn from top to bottom when Christ died, signifying that the way into the presence of God has been opened to His people by His finished work and His ongoing mediatorial intercession. The veil existed *while the first tabernacle was yet standing, signifying that the way into the holiest of all was not yet made manifest.* The rending of the veil (Matthew 27.51) equally signified that Christ by His death had now opened the way into the Holy of Holies for His saints.

One other comment about the statement, “Elder Morris’s type and shadow about those

mentioned here....": We both know that if it is only my type and shadow, all written here is in vain.

I hope these remarks are of some use in pondering these questions. Any feedback would be appreciated.

In hope,  
CCM

\*

### NOTES:

**Note 1.** All quotes from Elder Jacobs and Brother Sparks are used by their permission.

**Note 2.** Why is the Day of Atonement, one of the *fall* feasts, discussed rather than the Passover, the *spring* feast on which Christ was crucified, and which preceded the Feast of Firstfruits and was so closely associated with it? It is because the Passover presents Christ as the Lamb, but it does not address His office as High Priest. The High Priest on the Day of Atonement presents a more complete picture of what Christ did and all that He accomplished.

See also *The Satisfaction of Christ*, by A. W. Pink, (Zondervan, 1955) p. 58: "**It is vitally important to distinguish between what Christ did and that which has resulted therefrom,**" etc. (See page 9.)

Pink used the word **satisfaction** because that it is what Christ did—He **satisfied** His Father's holy and righteous demands against the sinner. This Hebrew word (*kopher*, from *kaphar*, *to placate or cancel; cleanse, pardon, be merciful, etc.*) used in Numbers 35.31f is also rendered *ransom, reconcile, purge away*.

**Note 3.** Hebrews 9.5-8: "And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle

[the Holy Place], accomplishing the service of God. 7 But into the second [the Holy of Holies] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all [the Holy of Holies] was **not yet** made manifest, while as the first tabernacle was yet standing...."

Hebrews 9.11-12: "*But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place* [the Holy of Holies; the same word in verse 3 is translated "Holiest of all," which was inside "the second veil," also in verse 3], *having obtained eternal redemption for us.*" **He had already "obtained eternal redemption for us"** by the time *He entered in once into the holy place*, the Holy of Holies. His people were justified before He rose from the dead! (See also **Note 5.**)

**Note 4.** Christ did not go immediately "into heaven" when He yielded up the ghost and died on the cross. He had said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matthew 12.40)."

**Note 5.** Romans 4.23-25: "*Now it was not written for his [Abraham's] sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.*"

Verses 23-24 are quoted above to set the context of verse 25: "Who was delivered for our offences, and was raised again for our

justification.” The **who** refers back to Jesus **our Lord** in verse 24. Jesus our Lord was delivered **for** our offences, and was raised again **for** our justification.

There are two uses of the word *for* in this statement: “for our offences” and “for our justification.” Our word *For* has two main uses:

(1) *for* meaning *in order to*, as “Gasoline is used *for* running a car,” meaning “Gasoline is used *in order to* run a car,” and

(2) *for* meaning *because of*, as “The man was paid *for* his work,” meaning “The man was paid *because of* his work.”

All rules of grammar, reason, and logic say we cannot properly change the use of *for*, or a word like it, in the middle of a sentence. Romans 4.25 cannot be correctly rendered, “Who was delivered *because of* our offences, and was raised again *in order to* justify us,” although many casual readers think that is what Paul meant. No, it must be translated uniformly. It is only one of two ways. It is either:

(1) “Who was delivered *in order to* our offences [in order to make us offenders], and was raised again *in order to* our justification [in order to justify us],” which is both grammatically unsound and doctrinally false; or it is

(2) “Who was delivered *because of* our offences, and was raised again *because of* our justification,” which is both grammatically correct and doctrinally true.

Hence the text continues, “**Therefore being justified** [*i.e.*, since we are justified by His resurrection], by faith we have peace with God through our Lord Jesus Christ (Romans 5.1).” The placing of the comma was decided by the translators. There were no punctuation marks like commas in the original Greek language. Grammatically, the comma goes after **justified** and not after **faith**, for the text continues in verse 9, “Much more then, **being**

**now justified by His blood**, [not “being now justified by our faith”] we shall be saved from wrath through Him.”

To return to Romans 4.25: **He was raised again because of our justification.** The justification of His people was complete when He said “It is finished!” The proof that His sacrifice was accepted by God the Father is that the Father raised Him from the dead.

Contrariwise, if He had not satisfied the Father, He would not have been raised from the dead.

As it stands, He was raised again **because of our justification**, or because His sacrifice satisfied His Father’s demands. We were justified *before* He came forth from the tomb, and His resurrection is proof of that justification. Therefore, **being justified**, by faith we have peace with God through our Lord Jesus Christ....

See also *The Satisfaction of Christ*, by A. W. Pink, (Zondervan, 1955) p. 58: “**It is vitally important to distinguish between what Christ did and that which has resulted therefrom...**,” etc. The title of Pink’s book, *The Satisfaction of Christ*, does not mean Christ was satisfied (although He was). It means that **the work of Christ satisfied the Father**, the God to whom Christ’s sacrifice was made. It is God ALONE who must be satisfied with the offering made to Him.

**Note 6.** For our readers who have computer access to the Internet and enjoy either participating in discussions about biblical subjects or just reading such discussions, Brother Sparks’ Forum may be accessed at

<http://groups.yahoo.com/group/predestinarian/>

—C. C. Morris

## EXCERPTS FROM A. W. PINK'S “THE SATISFACTION OF CHRIST”

**T**he Scriptures plainly teach that Christ's *obedience* was as truly “vicarious” as was His suffering, and that He reconciled the elect to God by the one as well as the other—that is why we insist on using the wider term “the *satisfaction* of Christ,” for “atonement,” strictly speaking, covers only the expiation of our guilt by His vicarious suffering. The active obedience of Christ to the law was required as the meritorious condition upon which the Divine favor and the promised reward of the Covenant might come upon all whose Surety He was...Christ's vicarious obedience is an intrinsic part of that “righteousness” which He wrought in our stead, and which is imputed to us as the ground of our justification. All that Christ did on earth He did as *Mediator*. He was acting in our stead just as truly when He was obeying God as when He was enduring His wrath. It is in reference to both of these *conjointly* that He is designated “the Lord *our righteousness*” (Jeremiah 23.6).

Vicarious suffering is suffering endured not only on behalf of others, but in the stead of others, in the actual *place of* others. It therefore carries with it the *exemption* of the party in whose place the suffering is endured. What a substi-

tute does for the person whose place he fills, absolves that person from the need of himself doing or suffering the same thing. Thus, when we affirm that the sufferings of Christ were “vicarious” we mean that He substituted Himself in the room of sinners and satisfied the law in their behalf, and that, in such a way, the law can now make no claim whatever upon them....

...He assumed all their liabilities, took their law-place, and bound Himself to do in their stead all that the law demanded, rendering to it that obedience upon which their wellbeing depended, and suffering its penalty which their sins deserved. Christ became their vicarious Sponsor, assuming their obligations and undertaking to satisfy Divine justice on their behalf. So real was His substitution in their place, that what He did and suffered for them precluded all necessity of their meeting the demands of the law in their own persons. Thus the Satisfaction which Christ made was far more than an expedient for “removing those obstacles” which prevented God from justifying the ungodly: it was that which *required* Justice to remit the sins of all for whom it was made. The Satisfaction of Christ was infinitely more than a means for “opening a way” whereby the grace of God could flow forth: it was that which *necessitated* all for whom it was made being vested with all its meritorious efficacy.

## ELDER PHILLIPS' CORRESPONDENCE ABOUT “NECESSARY CONDITIONS” (Used by permission)

Monday, January 10, 2011

[To Stan Phillips and others]

...see what you think about this statement:

There are conditions that one must meet in order to be saved and have eternal life. A true Christian must have believing faith, repentance, sanctification, and perseverance among others as stated in the scripture. These are necessary conditions. These conditions are only met by seeking Christ as savior by going to Him in desperation upon realizing no one can meet these necessary conditions. A lost person is confronted with these conditions in order to be saved and have eternal life. That is the message to him for salvation.

What do you think?

J.

\*

Monday, January 10, 2011

J., It is not the message I get from my translation of the Bible nor is it consistent with my experience. All those things mentioned as “conditions,” the Word of God does not anywhere therein so classify them. They are GIFTS given to one that is born of God, and being spiritual, cannot be received by anyone not already spiritual; or “born of the Spirit.” It [your comment] is rank Pelagianism.

Stan Phillips

\*

Tuesday, January 11, 2011

Stan, thanks for responding. The “condition” mentioned is the conclusion taught in a Bible study we had Sunday night. I hated the

word “condition” but I think the teacher meant to use it in such a way to show it is a criteria for salvation like faith. “It is impossible to please God without faith”. The teacher saw that as a condition required by God, but also saw it as one we cannot meet. Like the law, it was meant to send us to Christ in order to “meet it” when we realized that it was impossible on our own. This is, of course, from man’s prospective [*sic*]. I am actually neutral concerning his approach particularly since it all points us to Christ and empties man of anything that we can do for salvation. But you have to admit, even though it is truly all a gift, we cannot be saved without repentance and faith. (man’s prospective [*sic*])

Does that make a little more sense? I would appreciate your comments.

J.

\*

Tuesday, January 11, 2011

J.,

Have you taken time out to notice the “-ed” attached so frequently to ransom, reconcile, justify, sanctify, and save, etc. [ransomed, reconciled, justified, sanctified, saved, etc.] All these are presented in the past tense because they were all accomplished, done by Christ in His active and passive obedience. Legally, ALL God's elect are already saved, “who hath saved us, and called with a holy calling, etc.” Notice that the apostle says that Christ has saved us, which He did exactly as the angel promised Joseph that He would, **“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”** He did exactly that. **“For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the**

**Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."**

This is a finished, an accomplished salvation. It is already a done thing. What is lacking in our experience is supplied in an effectual call by the Holy Spirit, from death unto life, by a work of divine quickening, and then under the Gospel ministry of faithful and called ministers, the Gospel—Good Tidings of this finished salvation—is applied by the Spirit so that this life (given by the new birth experience) and immortality, is BROUGHT TO LIGHT, or made manifest to our God-given faith, by the Gospel.

In all of this, there are no conditions to be met by a man, but rather all these things are produced in him by the Spirit. It is through GODLY sorrow that his repentance is wrought; it is by the free grace of God that "faith, hope, and charity" are produced in him, and he is actually justified "by the FAITH OF CHRIST," not by a nominal faith which is taught by Arminians, and is nothing more or less than carnal assumption, a "moral suasion," and in no wise effectual in the spiritual realm.

It [Theirs] is a natural faith, as a child has toward his daddy, that if he jumped off the roof of the barn, his daddy would catch him; or as Spurgeon thought, "no one can walk across the room without faith," and "no one would use a bank without faith."

Spurgeon's "faith" is a natural product of a natural man; it is not the justifying faith OF CHRIST, which is imputed to a born-of-God believer for his righteousness.

I think care ought always be taken here. What you quoted leaves the impression that without faith and repentance (these supposed "conditions"), one is not saved. That is putting

the cart before the horse. There is but one way of salvation, and that one way must be sufficient to cover an elect embryo, to an elect sage. Now, if these "conditions" are not met, will an elect infant perish? If these conditions are not given, would a thief on the cross see the Lord in Paradise? Let you first premise always be, "Salvation is of the Lord," as with Jonah; then apply these "conditions," and see if they will save Jonah? See how careful one must be? To make the salvation of a sinner man-centered is to glorify the man; to make it Christ centered, is to glorify Christ. I hope you understand what I'm trying to say. I think if you will be consistent with yourself, in your doctrine, it will turn out much better, for I am confident you have had sufficient experience to know from whence your salvation came, and how.

...

Yours, Stan Phillips

\*

#### **Comments on the above exchange:**

1. We heartily agree with Elder Phillips: Salvation does not come by repentance and faith of the sinner; repentance and faith come to the sinner by salvation, and that salvation is of the Lord (Jonah 2.9).

2. This written conversation between Elder Phillips and his correspondent took place in January, 2011, yet it is being printed in the "November-December, 2010," issue of *The Remnant*. This is possible only because we are still running behind schedule (see Editorial Comments, pages 15-16). The November-December issue of 2010 is being produced in March, 2011. Elder Phillips' comments are too good to keep for a more appropriate date. In the meantime, until we are caught up to date (and after!), we solicit the prayers of all who are given to remember us before His throne of grace.

Editor's note: The following writing of **Sir Francis Bacon** (1561 – 1626) has made the rounds. It was submitted by Brother Jerry Mouser to the Predestinarian Forum, managed by Brother Hoyt Sparks on the Internet (<http://groups.yahoo.com/group/predestinarian/>). It was reprinted from *The Predestinarian* magazine, which Elder Stanley Phillips published in the 1980s. Before that, it had been previously printed in the October, 1857, issue of *The Gospel Standard*. We do not know where else it may have been published, but it is worthy of wide circulation. We are happy to pass it on here and now to *The Remnant*'s readers. Brother Sparks comments:

*We mostly think of men of science as being only in the realm of humanism, puffing and advancing the properties of a natural person in all his natural essence; but in HIS own good time and purpose HE displays HIS glory on and in those of HIS chosen who range from the lowest in natural poverty to those of the highest natural power and wealth. ALL to HIS praise, honor and glory. Amen.*

*God bless,*

**Hoyt D. F. Sparks, SL**

\*

## CHARACTERISTICS OF A BELIEVER

**In Paradoxes and Seeming Contradictions  
By Sir Francis Bacon**

**Note:** *Sir Francis Bacon is well known to students of history. Very little is known of his religious thoughts and experiences. There can be no doubt, however, after reading this selection that he had a good experiential knowledge of the doctrines and faith of predestinarian believers.*

1. A Christian is one who believes such things as his reason cannot comprehend, hopes for things he never saw, and labors for what he knows he shall not obtain; yet in the issue his belief appears not to be false; his hope makes him not ashamed; his labor is not in vain.

2. He believes Three to be One, and One to be Three: a Father not to be older than his Son, a Son to be equal with his Father, and One proceeding from both, to be equal with both; as believing Three Persons in one nature and two natures in one person.

3. He believes a virgin to be the mother of a Son, and that very Son of hers to be her Maker. He believes Him to have been shut up in a narrow cell, whom heaven and earth could not contain. He believes Him to have been born in time who was and is from everlasting. He believes Him to have been a weak child, and carried in arms, who is the Almighty; and Him once to have died, who alone has life and immortality in Himself.

4. He believes the God of all grace to have been angry with one that never offended him; and God, who hates sin, to be reconciled to himself, though a sinner continually, and never making or being able to make him satisfaction. He believes a most just God to have punished a most just person, and to have justified the Christian, though a most ungodly sinner, he believes himself freely pardoned, and yet a sufficient satisfaction was made for him.

5. He believes himself to be precious in God's sight, and yet loathes himself in his own. He dares not justify himself, even in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein himself is able to find many faults.

6. He praises God for his justice, yet fears him for his mercy. He is so ashamed that he dares not open his mouth before God; and yet

he comes with boldness to God, and asks him anything he needs. He is so humble as to acknowledge himself to deserve nothing but evil, yet he believes that God means him all good. He fears always, yet is as bold as a lion. He is often sorrowful, yet always rejoicing; many times complaining, yet always giving of thanks. He is the most lowly minded, yet the greatest aspirer; most contented, yet ever craving.

7. He bears a lofty spirit in a mean condition. When he is ablest he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet takes nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loses his life, and gains by it; and whilst he loses it, he saves it.

8. He lives not to himself, yet of all others he is most wise for himself. He denies himself often, yet no man loves himself better. He is most reproached, yet most honored. He has most afflictions, and most comforts.

9. The more injuries his enemies do him, the more advantages he gains by them; the more he forsakes worldly things, the more he enjoys them.

10. He is the most temperate of all men, yet fares most deliciously. He lends and gives most freely, yet he is the greatest usurer. He is meek towards all men, yet inexorable by men. He is the best child, husband, brother, friend, yet hates father and mother, brother, and sister.

11. He desires to have more grace than any man in the world, yet is truly sorrowful when he sees any man have less than himself, he knows no man after the flesh, yet he gives all men their due respects. He knows if he please man he cannot be the servant of Christ, yet for Christ's sake he pleases all men in all things. He is a peacemaker, yet is a continual fighter and an irreconcilable enemy.

12. He believes him to be worse than an infidel that provides not for his family, yet himself lives and dies without care. He reverences all his superiors, yet stands stiffly upon authority. He is severe to his children, because he loves them; and by being favorable to his enemies, he revenges himself upon them.

13. He believes the angels to be more excellent creatures than himself, yet counts them his servants. He believes that he receives many good things by their means, and yet he never prays to them for assistance, nor offers them thanks, which he does not disdain to the meanest Christian.

14. He believes himself a king, how mean so ever he be, and yet, how great so ever he is, he thinks himself not too good to serve the meanest saint.

15. He is often in prison, yet always at liberty, a freeman, though a servant. He loves not honor amongst men, yet highly prizes a good name.

16. He believes that God hath bid every man who does him good to do it, yet of any man he is the most thankful to those that do for him. He would lay down his life to save the soul of his enemy, yet will he not venture upon one sin to save the life of him who saved his.

17. He believes Christ to have no need of anything he does, yet reckons he relieves Christ in all his acts of charity. He knows he can do nothing of himself, yet he labors to work out his own salvation. He professes he can do nothing, yet as truly professes he can do all things. He knows that flesh and blood cannot inherit the kingdom of God, yet believes he shall go to heaven both body and soul.

18. He trembles at God's word, yet counts it sweeter to him than honey and the honey-comb, and dearer than thousands of gold and silver.

19. He believes that God will never damn him, and yet fears God for being able to cast him into hell. He knows he shall not be saved by or for his good works, yet does all the good works he can.

20. He knows God's Providence is in all things, yet is as diligent in all his calling and business as if he were to work out his own happiness, He believes that God beforehand has purposed what he shall be, and that nothing can make Him alter His purpose, yet prays and endeavors as if he would force God to save him for ever.

21. He prays and labors for what he is confident God means to give him, and the most assured he is, the more earnestly he prays. He prays for what he knows he shall never obtain, and yet gives not over, he prays and labors for what he knows he shall be no less happy without. He prays with all his heart not to be led into temptation, yet rejoices when he has fallen into it. He believes his prayers are heard, even when they are denied, and gives thanks for that which he prays against.

22. He hath within him both flesh and spirit, and yet is not a double-minded man. He is often led captive by the law of sin, yet it never gets dominion over him. He cannot sin, yet he can do nothing without sin. He does nothing against his will, yet maintains he does what he would not. He wavers, and doubts, yet still obtains.

23. He is often tossed and shaken, yet is as Mount Zion. He is a serpent and a dove, a lamb and a lion, a reed and a cedar. He is sometimes so troubled that he thinks nothing true in religion, yet if he did think so, he could not be troubled at all. He sometimes thinks that God has no mercy for him, yet resolves to die in the pursuit of it. He believes, like Abraham, against hope, and though he cannot answer

God's logic, yet with the woman of Canaan he hopes to prevail with the rhetoric of importunity.

24. He wrestles and yet prevails; and though feeling himself unworthy of the least blessing he enjoys, yet, Jacob like, he will not let go without a new blessing. He sometimes thinks himself to have no grace at all, and yet how poor and afflicted soever he is besides, he would not change conditions with the most prosperous man under heaven who is a manifest worldling.

25. He sometimes thinks that the ordinances of God do him no good, yet he would rather part with his life than be deprived of them.

26. He was born dead, yet so that it would have been murder for anyone to have taken his life away; and after he began to live he was ever dying.

27. And though he has an eternal life begun in him, yet he accounts that he has a death to pass through.

28. He counts self-murder a heinous sin, yet is ever busied in crucifying the flesh, and in puffing to death his earthly members, not doubting but there will come a time of glory, when he shall be esteemed precious in the sight of the great God of heaven and earth, appearing with boldness at His throne, and asking anything he needs; being endued with humility, by acknowledging his great crimes and offences, and owning that he deserves nothing but severe punishment.

29. He lives invisible to those that see him, and those that know him best do but guess at him, yet those many times judge more truly of him than he does of himself.

30. The world will sometimes count him a saint, when God accounts him a hypocrite and afterwards when the world brands him for a hypocrite, God owns him for a saint.

31. His death makes not an end of him. His soul, which was put into his body, is not to be perfected without his body; yet his soul is more happy, when it is separated from his body than when it was joined to it; and his body, though torn in pieces, burnt to ashes, ground to powder, or trod to rottenness, shall be no loser.

32. His Advocate, his Surety, shall be his Judge; his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness.—**Gospel Standard, Oct. 1857**

## The Christian Life a Paradox

**T**he article by Sir Francis Bacon calls to mind the hymn by Joseph Hart (#309 in *Gadsby's Hymns*):

How strange is the course the Christian must steer! How perplexed is the path he must tread!

The hope of his happiness rises from fear,  
And his life he receives from the Dead.

His fairest pretensions must wholly be waived,  
And his best resolutions be crossed;

Nor can he expect to be perfectly saved  
Till he finds himself utterly lost.

When all this is done, and his conscience secured  
Of the total remission of sins;

When his pardon is signed, and his peace is procured,  
From that moment the conflict begins.

## EDITORIAL COMMENTS: CLOSING OUT VOLUME 24 FOR CALENDAR YEAR 2010

“...faint, yet pursuing... (*Judges 8.4*).”

**T**his issue concludes Volume 24 of *The Remnant*. For the entire year of 2010, I have been behind my schedule, which, ideally, is to mail each issue a week or two before the publication date; that is, mail the November-December issue in late October, the January-February issue in late December, and so on. Since this issue is being mailed March, 2011, you can figure how far behind I still am.

I make no excuses. We have received advice from friends to (a) skip one or more issue-dates to “catch up” with the calendar; (b) combine two or more issues; (c) go to a quarterly instead of a bimonthly magazine.

None of these options seem acceptable at this time. It is our hope and prayer that sometime in 2011 we will be caught up.

In the meantime, there are a few changes we call to your attention:

1. Regarding the Internet and our e-mail: We no longer have [ccmorris@the-remnant.com](mailto:ccmorris@the-remnant.com) as our e-mail address. Please remove that link from your address book. Our only e-mail address now is [Remnantlink@gmail.com](mailto:Remnantlink@gmail.com). Please use this address only. We are always happy to hear from our readers.

We still have our two Web sites:

<http://www.the-remnant.com>

<http://www.primitive-baptist.com>

We continue posting all back issues of *The Remnant* on both web sites, beginning with the July-August 1998 issue. We cannot presently go back further than that 1998 date because no computer copies were kept before then.

2. Dr. Tom Jackson is closing out his distribution of the free cassette sermons. If anyone is interested in obtaining bulk quantities of what tapes he has left, please contact him. See his advertisement on page 18. **By his request, this issue is the last that will carry his advertisement of Elder James F. Poole's sermons on cassette tapes.**

3. Brother Larry Hale's advertisement of books published by Elder Stanley Phillips is also being discontinued. See his advertisement on page 17 for the excellent closeout prices he is offering. **At Brother Hale's request, his ad in this issue will be the last one we plan to publish for the Phillips and Bartley books he has in stock.**

We apologize to Brothers Jackson and Hale for our delay in getting their "end of year" (December, 2010) notices published so late. This will indeed be the last issue to carry their ads as noted elsewhere. Again we regret that the December 2010 issue has been delayed till now.

Brother Hale will continue to sell the book of Elder Mattingly's articles, *The Collected works of Elder David K. Mattingly*. See page 17 for details.

4. We now have a new print shop printing our magazine. It is **The Inkwell** in Tyler, Texas. The September-October issue was sent to them on a Friday. **The Inkwell** printed and delivered it to our mailing service (**Global Mailing**, also in Tyler) on the following Monday, and **Global** mailed it on Tuesday. That's not a bad turnaround time at all—three days (not including the weekend) from my computer to our readers!

In January 2011, just as we were ready to print the September-October 2010 issue, we lost the print shop that had done our printing for the last year or more. We had to shop around

for bids immediately or else fall even further behind in our schedule. We were providentially led to **The Inkwell**, printers in Tyler, Texas, on our first day of looking. The proprietors proved most helpful in every way.

In the last twelve years we have used several print shops, and each in turn either went out of business or for some reason we parted. This might seem to be a discouraging record, but every change has only verified to us the truth of Romans 8.28: "**And we know that all things work together for good to them that love God, to them who are the called according to His purpose.**" He is infinitely gracious. I am made to fearfully and fervently hope that I am one of those who love Him, one who is indeed called according to His purpose.

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## NEW ELECTRONIC BOOK BY ELDER DAVID K. MATTINGLY

**G**ood news! Elder Mattingly has written another excellent book: *God's Execution of His Will Concerning Good and Evil Deeds*. Chapter headings include "Evil Deeds," "Good Deeds," "Providential Ways God Controls Mankind's Evils," and "A Brief Look at the Future Concerning Elect and Reprobate Persons." This is some of the finest writing we have seen on the subjects Elder Mattingly addresses.

**Important NOTE:** This 65-page book of seven chapters is free, **BUT only available as an e-mail attachment**. Order it by e-mail only from [d.kenneth2@att.net](mailto:d.kenneth2@att.net) and say, "**REQUEST FOR BOOK**" in the subject line.

## LARRY HALE DISCONTINUING SALE OF PHILLIPS AND BARTLEY BOOKS

**B**rother Larry Hale has a few of the following books by Elders Stanley Phillips and David Bartley available at reduced prices:

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*Personal Election, Personal Reprobation, and the Judgment*, by Elder Stanley C. Phillips

*Man Redeemed From Sin and Death*, by Elder David Bartley (first reprint from the original 1885 edition)

All books are hardback, Smyth sewn, bound in buckram, with title in gold lettering, all in at least large to giant print. All three titles were printed in 2007 on acid-free heavy-duty paper.

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### SPECIAL PRICE AND FINAL NOTICE:

All three books for \$25.00, postage included. This is absolutely a rock-bottom price. This advertisement is being discontinued and will **not** be in *The Remnant's* issues of 2011. Please direct all inquiries and orders to:

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- (6) The Restoration of Israel
- (7) The Five Points
- (8) The Resurrection of the Body
- (9) God's Execution of His Will Concerning Good and Evil Deeds
- (10) The Godhead
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STILL AVAILABLE; THIS OFFER  
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LAST NOTICE**

**D**r. Tom Jackson has cassette sermon tapes of Elder James F. Poole available free to those who are interested, BUT cassette players and tapes are fast becoming a thing of the past. **This is our last advertisement of Elder Poole's sermon tapes. They will not be advertised in *The Remnant* in 2011.** If you are at all interested in Dr. Jackson's sermon cassette project, he may be reached by mail at

**Dr. Thomas W. Jackson  
15 Greenbriar Lane  
Rome, GA 30161**

or by e-mail at **DOCJackson@aol.com**. He will be glad to discuss with serious inquirers a bulk acquisition of the tapes he has in stock.

**BOOK: "PAGAN FESTIVALS OF  
CHRISTMAS AND EASTER"**

**T**he book, "Pagan Festivals of Christmas and Easter," by Shaun Willcock, is available. This is a much-appreciated book among *The Remnant*'s readers since we first advertised it a few years ago. This concise, 64-page booklet is still available. Copies may be ordered directly from *The Remnant* at

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The set is hard covered, printed on 22 pound acid-free paper with size 24 font for easy readability. The complete set is priced at \$50.00 postpaid in the USA. Those ordering a set should send check or money order to

**Stanley C. Phillips  
1159 County Road 420  
Quitman, MS 39355**

**ADDRESS CHANGE?**

**I**f your address has changed and you wish to continue receiving *The Remnant*, then please notify us as soon as possible. The U.S. Postal Service will not forward our magazine. If you do not furnish us with your new address, including the Zip+4 designation, your *Remnant* will be returned to us, and your name will probably be dropped from our mailing list.

Whether or not your address changes, if you no longer wish to receive *The Remnant*, please let us know, and we will remove your name from our mailing list. We appreciate your consideration.

## OUR BOOKS

**Due to postage rate increases, *The Remnant* has added shipping costs to all of our book prices. All books are postage paid at these prices until further notice.**

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

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

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## A STATEMENT OF PRINCIPLES:

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

We believe these principles are, in the main, harmonious with the articles of faith published by predestinarian churches and associations 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 it 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.