

# 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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## GOD'S PARTICULAR PROVIDENCE IS BASED ON HIS ETERNAL COUNSEL

Elder Jonas C. Sikes

I wish to quote again the language of the blessed Savior on this point. To my mind, it covers the whole question under discussion, and proves that He is the one who provides all things for His creatures. Jesus introduced this matter by telling His disciples to “take no thought for your life what ye shall eat or what ye shall drink, nor for your body, what ye shall put on. Is not the life more than meat, and your body more than raiment?” Let us see if we can get at what Jesus means. Who made the body, and gave it life? Who prepared for its first food, and its clothing? Was it not God Himself? Hark; Do I hear the objector say that Adam and Eve made their first clothing? This is a mistake. They made aprons of fig leaves, but they would not do for clothing; for when they heard the voice of the Lord God walking in the cool of the day, they were still naked, and afraid and went and hid among the trees of the Garden, fig leaves notwithstanding.

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Their fig leaf aprons were no good, and God made them coats of skin and them upon them.

His next words prove that He means to teach that God Himself furnished their food and their clothing. He said: “Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, YET YOUR HEAVENLY FATHER FEEDETH THEM. Are ye not much better than they?” Can any one doubt that both the food and the clothing of the fowls of the air come according to God’s pre-arranged plan? And does He not see to it the working of His providence, that their food and clothing (feathers) are furnished them? Not by them taking thought, but by divine providence in the fulfillment of God’s

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purposes. Is He not teaching His disciples that it is the same with them and that it is not in their power to change it? What then is this we now hear, that God's predestination has nothing to do with "things"; or that God does not provide for "time salvation; but that is left up to you to do"?

Listen to His next statement and you will see that it is absolutely true that God provides all things and this by His determinate counsel. He makes an interrogatory affirmation that they cannot change the least thing in the world from its pre-arranged course. He says: "Who of you by taking thought can add one cubit to your stature?" (Matthew 6: 27) Then He adds, according to Luke: "If ye then be not able to do that thing which is least, why take ye thought for the rest?" Food, drink, and raiment are of far greater importance to you, my friend, than a little variation in your height; and yet you cannot change that thing that is of least importance to you, neither can you change the things that are of greater importance. Jesus is certainly teaching this.

Listen to His next statement. After assuring them that they cannot by taking thought, change the least thing, He then says, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" (Luke 12:27f)

How can any man read this and the many things that Jesus has referred to that are absolutely fixed and determined, and come to pass according to His unchangeable

decree, and then deny what is so plainly taught by Him in these illustrations?

If God purposed the food and raiment for the lowly sparrow, and He feedeth them, as Jesus said that He does, then as He teaches that the life is more than food and the body more than raiment, He meant when He said not one shall fall on the ground without your heavenly Father, that the ending of its life and the falling of its dead body to the ground, which is greater than the food and raiment, and for which they were prepared, were not left out of His pre-arranged plan and purpose. After He had made these statements, then He added, “But even the very hairs of your head are numbered.” Will any one take the absurd position that God makes the head with its hairs and then counts them to find out their number? Or did He determine when He determined that a man should have hair, just what the number should be? Not one hair can fall without God (it does not say “knowing”), for He will watch over and bring them back in the resurrection, else we will be baldheaded.

Jesus said to His disciples, “And ye shall be betrayed both by parents and brethren, and kinfolks and friends, and some of you they shall cause to be put to death. And ye shall be hated of all men for My name’s sake. But there shall not an hair of your head perish” (Luke 21:16-18). Many have been burned at the stake, yet not one “hair of your head shall perish”! Wondrous thought! It was after He had showed so plainly, that every thing in connection with the life, the body, and its drink, food, clothing and its stature, were all unchangeably fixed in God’s prearranged plan, and He, in His providence, brings them about according to His purpose, that He said; “But even the very hairs of

your head are numbered”; showing that even the smallest things are determined by God.

Solomon said, “And I gave my heart to seek and to search out by wisdom concerning ALL THINGS that are done under heaven” (Ecclesiastes 1:13). And he tells some of the things that he found. One was that every thing was purposed of God, and a time set for it. He said, “Moreover, I saw under the sun, the place of judgment, that wickedness was there: and the place of righteousness that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work” (Ecclesiastes 3:17). In the beginning of this chapter, he said, “To every thing there is a season, and a time for every purpose under heaven,” then he enumerates many of the things that are purposed and a time set for them, and even brings into it so small a thing as tearing your pants and the place being sewed up. And in a providential sense, He brings all to pass.

Let us see if I have exaggerated in this statement. God says, “I have declared the former things from the beginning; and they went forth out of My mouth, and I shewed them; I DID THEM SUDDENLY and they came to pass” (Isaiah 48:3). And in the 46th chapter, that He declared the things that are not yet done, saying, “My counsel shall stand, and I WILL DO all My pleasure.” In the text above this one, He says that He declared the former things and did them, and they came to pass. And in this text, He says that He has declared the things that ARE NOT YET DONE, and that HE WILL DO ALL HIS PLEASURE. In other words, He declared the former things and also did them. He has declared the things that are not yet done and He will also do them too. In the 44th

chapter, He has declared that He appointed the things that ARE coming (to pass now) and the things that shall come (to pass in the future). These Scriptures cover everything from the beginning to the end. They show very plainly that He has appointed every thing, and He declares everything and will bring it all to pass. For just under the text that says, "He has declared the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand and I will do all My pleasure" (Isaiah 46:10), He says, "I have spoken it, I will also BRING IT TO PASS: I have PURPOSED it, I WILL ALSO DO IT."

What I am after in these texts is to show that all prophecy is a declaration of God's counsel, which He has determined shall come to pass, and as none will deny that God has determined or purposed that He will do it Himself, I am selecting those scriptures where He says that He will bring or He has brought them to pass. I cannot use one half of the scriptures that He has declared Himself, that He has done, will do, or will bring to pass.

Just yesterday I found and marked 40 such places. I will give you a sample of them. In Ezekiel 5:8-10, He says: "Therefore thus saith the Lord God: Behold I am against thee, and I will execute judgment in the midst of thee in the sight of the nations. AND I WILL DO in thee that which I have not done and whereunto I will not do any more the like, because of all thine abominations. Therefore the father shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I WILL EXECUTE JUDGMENT IN THEE, and the whole remnant of thee will I SCATTER into all the winds." God says that He will do all of this.

Now we will have Jeremiah testify. In every verse he says the Lord did it, and in the eleventh he pours out his soul in sorrow for his people, because of the great afflictions that God had brought, because they had not hearkened and obeyed Him, when He had said "their ear is uncircumcised and they CANNOT HEARKEN" (Jeremiah 6:10). Then he begins to tell of the deplorable condition that God had brought them into and he says, "Because the children and the sucklings swoon in the streets of the city. They say to their mothers where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom. What thing shall I take to witness for thee? What thing shall liken to thee, O daughter of Jerusalem? What shall I equal to thee that I may comfort thee, O virgin daughter of Zion?" Then he goes on to tell them how their enemies will rejoice over them, and then he says: "The Lord HATH DONE THAT WHICH HE HAD DEVISED: HE hath fulfilled His word that He commanded (the prophets to speak) in the days of old: He hath thrown down, and hath not pitied, and HE hath caused thine enemy to rejoice over thee, and hath set up the horn of thine adversaries."

God did all of this in fulfillment of His word that He commanded in days of old. This was accomplished by God Himself by the use of all the other nations of the earth just as He had said that He would do it. All of this was written by Jeremiah, and just what should be done unto Jerusalem and all Israel, and what God WOULD DO to those nations that He would use to fulfill His word concerning Jerusalem.

You will find in Jeremiah 25 that God said, "Behold I WILL SEND and TAKE all the families of the north, saith the Lord, and Nebuchadnezzar, king of Babylon, My servant, and will BRING them against this land, and against the inhabitants thereof, and against all these nations round about, and I WILL utterly destroy them, and make them an astonishment and a hissing, and perpetual desolations, and I WILL TAKE from them the voice of mirth, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle, and this whole land shall be a desolation and an astonishment and these nations SHALL serve the king of Babylon SEVENTY YEARS. And it shall come to pass that when seventy years are accomplished, I WILL punish the king of Babylon, and that nation, saith the Lord, for THEIR iniquity, and the land of the Chaldeans, and WILL MAKE it perpetual desolations. And I WILL bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations." (In this prophecy, the Lord's dealings are as His dealings with the Assyrians, that I have covered earlier.)

The man who, with all proof before him, will deny that all prophecy is an expression, or a declaration, of the things that God has determined shall come to pass, has no grounds whatever, in truth, to say that he believes that Jesus is the Son of God. For I can show ten places in the Bible where God says that He will bring such things to pass, to where he will find one where God has acknowledged Jesus Christ as His Son. He firmly declares here in Jeremiah 25, that HE will bring upon that land, and against all the

other nations, ALL HIS WORDS that are written in this Book of Jeremiah. That includes all that Jeremiah has ever prophesied, and God asserted most positively that HE would bring it to pass. If I should publicly and repeatedly declare my intentions to kill a man, and he should be found dead, and I should then declare that I did it, the very men who deny that God does these things that He has declared that He will do, would convict me in court on my own testimony without any corroborating testimony.

Listen, now, and God Himself will testify in His own behalf. He says: For thus saith the Lord, the God of Israel, concerning the house of this city, and concerning the kings of Judah which are thrown down by the mounts and by the sword; They shall come to fight with the Chaldeans, but it is to fill them with the dead bodies of MEN WHOM I HAVE SLAIN in anger and in My fury, and for whose wickedness I have hid My face from this city. Now as God Himself has said that HE WILL BRING to pass all that Jeremiah prophesied against Jerusalem and against all nations; and as He has affirmed that HE declared the former things and did them; and as He has declared the things that are not yet done and says He will bring them to pass and do them, that covers all prophecy and my point is absolutely proven that all prophecy is a declaration of God's determinate counsel. I could bring ten times as much proof as I have brought, but the man who will not believe these statements made by God Himself, would not believe if one should rise from the dead and declare them.

God has made an interrogatory affirmation by Amos, that there shall not be an evil in a city and He has not done it.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there BE EVIL IN A CITY, AND THE LORD HATH NOT DONE IT?" (Amos 3:6) There is not a kingdom on earth where God does not rule; neither is there a ruler high or low, noble or base, that God has not set up.

## ALL POLITICAL POWER IS ORDAINED OF GOD

It is said, by Daniel, He ruleth in the kingdom of men, and setteth up over it the basest of men, and giveth it to WHOM-SOEVER HE WILL (Daniel 4:17). Paul, speaking of the laws and the officers that enforce them, said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be [not just some of them] are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God." (Romans 13:1; see also Colossians 1:16-17)

Would you object then, if I should say there never was a law enacted that was not foreordained of God? Let me prove it before you have time to object. Listen, God says in Jeremiah 33:25, If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David My servant so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I WILL CAUSE their captivity to return, and I will have mercy on them. God promised in covenant, that they should return and He would have mercy on them. But here He affirms that He will not keep His promise, if He has not appointed the ordinances of heaven and earth. Not some of them, but all of them. No matter what

kind of laws they are, whether it is a decree by Cyrus or Darius for Israel's captivity to return, or statutes, He has appointed them. The "why" is His business. How does He rule in the kingdoms of men? It is by the appointing both the laws and the officers, and directing their steps, or heart, for "It is not in man that walketh to direct his steps" (Jeremiah 10:23). "But the Lord directeth his steps" (Proverbs 16: 9), and "The king's heart is in the hand of the Lord, as the rivers of water: HE TURNETH IT WHITHERSOEVER HE WILL" (Proverbs 21:1).

Men, such as kings, think they are rulers, but they no more rule than did the king of Assyria when God sent him against Israel, to take the spoil and take the prey, and tread them down like the mire of the street. He boasted of what he had done, but God said, "As if the ax should boast itself against him that heweth therewith."

King Nebuchadnezzar thought he ruled the world, and wanted to know where the God was that could deliver out of his hands, but God cast him down and made him to dwell with the beasts of the field, and made him eat grass like an ox, to teach him that the heavens rule" (Daniel 4:15-17, 25). When he learned it by experience, like everyone must learn it who ever knows it, he wrote to all the people, nations and languages, that dwell upon the earth, and told them about this wonderful God, and told them that "All the inhabitants of the earth were reputed as nothing before Him, and He doeth according to HIS WILL, in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, what doest Thou?" (Daniel 4:35). No man has the right to call into question anything God does.

## THE LOT, OR VOTE, IS OF GOD'S DETERMINATE COUNSEL

We think, in this country, that we elect our own officers. We go to the polls and cast our votes, like the votes, or lots, that were cast by the mariners of the vessel when Jonah was on the ship. The Lord rules in these matters, and we cast our votes so that the one WHOM HE HAS APPOINTED for the place gets it. God has already cast the lot of each man in the election, and disposes of it in accordance with the same when the set time comes. Solomon said, and I believe, "The lot is cast into the lap, but the WHOLE DISPOSING THEREOF IS OF THE LORD" (Proverbs 16:33). The simplest meaning of the word "lot", as used here, is the portion reserved by one for himself, or that which falls out, or is set apart to one or more, as their portion. "The LORD'S PORTION is His people. Jacob is THE LOT of His inheritance."

Here is an example of its meaning: The lot here is the portion that God has set apart for Himself. When they cast lots on the ship to see for whose sake God had sent the storm, it fell on Jonah. The apostles believed that GOD directed the casting of lots, so they prayed to God, then cast their lots, and the lot fell to Matthias and the apostles accepted it as God's appointment, and then he was numbered with the twelve as being so ordained of God (Acts 1:26).

The first place where the word "lot" occurs in the Bible is in Leviticus 16. God commanded by Moses, that they take two kids of the goats for an offering, and they should cast lots before the Lord to see which one of them should be for a sin offering and which one should be for a scapegoat. You may think to ask, Why, if God has fixed all

things, should they go to this trouble, seeing that it is already fixed, and could not fall on the wrong one? I am glad to answer, that God, both for their sake, and for ours for whom it was written, chose to impress the fact upon their minds and upon ours who may read it, that the lot, even of two young goats, just alike, was fixed by Him. The lot is His portion, to do with as He pleases. The casting of the lot by them was as much fixed as the kid upon whom that lot was fixed. That is a part of what we mean by the "predestination of all things." It is inclusive of the whole. David said in Psalm 16:5-6; "The Lord is the PORTION of mine inheritance and of my CUP: Thou maintainest my LOT. The lines ARE FALLEN unto me in pleasant places; yea, I have a goodly heritage." All of this that David is rejoicing over is that which God has apportioned, which is the lot that God has cast for him, and it fell to him in pleasant places.

He said, "The Lord is the portion of mine inheritance and of my cup." The cup holds that which is allotted to one as his portion. Again, in Psalm 11:6, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest. This shall be the portion of their cup." Jeremiah said, also, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken, the nations have drunken of her wine; therefore the nations are mad." "Babylon hath been a golden cup in the Lord's hand." One meaning of the word "golden," is something highly valuable. So Babylon has been highly valuable in the Lord's hand. If she has been a "golden cup" in His hand, and the nations have drunk from that cup, then the Lord put that cup to their mouth and made them drunk

on its contents, for He held the cup in His hand while they drank, and He said, "The nations have drunken of her wine, therefore, the nations are mad." How many nations drank of that cup from the hand of the Lord? In Revelation 14:8, it is written, "She hath made all nations drink of the wine of the wrath of her fornication." While she was doing this she was a valuable cup in the hand of the Lord. He held her to their mouth, just as the king of Assyria was an "ax, a saw, a rod, and a staff," in the hand of the Lord, and as the "wicked are His sword," and "Israel His battle ax." So Babylon was a valuable cup in His hand to make all the nations of the earth drunk on the wine of her fornication, and thus make them mad, that they might in their madness, destroy one another, and thus drink the wine of His wrath out of the "cup of His indignation" at HIS hand. This is their lot, which was "cast into the lap (divine providence), and the WHOLE disposing thereof is of the Lord."

When the lot is cast in any case or cause, the matter is settled by the casting of the lot. The lot causeth contentions to cease, and parteth between the mighty (Proverbs 18:18). All the land of Canaan was divided to Israel by casting of lots. The lot that fell to each one when the casting came was his portion. It fell to him, by the casting of the lots. (See Numbers 26 and Joshua chapter 16 through chapter 23.) When it fell to one by the casting of the lot, that lot belonged to him. God had spoken. He had by the lot revealed His will. The matter therefore was settled. The man could lease that land for forty-nine years, but at the end of that time it reverted to him or to his heirs.

The idea in casting lots was to determine, settle and fix the thing, or things, for the

future according to God's will. In the text under consideration, the lot is already cast. The lap is the lap of time. What is to be the lot of everyone is settled. It remains for God to determine that it comes to each one at the set time, for there is a set "time to every purpose under the sun."

In all the wonderful things that were revealed to Daniel, they were the lot, or settled arrangement of God. In different places it was said that these things "are determined," and in numbers of places it is said that they shall be at "the time appointed," and in the last verse in the last chapter it was said to Daniel, "But go thou thy way till the end be, for thou shalt rest [die] and stand in THY LOT at the end of the days." (In the resurrection.)

When I left the discussion of the Book of Daniel, I was examining the ninth chapter in which the word "shall" occurs ten times, in which he calls attention to the book of Jeremiah, in which God said that He would accomplish seventy years in the destruction of Jerusalem in a set time period. That seventy years had not been yet completed when he wrote. God's hand was heavy upon the Jews, and Daniel was fervently pleading with God to show mercy and forgive them, and God dispatched the angel Gabriel to inform him, and he informed him that seventy weeks were determined to make an end of these things that all the prophets had foretold and especially Jeremiah, which meant the absolute destruction of Jerusalem by all the armies of the north, during which seventy weeks the transgressions should be finished and the Messiah cut off to make an end of sin and bring in everlasting righteousness and unto the end of the war that should be in progress at that time. The

angel told him that these desolations WERE DETERMINED, not just foreseen. The seventy weeks were said to be determined, and therefore all that should take place during those seventy weeks were determined. God had said that HE would gather all the families of the north and Nebuchadnezzar, and bring them there and that He would bring to pass all that is written in the Book of Jeremiah the prophet. He says in the time of this great prince, which the Lord hath sent to destroy the city, that He shall cause the sacrifices and the oblations to cease, and for the overspreading of the abominations He shall make it desolate, even until the consummation, and that the consummation determined shall be poured upon the city.

This is the same type of destruction that is described by Isaiah, where God said He would send the Assyrian as the rod of His anger to take a spoil, and take the prey and tread them down like the mire of the street. In this He used him as an ax or a saw, or a rod or a staff, and made light of the king, and said He would punish him because he said that it was by the strength of his own hand that he had done it, and by his wisdom. There cannot be a doubt but what this old king acted just as freely and as willing in this whole affair as any man ever acted in anything; and he felt proud of his achievements. He was the visible actor in the whole tragic scene, and did that work as truly as any man ever did anything in his life. Yet back of him was the unseen hand of God, who in His all-wise Providence, rules, controls, guides and directs all creatures and things to His most holy ends. If language means any thing, God as certainly used this old king and his hosts to accomplish His purpose, as any man ever used any kind of an implement in his

life for the accomplishment of his purpose and far more so, for, if it is “not in man that walketh to direct his steps,” then God is using both you and your ax just as surely as He was using that old king and his subjects, while they consumed and destroyed Israel.

Is this too hard? If it is, throw down the Book called the “Holy Bible,” and declare yourself to be what you are: An infidel. God goes on to show that after He has used this old king with all his hosts, which were all the nations of his world at that time, and had made an utter destruction of Jerusalem, and brought on her the abomination of desolation as spoken by Daniel and Jeremiah, as well as Isaiah; He will then bring just as great a destruction on this old king and the city of Babylon and all the other nations over which Nebuchadnezzar ruled at that time. He said that He would consume them till they would be so few that a child may write them. Then He said that it shall come to pass in that day, that the remnant of Israel and they that are escaped of the house of Judah shall no more stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel in truth. “For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption DECREED SHALL OVERFLOW WITH RIGHTEOUSNESS. For the Lord GOD of hosts shall make a consumption, EVEN DETERMINED, in the midst of all the land. (Isaiah 10:22-23) This shows that all things connected with these entire affairs as had been spoken by the prophets, were determined in God’s unchangeable decree, and were brought to pass by Him.

These men, kings and all others engaged in all these affairs, as free and willing and yet as wickedly as men ever acted in any

thing in this world, and in so doing they were carrying out what “God’s hand and His counsel determined before to be done.” They did just as John Gill said in 1735, concerning those who crucified Christ. He said: “Nothing was ever more peremptorily decreed and determined of God than was the crucifixion of Christ: yet men never acted more freely, nor more wickedly, than did the Jews in all those tragic scenes and circumstances.” With all the above proof before us, there is no room left for doubt that God claims that HE did all these things Himself, even to the putting of Jesus Christ to death. For it is said in Isaiah 53, “It pleased the Lord to bruise Him; He hath put Him to grief.”

Now let us reason together over these things. If the Lord has done all these things and we cannot cavil over this point, for, He has had it recorded in His book that He did them, and he that denies the record that He has given of Himself makes Him a liar (I speak as a man), and we can’t afford to do that. Then tell me, please, can you think of a more reasonable conclusion than that He, in His determinate counsel, determined just what should be, and take place in this world and then by His own hand made every thing so perfect and complete and appointed all the laws, that He calls the “ordinances of heaven and earth” by which everything is governed in its action with such perfect precision that they are doing as those men did that crucified Christ, who did just what “God’s hand and His counsel determined before to be done”?

If you can, I am anxious to hear it. If there is any way that you can think of that involves Him less directly in the performance of these things, I would like to know it. There is not another truth in the Bible that is so

often and emphatically asserted as this one. God has said this by nearly all of the prophets, and by some of them many times. If He does not do all these things in the sense that He predetermined them and gave to every thing its nature, and fixed the laws of nature by which all things are governed, then I cannot see how He can claim that He does all these things without being the direct and immediate actor in them. Ah, you say: You make God the author of sin! In no wise do I conclude the same as you. I yet know that Adam fell, and all his offspring in him. I yet know that man is wicked through and through by nature. I yet know that man would commit far more wickedness than he now does if God did not restrain him. And what wickedness man does, he does it from his own nature and for his own evil end. That God uses the wickedness of wicked men to fulfill His determinate counsel is no grounds to charge those sins to Him! God forbid! But to continue:

It is said that He causes the grass to grow for cattle, and herbs for the service of man, and oil that maketh his face to shine, and wine that maketh glad the heart of man (Psalm 104:15). It is a violation of the law of our country now to make wine [Note: Elder Sikes wrote this in 1931-32 during Prohibition]. Is He the actual, personal and immediate Maker of wine? That kind that makes glad the heart? Surely not: But He makes it in the same sense that He makes the grass to grow for the cattle. He decreed it and fixed the laws by which it is caused to grow.

Charles H. Spurgeon said in his first book of sermons, “I believe that the falling of the sheer leaf of the poplar is as fully ordained as the march of the devastating pestilence; that the chaff from the winnower, is steered

in its course as the stars of heaven; that the smallest spray that dash against the steamboat, has its orbit as the sun, moon and stars; that the smallest particle that floats in the sunbeam does not move one atom more than God designed it. It is either a mighty God that works all things after the counsel of His own will or no God at all. There is no standing room between this and Atheism. He that believes in a God at all must believe this truth.”

I do not give this as proof, but as what I believe about it. But all things spoken by the prophets who prophesied of the calamities that should befall Israel and Jerusalem, and then what should befall the nations whom God should use in accomplishing this seventy years disaster upon her, are determined and shall be done. Jeremiah not only told the length of time that was determined to accomplish the determined consumption, just how it should be accomplished and by whom, but he shows that God has determined to bring it all to pass; and not only fulfill all His words concerning the things that should be done to Jerusalem and all Israel, but all His words concerning the other nations, even all that is written in the Book of Jeremiah. God has determined and declared that HE will bring every word of it to pass. Isaiah declares that God Himself will do it by the use of Nebuchadnezzar, and all his hosts; not just as silent spectators, but as agents in His hand, as “the ax or the saw, the rod or the staff,” accomplishing the decreed consumption that He said should overflow with righteousness (Isaiah 10).

Daniel shows that the same king with his mighty hosts from the north shall come as it is determined of God, and shall do just what

the other prophets have declared shall be done, and the period determined for the accomplishment of all these things that are determined to come upon Jerusalem and Israel is seventy years, and that every thing connected with it has an appointed time to take place. He enlarges on it and shows the different kings that shall rise and fall (Medes, Persians, Greeks, and Romans) in the awful struggles that shall go on during this time, and he shows in all of it these things are all predetermined, and shall all take place at the appointed time, and yet, in all this wicked carnage and bloodshed, these wicked men shall do according to their wills. That in no wise makes God the author of their sins.

In the three last chapters, the word “shall” occurs one hundred and fifty-six times! It is the language of the angel Gabriel, who was sent to show Daniel that which God had determined should come to pass in the latter end of the Jewish nation, or kingdom, as it was written in the Holy Scriptures. These things begin with Daniel’s vision as recorded in the eighth chapter. Daniel had seen a great vision that he could not understand and as he sought for the meaning there stood before him, as the appearance of a man, and he heard a man’s voice say, “Gabriel, make this man to understand the vision.” All that he saw in that vision were things that were determined and that had an appointed time to come to pass. And from thence forward, on through the Book of Daniel’s every word of it, except Daniel’s prayer and the few words spoken by Daniel to the angel, are the words of the angel telling Daniel the things that are determined, and that have a set time to come to pass. Five times before the close of the angel’s talk he speaks of those things as having been determined. Four times it is said

that they shall be at the “time appointed.” And four times it is said those who do those things, shall do according to their will, and in chapter 11, verse 36, it says the king shall do according to his will, and shall exalt and magnify himself above every god and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for THAT THAT IS DETERMINED SHALL BE DONE.

The Book of Daniel should forever settle the controversy over the doctrine of the predestination of all things. The greater portion of these things that are determined and a time set for them to come to pass are wicked things. The greater portion has already been accomplished, and that at the exact time prophesied for them. While they are said to be determined and a time set for them, yet it is said that those who do them shall do according to their will. How then can it be said that those believing these things make God the author of sin, or charge them with being “can’t-help-it’s”? In the last chapter and near the close, it is said that the wicked shall do wickedly and none of them shall understand (Daniel 12:10). God does not take a good man and make him do evil against his own will. He takes a wicked man ready at hand and uses him according to his own will. The wicked run greedily and willingly into these wicked deeds, and yet, they cannot exceed or go beyond that which God’s hand and counsel determined before to be done. No man can exceed in actions that God’s hand and His counsel determined “before to be done.” Here is the basis, or foundation, of God’s foreknowledge of all things.

There are only two positions that can be taken for a foundation or basis for the foreknowledge of all events. (1) One is that

all things were going to happen anyway, and God foresaw, telescopically, what was going to come to pass and forewarned of them by the prophets. This of course, makes God a mere bystander in the affairs of His creation, divorced from any entanglement in any and all conditions, events, and behaviors of men, which conditions, events and behaviors are subjects of mere chance, and as such is unpredictable. (2) The other is that God in eternity, before He made the world, thought out, without any outside help, counsel, or assistance, in His own mind by His own wisdom, and according to His own will the future with all future things and events. No one existed but Him, and it was just with Him and Him alone, as to whether there ever would be anything else or not. It was with Him to determine just what should be in the future. It depended wholly upon Him to determine what He would make, how He would make it, and what He would make it for. The perfection of God forbids the thought that He would make any thing that He did not have a use for. No intelligent being would do that. His perfection forbids the thought that He would not make every thing suitable for the purpose for which He designed it. No intelligent being would do that. And no intelligent being would make a being for his own use, and make it so that it would do what he had rather it not do. No sane man would do that, and to charge God with doing that is to impeach and demean His perfection and charge Him with folly.

This being true, it follows that God, in the counsel of His will, before He made the world or brought time into being, determined to make the world and every thing that He did finally make; and He fixed by an eternal decree the course, movements or actions of

every thing that exists, fixing with perfect exactness the movements of everything that He made, by a decree that He says shall not pass (Psalm 148:6), and He affirms by Jeremiah that “If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them” (Jeremiah 33:25-26). This affirmation is so strong that it binds Him to break His covenant with David that was confirmed by His most solemn oath, if this is not true. The ordinances of heaven means the fixed and inexorable laws or decrees of God, according to which the sun, moon and stars are established in their courses and movements so that they never vary in the least from their courses, their movements nor their decreed effects. So true is this that the “heavens declare the glory of God, and the firmament sheweth His handiwork” (Psalm 19:1). David said, “Praise ye Him, sun and moon: praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for He commanded, and they were created. He hath also stablished them for ever and ever; He hath made a decree which shall not pass” (Psalm 148:3-6). These things are all fixed and established forever by the decreed ordinances of the Almighty Jehovah. Every element, and all the bodies that course through the heavens above us are under this perpetual decree of their Creator, which He says, “shall not pass.” Not only has He appointed the ordinances of heaven by His unchangeable decree, but He affirms that He has also

appointed the ordinances of earth. Every movement of His earthly creatures are as certainly determined as are the heavenly bodies. Man’s goings are declared in Holy Writ to be, “of the Lord” (Proverb 20:24); “It is not in man that walketh to direct his steps” (Jeremiah 10:23). “The Lord directeth his steps” (Proverb 16:9). These are all positive statements by inspiration, and prove that God has as certainly determined the course of His earthly creatures as He has the heavenly bodies. There is no escape from this Biblical conclusion.

The poet, many years ago, expressed the exact truth on this subject when he said,

“Praise the Lord, ye heavens adore Him,  
Praise Him, angels in the height;  
Sun and moon rejoice before Him,  
Praise Him, all ye stars of light.

“Praise the Lord for He hath spoken,  
Worlds His mighty voice obey,  
Laws which never can be broken,  
For their guidance He has made.

“Praise the Lord for He is glorious,  
Never shall His promise fail,  
God doth make His saints victorious,  
Death and hell shall not prevail.

“Praise the God of our salvation,  
Hosts on high His power proclaim,  
Heaven and earth and all creation,  
Praise and magnify His Name.”

God having determined in the counsel of His will, all that should ever exist in time, and every event that should ever take place in time, He therefore knew all things, just like He knew that the heavenly bodies would

exist, and just what their movements would be. He knows it because He has so determined. He knew there would be a world, because He had determined it should exist, and how it should come into existence. He foreknew that the sun, moon, and the stars would exist and just what their every movement would be, because He did so determine. Surely no one would be so simple as to say that God foresaw these things coming, and therefore He knew they would come. He knows every thing that will ever exist or take place because He determined in the counsel of His will that they should be. The other position is, that God determined to make a world and to populate the earth with people, but did not determine what these people should do, but looked on ahead and saw them all on the stage of action, and thereby learned from the creatures themselves just what they would do when they got here. This latter view certainly presents God as a pupil, time as a school room, and all the creatures of time as teachers, and that God looked clear through time before He gave it existence, and saw all the creatures of time in action before they had existence, and thereby learned in advance just what each would do, and that was moved by what He foresaw coming, that He had rather would not come, to make all the arrangement for salvation, and damnation, for a heaven and for a hell, that He has made. If this be true, then God's whole course of action in all that He has ever done, or ever will do, is the result of what He foresaw coming, that He rather would not come. There is no escaping this conclusion. If this is true, God has never had any thing, as He would have preferred to have it. His preference would have been to have a world into which sin would never

enter, but He never had His preference there. He would have preferred a man that would not sin, but He failed there as well. He would have preferred, if these things are true, to populate heaven with people that had never been sinners, but He will never have or enjoy what He would have preferred in that matter. And He would have preferred no hell at all, but seeing that some would never be fit for heaven, He just had to accept the situation as He foresaw it coming, and do the best He could under the circumstances. That is not my God.—JCS (Edited; see note on page 18, bottom of second column)

\* \* \*

Elder J. C. Sikes, author of the above article, was the first pastor of Saints Rest Predestinarian Primitive Baptist Church in Dallas, Texas, with Elder J. R. Hardy serving with him as co-pastor. Elders Hardy and Sikes constituted the presbytery that organized our church in 1902.

Elder Sikes was a prolific writer and debater, known far and wide for his unwavering stand for the glorious gospel of our Lord and Savior Jesus Christ, the principles of free and sovereign grace, and his uncompromising stand for the biblical doctrine of the absolute predestination of all things.

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## Obituary James Frederick Poole June 1, 1934 – August 20, 2019

**J**ames Frederick Poole age 85 of Delmar, Maryland stepped into eternity with Jesus at his home in San Tan Valley, Arizona on Tuesday, August 20, 2019.



He was born June 1, 1934 in Shawnee, Oklahoma, the second child of five to his mother, Mary E Poole and father James W. Poole. His parents both preceded him in death, in addition, to his sister Barbara Follis (Dee) and brother John Poole.

On October 20, 1956, Jim married the "Love of His Life," Peggy Ann (Sims). They had three children—James, Linda, and Matthew.

As a young person, James was draftsman at Lockheed Corporation. Additionally, he worked as a Department Manager at Sears Roebuck in Atlanta, Georgia and Salisbury, Maryland. He felt that he was called to the ministry, which led him to a pastoral position as Elder James F. Poole. He pastored an Old School Baptist Church in Snow Hill, Maryland for approximately 45 years.

Jim loved classical music, watching old movies, and NASCAR races. His hobbies included coin collection and growing the most beautiful roses. He entered many of his roses at the National Rose Society and won many awards. In his early to middle age years, you might even catch him playing hymns or classical music on the "ivory keys".

Jim served in the U.S. Army – Korean War and received several service medals – three

Bronze Service Stars, United Nations Service Medal, National Defense Service Medal, Republic of Korea Presidential Unit Citation.

James F. Poole is survived by his two sons, James B. Poole (Marcia) of San Tan Valley, Arizona, and Matthew W. Poole of Salisbury, Maryland; his son-in-law, Manson Jones (husband of his late daughter, Linda K. Jones); two sisters; Billie Jo Kingham and Janice Sperry (Tim); his grandchildren, Michelle Edwards (Blake), Joey Hastings (Robin), Manda Ruark (Jason), and Stephanie Ferraro (Danny); as well as his great-grandchildren, one great-great grandchild, and many nieces and nephews.

A private family graveside service will be held. Jim will be laid to rest next to "The Love of His Life," Peggy A. Poole, who preceded him in death on January 6, 2003, and his daughter, Linda K Jones who also preceded him in death on January 18, 2018.

\* \* \*

Not mentioned in the above obituary is the fact that Elder Poole was the founder of *The Remnant* magazine. Together with Elder Robert Lackey, they published this magazine from its inception in 1987 until 1998, when Elder Poole retired from its publication due to health problems.

Elder Poole was also instrumental in the founding of **Welsh Tract Publications**, which printed seven volumes of Elder Gilbert Beebe's editorial writings and many other books still advertised in our magazine.

Our sincere sympathy is extended to his son Matthew, who assisted us for some time with our Internet website, and to the rest of his family, and to all who mourn his passing.

We trust that Brother Jim has entered into the rest our Lord promised to His people: "There remaineth therefore a rest to the people of God (Hebrews 4:9)." —CCM

## **HALF PRICE SALE ON ALL WELSH TRACT PUBLICATIONS BOOKS**

**1. This sale is in effect immediately, until our supplies are exhausted or until further notice.**

**NO LARGE QUANTITIES OR BULK ORDERS AT THESE PRICES.**

**2. COMPLETE SETS OF ELDER BEEBE'S EDITORIALS ARE NO LONGER AVAILABLE. WE ARE SOLD OUT OF VOLUME 1. VOLUMES 2-7 ARE STILL AVAILABLE.** Individual Volumes 2-7 of Elder Beebe's Editorials, while they last, will be \$10.00 each, plus \$3.00 shipping per volume; \$13.00 each, postpaid.

3. Other books may be purchased at half price each, plus \$3.00 shipping per book, as follows:

**The Select Works of Elder Samuel Trott:** Formerly \$20 plus \$3.00 postage, now \$13.00 postpaid.

**The Christ-Man in Type,** by David Bartley: Formerly \$8 plus \$3.00 postage, now \$7.00 postpaid.

**Feast of Fat Things:** Formerly \$7 plus \$3.00 postage, now \$6.50 postpaid.

**The Trial of Job,** by Elder Silas Durand: Formerly \$14 plus \$3.00 postage, now \$10.00 postpaid.

**4. PLEASE NOTE:** This sale applies **ONLY** to the Welsh Tract Publications books indicated above and in the chart on page 17. It does **NOT** apply to the other books (**Pagan Festivals of Christmas and Easter** by Shaun Willcock, which is still \$10.00 postpaid, and **Absolute Predestination** by Jerome Zanchius, which is still \$9.00 postpaid).

We must ask \$3.00 *per Welsh Tract Publication books* for mailing costs, no exceptions. The chart on page 17 summarizes our sale prices.

This is an excellent opportunity to round out your library or to buy extra copies of these historic books for loaning or for gifts.

**While they last, please consider buying these valuable books for donating to public libraries (church, city, county, state, or college libraries).**

**Texas residents** please add 6.75% State sales tax to all orders. As a favor to Texans, the tax amount has been calculated for you and appears in the far right column of the chart on the next page.

**COMPLETE SETS OF ELDER BEEBE'S EDITORIALS ARE  
NO LONGER AVAILABLE.  
WE ARE SOLD OUT OF VOLUME 1.  
SEE PAGE 19 FOR AN IMPORTANT ANNOUNCEMENT!**

**VOLUMES 2-7 ARE STILL AVAILABLE.**

Individual Volumes 2-7 of Elder Beebe's Editorials may still be ordered while they last.

For pricing see pages 16-17.

<b>Book Title &amp; Author</b>	<b>Old Price incl. postage</b>	<b>Sales Price incl. postage</b>	<b>Sales Tax (Texas only)</b>
<b>Elder Gilbert Beebe Editorials</b>	\$161.00	\$91.00	\$4.73
<del>Complete set of 7 volumes</del>	<b>SORRY! VOLUME 1 IS NO LONGER AVAILABLE.</b>		
	<b>THERE ARE NO MORE COMPLETE SETS! See IMPORTANT NOTICE, P.19.</b>		
<b>Beebe, Volume 2</b>	\$23	\$13	0.68
<b>Beebe, Volume 3</b>	\$23	\$13	0.68
<b>Beebe, Volume 4</b>	\$23	\$13	0.68
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<b>Beebe, Volume 7</b>	\$23	\$13	0.68
<b>Select Writings of Elder Samuel Trott</b>	\$23	\$13	0.68
<b>Feast of Fat Things</b>	\$10	\$6.50	0.24
<b>Christ-Man in Type, by D. Bartley</b>	\$11	\$7.00	0.27
<del>A Second Feast</del>	\$15	<b>OUT OF STOCK! DISCONTINUED</b>	
<b>The Trial of Job, by Elder Silas Durand</b>	\$17	\$10	0.48

**NOTE: Please add \$3.00 per book volume for postage and handling. No exceptions.**

**Texas residents, please note:** The State of Texas has made me an honorary tax collector. I am just as happy to act in this capacity, with no reimbursement of any kind for my services, as you are happy to include the State sales tax with your order. Thank you for understanding.

**No telephone orders or credit card orders, please. Send check or money order to:**

**THE REMNANT  
P.O. BOX 1004  
HAWKINS, TX 75765-1004**

## BOOKS BY ELDER STANLEY PHILLIPS STILL AVAILABLE

**W**e have received updated word from Brother Hoyt Sparks on the availability of the books that Elder Phillips was preparing at the time of his passage from this life:

**Brother Sparks only has the following titles by the late Elder Stanley C. Phillips left.** These books will be sold until the inventory is exhausted, and there will not be additional ones published. **Each book will be sold for \$20.00, which includes shipping and handling FOR USA SHIPMENTS ONLY.** [Those ordering from outside the USA should inquire from Brother Sparks about shipping costs before ordering.—CCM]

Particulars on the two remaining books are as follows:

### 1. WRITINGS BY ELDER WILSON THOMPSON, Volumes II and III.

[Elder Phillips did not publish a Volume I because he considered *The Autobiography of Elder Wilson Thompson* to be Volume I.]

While they last, Volumes II and III will be sold only in sets, \$40 per set, postpaid.

There are nine (9) extra copies of **Volume III**, and while they last, these may be ordered separate from Volume II at \$20 each, postpaid.

### 2. GOLDEN AGE OF BAPTISTS IN AMERICA 1791—1890:

For sale are Volumes I and II, and these will be sold in sets only, \$40 postpaid.

All proceeds, after shipping costs, will go to the widow of Elder Phillips, Sister Alma Phillips. Sister Phillips has been a semi-invalid for about 40 years. Her family and friends are making efforts to keep her in

the family home for her remaining years, rather than her residing in a nursing home.

Please send your orders with payments directly to:

**Hoyt Sparks  
486 Choate Dairy Road  
Sparta, NC 28675-9249**

(Home phone: 336 372 6289)  
(Cell phone: 703 615 0071)  
(Email: hoytsparks@hotmail.com)

If you have any questions, please let me know.

God bless,  
Hoyt D. F. Sparks, SL

### BOOK: “PAGAN FESTIVALS OF CHRISTMAS AND EASTER”

**T**he book, “Pagan Festivals of Christmas and Easter,” by Shaun Willcock, is a concise, 64-page booklet on the origins of “religious holidays.” It has been appreciated by our readers since we first advertised it. Copies may be ordered from *The Remnant* at

**The Remnant Publications  
P. O. Box 1004  
Hawkins, TX 75765-1004**

Single copies are **\$10.00 postpaid to the USA; \$17.00 to other countries.** Texas residents please add 6.75% sales tax (48¢) for each copy ordered.

### NOTE ON ELDER SIKES’ ARTICLE

Elder Sikes used capital letters for emphasis because he had no bold or italic fonts on his typewriter. Minor corrections of Bible citations were addressed editorially.—Editor

## **IMPORTANT NOTICE FROM BROTHER HOYT SPARKS ABOUT ELDER BEEBE'S EDITORIALS, VOLUME #1**

**B**rother Hoyt Sparks has sent the following notice to our readers:

Jan 16, 2016

Elder Morris:

I have Elder Beebe's Volume #1, with a Topical Index for all 7 volumes, along with other articles on my computer. I have been copying these onto CDs that I give away to anyone wanting one...For anyone ordering ANY book(s) from you, I will include this CD at no cost.

Those who have Elder Beebe's volumes #2 through #7 and wish to have Volume #1 that is on my CD, and they do not intend to place an order with you, I will furnish one to them for \$2.00 to cover the postage. (For orders outside the USA, please add another \$2.00 for additional postage.)

God bless,

Hoyt D. F. Sparks, SL

Order all books as usual, from The Remnant, PO Box 1004, Hawkins, Texas 75765-1004.

For those ordering ONLY the \$2.00 CD from Brother Sparks, please order directly from him. His address is:

Hoyt D. F. Sparks  
486 Choate Dairy Road  
Sparta, NC 28675-9249  
(Home phone: 336 372 6289)  
(Cell phone: 703 615 0071)  
(Email: hoytsparks@hotmail.com)

## **ABSOLUTE PREDESTINATION**

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## **ADDRESS CHANGE?**

**I**f your address has changed and you wish to continue receiving *The Remnant*, then please notify us as soon as possible. If you do not furnish us with your new address, including the Zip +4 designation, your *Remnant* will be returned to us, and we are charged for this service. **If this happens, your name will be dropped from our mailing list without further notice.**

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.

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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 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.