

# 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 COMMANDS THE ELEMENTS AND MAN’S DAYS**

**O**ne of the common errors heard from the Conditionalist Primitive Baptists these days is that man does not have a fixed time to live and to die. Closely following this statement by them is that God does not exercise direct control over the elemental forces of the universe.

The Bible speaks of better things to the comfort of the children of God. As the Lord wills, we shall make a brief examination of the Holy Scriptures to determine what the word of God says on this subject in order to better understand the truth of what God says instead of man.

A few minutes spent reading chapters 37 through 41 of the book of Job should be sufficient to inform any child of grace that God is in direct control of all his creation. Here in this beautiful book of the Bible it is clearly revealed that God exercises complete and total control in providence. The thunder and lightning are instruments in his hands, and they obey his every word. The snow and rain are at his disposal to do with as he will. God causes it to come, whether for correction, or for his land, or for his mercy.

Man may say that tornadoes and hurricanes are not the work of an omnipotent God, but the Scriptures say that Jehovah controls even the whirlwind, frost, heat, and cold. We are to stand still and see the wondrous works of God.

This seems to be at the heart of the matter. Foolish man will always seek to be wiser than God. With modern day scientific advances, the carnal mind attempts to explain away the works of the Lord. Weather systems and “mother nature” are frequently the talk of the meteorologists on the news; sadly this has become the language of the modern day Conditionalist preacher. “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding (Job 38.4).”

The sea also is the work of his mighty hands: “...who shut up the sea when it brake forth...And brake up for it my decreed place...And said, Hitherto shalt thou come, but no further...(Job 38. 8, 10, 11).” All things are at the command of the God who created and governs them. Nevertheless, puny mortal men will try to take away the glory that rightly belongs to the Creator and Governor of the universe. “God thundereth marvellously with his voice; great things doeth he which we cannot comprehend (Job 37. 5).”

It is the darkness enveloping the natural mind of man that prevents them from attributing praise and glory to the Almighty as they should. Sadly, many preachers who call themselves Primitive Baptists are enshrouded in the thick blackness of error. From many publications and pulpits, it is proclaimed that God does not cause earthquakes, storms, and destruction. Yet the Bible is full of testimony that he is the first cause of all things. A failure to understand the nature and use of secondary causes, is the major problem for these individuals.

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One of the main cries that goes out from the "Old Line" Primitive Baptists is that man does not have a set time in which to live and die. According to them, this would make God the author of sin.

First, if one ascribes to Jehovah the honor that is due him, then it is impossible for anyone to make him out to be the cause of sin.

The failure to admit that the Lord has eternally purposed all things that come to pass is another great stumbling block.

The use of providential means, also called secondary causes, is another point of ignorance on their part.

Let the Scriptures of eternal truth speak on this subject. "Is there not an appointed time to man upon the earth? are not his days also the days of an hireling (Job 7.1)?" In this verse the days of man are compared to those of a hired worker. There is a beginning, and when the job is completed, an end. Our forefathers in the faith interpreted this verse and many similar verses in the light of God's eternal predestination. Until recently nearly all Primitive Baptists did the same. Man's days are appointed or predestinated. There is a time to be born, and a time in which to die.

A great argument by the Conditionalist is, a time to be born is nine months after conception, and a time to die certainly awaits everyone. We admit this much to be true. However, if God does not determine and control these events, then who or what does? Certainly not nature, chance, or fate. Only the hardest of

faithless atheists would admit to believing such a thing. Surely, none who think of themselves as Christians would subscribe to this notion.

Until recent times, all Old School Baptists have looked to God as the first great cause, and last great end of all things. Approximately one hundred and fifty or two hundred years ago, Conditionalism began to enter into some Primitive Baptist Churches. It was then that the glory of God's sovereignty in all things began to be "preached down." The errors dealt with in this article are only two of many.

"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass (Job 14.5);" Only one blind to the truth cannot see this doctrine revealed in Scripture. Man may shout from the housetops his carnal reasoning, but let the little child of grace trust in his Lord and the truths of God's word.

The saints of old knew from whence their help came. Can the present day saints look anywhere else but to their God for help, strength, and comfort in time of trouble? "...I trusted in thee, O Lord... Thou art my God... My times are in thy hand... (Psalm 31. 14, 15)." When made by the trials of this life to come as a beggar at mercy's door, the children of God are enabled to look to him who is the author and finisher of their faith for every supply. They would rather be in no other's hand than their gracious heavenly Father's. Nature, chance, and fate may suffice for the worldling, but only the omnipotent God of creation, providence, and grace will satisfy the burdened Christian.

Many reject the predestination of the life and death of man because they simply will not concede that their destiny is not in their own hands. Once again "free will" is found at the root of the problem. Satan's lies and man's arrogance stand between divine truth and human error. Thanks be to God that it does not stop here. The Almighty is able by his divine right and supreme power to break this yoke of bondage; to penetrate the darkness of complete depravity that blinds men to his sovereignty. When the illumination of the Holy Spirit dawns upon the mind of man, giving him the mind of Christ, he is enabled to lay hold upon the truth as it is in Jesus.

"And hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation (Acts 17. 26)." Plainly revealed

in Scripture for all to see is the predestination of God concerning the life and death of man. Some find it difficult to grasp this doctrine. I have nothing but sympathy for them. Were not we all born blind to the truth of God? How many among us has not, over time, come to a clearer and fuller understanding of spiritual things? It is by his grace that we know or understand anything of the sovereignty, mercies, and goodness of him with whom we have to do. His eternal purposes, hidden from the foundation of the world, come to light in his own good time according to his sovereign, eternal, unchangeable will. Those of us who have any light at all, should pray for those that are yet in darkness, no matter if they sit under the sound of ministers of darkness, who being blind, would have their listeners to be blind also.

It has been of great comfort to me that many of those that attend the "Old Line" Churches do indeed believe in the truth of God's universal sovereignty. Many of them, in private conversation, have plainly admitted that they believe in the eternal predestination of God. This includes the subjects addressed in this article and many other precious doctrines. One may conclude that they remain under the ministry of error for other reasons.

My final thoughts for any who may have been deluded by erroneous "party line" preaching are to prayerfully and objectively read the word of God. Accept what it says, and seek to compare it with similar portions of Scripture, for no Scripture is of private interpretation. The Bible will explain itself in most cases. Do not take the word of any man if it is contrary to what is revealed in Scripture. May the Holy Spirit guide the reader into all truth, is my prayer.

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**KNOW YE that the LORD he is  
God: it is he that hath made us,  
and not we ourselves; we are his people,  
and the sheep of his pasture.—Psalm 100.3**

## EZEKIEL 36-37 PART IV

**A**donai Jehovah, the Lord GOD, said in Ezekiel 36.24, “For I will take you [Israel] from among the heathen, and gather you out of *all* countries, and will bring you into your own land.” From the context it is evident that the primary thought here is not the church, spiritually, but Israel literally that is to be gathered out of *all* countries.

This text also makes it plain that Ezekiel did not mean merely the Old Testament return of Israel from the Assyrian and Babylon captivities to the Promised Land under the leadership of Ezra, Nehemiah, and Zerubbabel. If we need further proof of this, Isaiah supplies it:

“And it shall come to pass in that day, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and **from the islands of the sea**. And he shall set up an ensign for **the nations**, and **shall assemble the outcasts of Israel**, and **gather together the dispersed of Judah from the four corners of the earth** (Isaiah 11.11f).”

That kind of gathering was never done in the return of Israel from the Assyrian-Babylonian captivity, simply because the dispersion of Israel in that ancient time was never to a world-wide extent. Nebuchadnezzar did not deport Israel to the islands of the sea, a term broad enough to include the continents of the earth. He did not scatter Israel to the four corners (literally, *four quarters*) of the earth.

For any gathering there must first be a dispersion or scattering.

To have a RE-gathering there must first have been an earlier gathering.

It may be hard to realize, but Israel has only been dispersed among the Gentile nations twice and gathered but once. There have been two dispersions and one gathering, and Isaiah 11.11-12 presents the one necessary re-gathering—“a second time.”

**Dispersion #1:** The Assyrian and Babylonian captivities, 721 BC and 606 BC.

**Gathering #1:** The release of the captive Israelites by the decree of Cyrus in 536 BC, and their return under Ezra and Nehemiah.

**Dispersion #2:** In and following the destruction of Jerusalem in AD 70.

**Gathering #2:** It has not happened yet, unless we admit that the beginnings of this second and final gathering began in the late nineteenth century and early twentieth century with the Zionist movement to restore Israel’s homeland to them. This movement eventually led to the reestablishment and recognition of Israel as a sovereign nation in their homeland on May 14, 1948.

**Re-gathering, or gathering a second time:** This *the second time* must be far into the future from the time the Prophet Isaiah wrote, for it has never happened yet, at least as fully as God’s prophets have said. In the early days of the New Testament, during the time of Christ and His apostles, Israel was still in the Promised Land from the first gathering under the leadership of Ezra and Nehemiah. Israel was never a sovereign nation again, however. She had remained in subjection to first the Greek Empire and later to that of Rome, until the time of Christ and His apostles. Then, in AD 70, Jerusalem was destroyed by the Romans, and Israel was scattered throughout all the nations of the earth. Since there is no way to say correctly that Israel was “gathered *again*,” from the time of Nebuchadnezzar and Cyrus until now, the re-gathering of which Isaiah speaks must necessarily be still far in the future from when Israel was dispersed among the Gentile nations *the second time* in AD 70.

To summarize, then: In the last nineteen hundred years (or over 2,400 years, depending upon when the count begins), Israel has never been re-gathered, unless you count Israel’s coming together in the mid-twentieth century and being recognized by the nations of this world as a sovereign nation among them, on May 14, 1948. If that was not the beginning of the promised re-gathering of Israel, we are faced with two alternatives, one questionable, the other worse: Either God’s re-gathering of Israel is still in the future, which is everywhere questioned and spoken against by those who do not believe God has a future for Israel; or, that which is far worse: If the naysayers are correct, then Isaiah, Ezekiel, and the other prophets of the Old and New Testaments were hopelessly mistaken.

Some say, “God will never restore Israel to their land until they repent first.” People who are otherwise professedly “Calvinistic,” professing belief in free and sovereign grace, apart from any meritorious works; professing belief in the eternal security of the Lord’s people, betray their underlying Arminianism by expressing such a sentiment. They are saying, “All the Jews have to do is repent, and God will restore them to their land, but they have to repent first.” Why do not those of such a mind go ahead and say, “It’s up to them—God has done His part”? Then they can give an old-fashioned Wesleyan altar-call to national Israel.

The truth is, as all those who are taught of God are made to realize, if God did not grant repentance to you, to me, or to anyone else, including Israel, no one would have ever repented, and they never would repent. “Him hath God exalted with his right hand to be a Prince and a Saviour, for **to give repentance to Israel, and forgiveness of sins** (Acts 5.31).” Is there a time-limit specified?

When the Christian Jews of Jerusalem opposed Peter for his going to the household of Cornelius, criticizing him for his eating with them and his baptizing the Gentiles, Peter replied: “Forasmuch then as **God gave them [the Gentiles] the like gift as he did unto us [the Christian Jews]**, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” Those who had previously opposed Peter now responded as recorded: “When they heard these things, they held their peace, and glorified God, saying, Then hath **God also to the Gentiles granted repentance unto life** (Acts 11.17f).”

And if God were not to grant repentance to Israel, as a nation and as individuals, then they, as we, would never repent. But it is yet His purpose to grant unbelieving Israel repentance to the acknowledging of the truth.

Someone will object: *But the people of modern Israel are trying to save themselves by the works of the law of Moses.*

Reply #1: Yes, they certainly are. If ever there was a nation who tried to keep the law and still does to this day, it was and is the people of national Israel. Now you who believe in Absolute Predestination, have you ever asked yourself just why this is so? *Why has God blinded the Israelites and predestinated them to the impossible task of trying for two thousand years to save themselves by keeping the law?*

It is my understanding that it is all to demonstrate in their national experience exactly what you demonstrate and learn in your own personal experience—“Salvation is of the Lord.”

Jonah was a prime example and figure parallel to the nation of Israel. Sent to the Gentile city of Nineveh, Jonah rebelled, went in the opposite direction, and he ended up on the bottom of the Mediterranean Sea, a figure of Israel buried among the Gentile nations, until they will be made to cry out, “Salvation is of the Lord.”

(For the sea as a biblical type of the Gentile nations, see **Scriptural ‘Types’** on page 11.)

Reply #2: The individual sinner often struggles in darkness to save himself by a conditional law-works system before being brought to his or her *wit’s end* (Psalm 107.27) and full dependency upon the Lord Jesus Christ as Savior of sinners. Similarly, at this very day and time, national Israel is being brought along the same path until, at Armageddon, they are converted by the appearing of Jesus, their Messiah. The parallel is there, and it is exact.

We now continue with the text in Ezekiel 36, beginning with verse 31:

*Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations* (verse 31): Israel is yet to be converted and fully restored. They will be given repentance as surely as any Gentile ever was. “Him hath God exalted with his right hand to be a Prince and a Saviour, for **to give repentance to Israel, and forgiveness of sins** (Acts 5.31).” This was true in the apostles’ day, and it is still true that in God’s appointed time He will do exactly that— He will give repentance to *Israel*, nationally, and forgiveness of sins.

*Then shall ye remember your own evil ways....* “Then.” That word points to a set time, after two things take place:

(1) after they are brought back into the Promised Land, and

(2) after God has given them the blessings of salvation listed in Ezekiel 36.25-29, including the gift of repentance unto the acknowledging of the truth.

Seven times this phrase *set time* occurs in the Scriptures (see the sidebar, “**Set Times: God’s and Man’s,**” page 7). The Lord God used “set time” pertaining to His own acts four times. In the past He has always done what He said He would do, exactly

at the set time. In the future, He will do the same. “And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent (1 Samuel 15.29).”

Since no man knows when God’s set time is, shall we imagine that God Almighty will fail to keep His set time for having mercy on Zion, merely because it has been three thousand years since the psalmist penned the words?

In order to presume God’s promises to Abraham, Isaac, and Israel have failed, a man must first know exactly what the Lord’s schedule is, know when His set time to convert Israel was scheduled to take place, and also know that the set time for Israel’s conversion and salvation was already past without its having been accomplished.

*32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*

Here God again states what He had said earlier in verses 20-24:

“And when they [Israel] entered unto the heathen, whither they went, they profaned my holy name, when they [the heathen, or Gentiles] said to them, These are the people of the LORD, and are gone forth out of his land. 21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. 22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, **but for mine holy name’s sake**, which ye have profaned among the heathen, whither ye went. 23 And **I will sanctify my great name**, which was profaned among the heathen, which ye [Israel] have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you [Israel] before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.”

You see, the heathen nations will learn, from the Lord’s restoration and preservation of Israel, that Jehovah is God (“the heathen shall know that I am the

LORD, saith the Lord GOD”). When will the heathen know Jesus is the Lord Jehovah? “...when I shall be sanctified in you [Israel] before their eyes.”

This truth is reiterated in verse 36: *Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.*

This is not an isolated truth. In chapter 11, verse 13, Ezekiel was made to cry out, “Ah Lord GOD! wilt thou make a full end of the remnant of Israel?” Multitudes answer this question with a resounding “Yes!” But Ezekiel did not ask the millions of this world; he asked the Lord GOD (Jehovah Elohim), and this is what He answered:

*“Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land [literally, soil] of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God (Ezekiel 11.16-20).”*

## TWO APPROACHES TO GOD’S COVENANTS

There are two basic approaches to one’s understanding of God’s covenants with Israel:

1. Begin with God’s covenant promises to Abraham and Israel, add the fact that Israel violated God’s laws, and declare that God’s promises are nullified by man’s disobedience; or

2. Begin with God’s covenant promises to Abraham and Israel, add the fact that Israel violated God’s laws, and then declare that God’s unchange-

(Continued on page 8)

## SET TIMES: GOD'S AND MAN'S

**T**he set times of God are fixed, unalterable, and predestinated. They will always come to pass exactly as He has ordained. In contrast, men have appointed set times according to their own reasoning and man cannot bring them to pass as they would wish or think. "My times are in thy hand... (Psalm 31:15)."

The seven times the phrase "set time" occurs in the Scriptures are as follows:

1. (Genesis 17:21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee **at this set time** in the next year.

2. Four chapters later, we read (Genesis 21:2): "For Sarah conceived, and bare Abraham a son in his old age, **at the set time** of which God had spoken to him."

It all happened at God's exact **set time**. That is absolute predestination.

3. In Exodus 9, God said to Pharaoh, "Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And **the LORD appointed a set time**, saying, **To morrow** the LORD shall do this thing in the land (Exodus 9:3-5)."

The murrain was a fatal disease among livestock, thought to be what is now known as *anthrax*. Did the Lord do as He said He would on His set time, on the next day ("tomorrow"), as He said He would? Of course! "And the LORD did that thing **on the morrow**, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one (verse 6)."

Now, compare man's set times with those set times God has ordained. As someone has well said, "Man proposes, but God disposes." In the Scriptures, two examples are given of men "proposing," both of which God overruled for His own purposes. Even the great prophet Samuel was not exempt from this rule:

4. (1 Samuel 13:8) And he [King Saul] tarried seven days, according to the **set time** that **Samuel had appointed: but Samuel came not to Gilgal**; and the people were scattered from him [Saul]."

5. (2 Samuel 20:5) So Amasa went to assemble the men of Judah: but **he tarried longer than the set time** which he had appointed him.

6. Job's use of the term "set time" is quite different from man's set times. Job was expressing his longing for the time when his suffering would be over, but he did not try to set that time himself. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me **a set time**, and remember me! (Job 14:13)" The set time for which Job longed is the yet future day of the resurrection, which, of course, has been set by the Lord God Almighty and is known only to Him.

The seventh and final use of the term "set time" is prophetic, again set by God:

7. "But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, **the set time**, is come (Psalms 102:12-13)."

In the context of our subject in the main article on **Ezekiel 36-37**, this text in Psalm 102 is important enough to warrant further comments, which I will endeavor to furnish in the next issue, if it accords with the Lord's will, on the subject of the **prophetic present and prophetic past**. For now, we point the interested reader to Isaiah 53, which speaks in the past and present tenses, even though all the events were, at the time Isaiah wrote, yet in the future by about seven hundred more years.

able promises were made of free grace, and they include the gracious eternal salvation of the people for whom He, in the person and work of the Lord Jesus Christ, has undertaken.

The first approach is based on Conditionalist and Arminian principles, which I hope I have been made to reject with every fiber of my being. It is no different whether we are speaking of individuals or of nations. It makes no difference whether we are speaking of a man's lifetime or the lifetime of a nation extending into thousands of years. This ugly principle of *salvation by works* makes man—in this case the nation of Israel—the active party who determines their own destiny in spite of what God hath promised, and leaves God nothing to do but react to man's (Israel's) "choice."

There is no verse that speaks of "sinning away the day of grace." That is Arminian doctrine to the core. Compare that with the biblical principle of God's grace: "If we believe not, yet he abideth faithful: he cannot deny himself (2 Timothy 2.13)."

The second approach is the only one consistent with the principles of God's eternal election of His people (whether as individuals or as nations) and His free, sovereign grace.

*Objection: Christ did not die to save unbelieving Jews.*

Reply: Really? Is unbelief sin? Did Christ die for sinners? Shall we then say Christ did not die to save unbelieving Gentiles, either? "For as **ye [Gentiles] in times past have not believed God**, yet have now obtained mercy through their [Israel's] unbelief: even so have these [Israelites] **also now not believed**, that through your [Gentile believers'] mercy they also may obtain mercy. For God hath **concluded them all in unbelief, that he might have mercy upon all** (Romans 11.30ff)."

Where, O Gentile believer, is your mercy toward the nation of Israel? Because you cannot find love and compassion for this little nation, shall you bar God from HIS yet having mercy upon it?

If we were talking of God's elect among the Gentiles instead of His elect nation of Israel, the objector would readily admit that the gift of belief in Christ was one of the "all spiritual blessings" with which God has blessed His people "in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world," etc. (Ephesians 1.3ff). But since we are talking of God's elect nation

of Israel, many Gentile believers cannot find it in their hearts to "pray for the peace of Jerusalem" without "spiritualizing" the text and saying, "That means the church." For shame!

*Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded* (verse 33): **Please note that Israel's dwelling in their cities is not proof that they have been cleansed from all their iniquities.** How many city-dwellers are there throughout the world who have not been cleansed from all—or any—of their iniquities? But, when the Lord God *shall* have cleansed Israel of all their iniquities, God will also definitely cause them to dwell in their cities and "the wastes shall be builded."

The future perfect construction, "...shall have cleansed..." looks beyond the future time when God will cleanse them, to a time when His having cleansed them will be a thing of the past. Then it is that He will cause them to dwell safely. Ezekiel 34.25 says, "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

Personally, sleeping in the woods is not for me at the moment. Our woods and the woods around us have cougars, pumas, rattlesnakes, copperheads, water moccasins, centipedes, scorpions, mosquitoes, chiggers, wood ticks, and wild hogs, and most of the lakes, rivers, streams, and ponds have alligators in them. As long as the Lord will provide me otherwise, I am not about to sleep on the ground out in the east Texas woods. But the time prophesied will come when the curse will be lifted from the earth, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox (Isaiah 11.6f)." That is not figurative; He is saying that **when "the times of restitution of all things, which God hath spoken** by the mouth of **all his holy prophets** since the world began (Acts 3.21)" arrives, nature will be returned to its pristine existence as it was before the fall, and men and beasts will be vegetarians instead of meat-eaters, exactly as is described in Genesis 1.30.

It is fascinating to watch fellow Predestinarians argue from Romans 8.28 that "All things means all

things,” but when they get to Acts 3.21, some will bend over backward struggling to prove “all things” does NOT mean *all* things!

But God really means exactly what He says and says exactly what He means.

In Ezekiel 34 the Lord told Ezekiel to prophesy against the shepherds of Israel: “Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?” Since this is something bad, few *spiritualizers* will apply this to the church. That would get too close to home. Who wants to say that Old Baptist Elders have a woe pronounced upon them for feeding themselves and not feeding the flocks? Obviously, then, most among us would be forced to say this really means national Israel, just like it says.

Jehovah gives an extended parable in Ezekiel 34, likening His people (among national Israel) to sheep and cattle, and Himself as the Good Shepherd versus the bad shepherds. It is the “John 10” of the Old Testament. He tells how He will deliver His sheep, “judge between cattle and cattle,” and “save my flock.” But *what flock is it?* Jesus said in John 10.16, “And **other** sheep I have, which are **not of this fold**: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

All among us agree and preach that the “other sheep” are Christ’s sheep among the Gentiles. But who are the “**this** fold,” if it is not national Israel, to whom He came and among whom He was then speaking? And what is to become of this fold, God’s flock from time immemorial? Does the Good Shepherd abandon this fold, His old flock, to take up with another new flock? If so, then, to **where** does He bring the new flock (“them **ALSO** I must **bring**”), how shall there be *one fold made of the two*, and how can He **ALSO** bring the new flock without “also” bringing the old flock, national Israel?

*And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.* (verses 23-25)

In this text, either “David” is the literal king David (who died four or five hundred years before Ezekiel

wrote), or “David” is figurative of someone else.

If it is the real, original, literal king David, the prophecy is to be fulfilled because he (David) shall have been raised from the dead in a glorious resurrection, as one of that innumerable multitude who “sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God **kings** and priests: and **we shall reign on the earth** (Revelation 5.9f).”

If, however, “David” in this text is figurative of someone else, it can be none other than the Son of David, the Lord Jesus Christ. He is the oldest living heir to David’s throne, and therefore He is the only one in the universe legally entitled to occupy it! “In his days **Judah shall be saved, and Israel shall dwell safely**: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS** (Jeremiah 23.6).” Note that Jeremiah, like Ezekiel, says Israel shall dwell **safely**. That is the same Israel that Jehovah-Jesus saves from the bad shepherds, and must be, by anyone’s standards (friend and foe alike), literal, national Israel restored to their land. The text demands it.

“Behold, I will gather them out of **all countries**, whither I have driven them in mine anger, and in my fury, and in great wrath; and **I will bring them again unto this place**, and I will **cause** them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that **I will not turn away from them**, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in **this land** assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, **so will I bring upon them all the good that I have promised them** (Jeremiah 32.37-42).”

*And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited* (verse 34f): Today the Israeli nation is an agricultural marvel, exporting flowers, fruit, and vegetables to a world-

wide market, including daily shipments to the USA. Details and statistics are readily available, but I cannot expand here upon Israel's current progress. What is taking place in Israel today is *not* the full fulfillment of this prophecy, to my thinking; it is only a foretaste of the blessings yet to come after the return of Christ Jesus and after Israel's national conversion. The great strides Israel has presently made in hydroponics, their irrigation of arid land, and other methods of crop production are not at all the fulfillment of prophecies yet to be fulfilled, such as "the desert shall... blossom like the rose" and "in the wilderness shall waters break out... and streams in the desert (Isaiah 35.1, 6)."

*Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD (verses 37-38):* Texts could be multiplied. The Scriptures, especially in the Prophets, are full of such texts, too many and too clear to misunderstand. Even the natural language of what is being said is too clear to controvert.

Overall, it comes down to this: God has an eternal purpose for the nation of Israel as surely as He has an eternal purpose for the church. The two are not at all the same, as most of us well know, or should. There is an unswerving path throughout the Scriptures, from Abram in Genesis 11 through the book of Revelation, which, when illuminated to the eye of God's children, is unmistakably described in the Law, the Psalms, the Prophets, in the gospels and Acts, the epistles (particularly in Paul's definitive statement about Israel in Romans 9-11), and on through Revelation. This path describes Israel's past, present, and future. We ignore the Scripture or twist and deny what it says only in defiance of the sovereign God of all creation, who hath said, "For I am the LORD, I change not; therefore **ye sons of Jacob** are not consumed (Malachi 3.6)."

Our God is "the God of Eternity"—**El Olam**, the God of the Ages, one of the names by which He identified Himself to His people. As such, He is in no hurry to work out His predestinated purpose. Everything is on course, on time. What is happening in Israel, in the mid-east, and in the nations of this world today is all an ongoing exposition of God's purpose. If from the human viewpoint it takes many thousands of years for Him to bring everything into place at His

exact appointed time, and men all the while say "God is through with Israel, Israel will never be a nation or ever blessed of God again," **that fact in itself is part of God's predestinated purpose in concluding the whole world in unbelief.** As He has appointed A DAY, one day so specific Paul refers to it as THE day ("for THE day shall declare it, because it shall be revealed by fire"), in the which He will judge the world in righteousness by that Man whom He ordained (Acts 17.31), even so He has appointed a day in the which national Israel will be reborn, spiritually, a spiritual new birth not less dramatic than the spiritual birth of any other child of His who is ever born from above (John 3.3, 5).

Jehovah has two *dear sons*; we read of no more, and there are certainly no less. The nation of Israel is the "dear son" of the Lord Jehovah: "*Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD (Jeremiah 31.20).*" Ephraim is one of the Old Testament names identified first as the son of Joseph and later used to designate the northern ten tribes. It is used here and elsewhere to represent national Israel. (See page 13.)

The only other place in the Bible that mentions a **dear son** of God refers to the Lord Jesus Christ who is GOD, the Lord Jehovah, manifest in the flesh. The text is found in Colossians 1.12f: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His **dear Son.**"

It is unthinkable to say God only uses this phrase twice, once referring to Israel and once to the Lord and Savior, and then to say God is forever through with one of them, His dear son Israel/Ephraim, for whom His dear Son Jesus Christ, although rejected by them, is nevertheless their prophet, Priest, King, Messiah, sacrificial Lamb, fulfillment of all their types, shadows, and prophecies, and their Savior.

His time is not lingering; His time is not waiting on anything other than His sovereign will. In the meantime, the nations (Gentiles) of this world are descending ever deeper into the chaos of sin and corruption into which our father Adam plunged us.

(Continued, **Part V** on **Ezekiel 37**, page 11)

## SCRIPTURAL “TYPES”

**H**ow do we know *the sea* is a “type” of the Gentiles? Certainly NOT by making these things up to suit our fancy. To be a scriptural type, the Scriptures themselves must define an object as a type.

We know, for example, the Old Testament *sacrificial lambs* were a figure of Christ because of John 1.29 and 1 Peter 1.19: “The next day John seeth Jesus coming unto him, and saith, Behold the **Lamb** of God, which taketh away the sin of the world.” “...But with the precious blood of Christ, as of a **lamb** without blemish and without spot.” See also Revelation 5.6-8.

Likewise, we know the *sea* is a figure of the Gentile nations because of Isaiah 57.20, Revelation 17.15, and other texts: “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” “And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”

We do not just make up “types and shadows” off the tops of our heads! If you do not have the book already, you might order Elder David Bartley’s excellent book, “The Christ-Man in Type” (see page 19 to order this book).

## EZEKIEL 37, PART V

*1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, 2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. 5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and*

*ye shall know that I am the LORD. 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. 9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. (Ezekiel 37.1-10)*

Verses 1-10 speak of dry bones, a valley full of them, very many bones, and they were very dry. All this is so obvious that no one commenting on this text fails to mention these facts.

Just reading those verses and no more, it would be hard to tell just what these bones were. These “dry bones” could be referring to cow-bones or to the elephants’ graveyard. The bones are unidentified until verse 11, other than for a few hints given along the way: “Ye shall know that I am the LORD,” verse 6, and “an exceeding great army (verse 10).” It is an army (also translated in the KJV as *army, band of men (soldiers), company*) that will, once constituted from their present condition, will know that our God is Jehovah, and none else is GOD.

Then God tells His prophet, **these bones are the whole house of Israel**: *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*

They are not merely “the **house** of Israel,” which was so fragmented at the time. Lest anyone think some part of Israel might be overlooked or left out, God assures all who read this chapter that the **whole house** of Israel is included. It is amazing how a man can read this text aloud before an intelligent congregation, saying, “**These bones are the whole house of Israel,**” then immediately say, “This is NOT Israel, it is the church,” and actually get away with it; but I have heard it and seen it done. Amazing.

We are told that the church is “spiritual Israel” and we are “spiritual Jews.” Yes or no? Does this “whole house of Israel” represent the church?

Hardly. To say “Israel is the church” presents some seriously big hurdles to jump and some bites that are too big to chew and swallow. Consider:

1. **Israel** is mentioned eight times in this chapter: verses 11, 12, 16 (twice), 19, 21, 22, 28.
2. **Judah** is mentioned twice, in verses 16 and 19.
3. **Joseph** is mentioned twice, in verses 16 and 19.
4. **Ephraim** is mentioned twice, in verses 16 and 19.
5. **Jacob** is mentioned by name in verse 25.
6. The book of Ezekiel is about national Israel’s being idolaters and worse, and God’s sending them into captivity, His redeeming them from captivity, and His permanently restoring them to the land He has given them by a perpetual, everlasting covenant. Further, it is not only an external restoration to the land (literally *the soil*), but we have seen in chapter 36 there is a national, spiritual, and internal salvation of heart, soul, and spirit, involving the nation’s conversion, God’s cleansing them as individuals and as a nation, removing their stony heart and giving them a new heart, putting His Spirit in them, causing them to walk in His ways, assuring them “ye shall be my people, and I will be your God,” and saving them from all their uncleanness—in short, doing for national Israel everything a Christian ever hoped for under the terms of the New Covenant.

7. To **force** an analogy where none exists, namely to say Israel in this chapter is spiritually the church, one should be prepared to tell us also, then, who is “spiritual” *Judah*? Who is “spiritual” *Joseph*? Who is “spiritual” *Ephraim*? Who is “spiritual” *Jacob*? How would they differ one from another?

“The legs of the lame are not equal: so is a parable in the mouth of fools (Proverbs 26.7).” That is, if one is to make Israel to be the church, then all the legs must come out even, or the parable is going to limp. We need a spiritual Judah, Joseph, Ephraim, and Jacob in order to have the parable come out equal.

We will have a bit more to say about this a bit later. (see on verses 16-20, below.) Meanwhile, remember that while there are parallels between the church and Israel, that does not make them the same, any more than the parallels between your house and my house (they both have a foundation and a roof, walls, doors, windows) makes your house and my house one and the same. The same principle obtains for Israel and the church: Some things are exactly the same between

Israel and the church (e.g., election by grace, redemption through Christ’s blood), some things are only similar (Israel as married to Jehovah and the church as the bride of Christ), and some things are totally dissimilar and in distinct contrast (Israel is a distinct elect nation but the church is not any nation *per se*, being God’s elect out of every nation).

*Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel* (Verse 12): What their graves are, we need not examine too deeply. It is enough that GOD has said, “*they [the Israelites] say, Our bones are dried, and our hope is lost: we are cut off for our parts.*” It is enough that God has said, “I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” It is enough that God has said (verse 13-14), “*And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.*”

Israel as a nation, born of God’s Spirit and converted, will know the Lord has spoken this prophecy after two things, God says:

- (1) after they are born of God’s Spirit, and
- (2) after God has placed them in their own land.

## THE SECOND PART OF THE VALLEY OF DRY BONES VISION

There is a break, as it were, in the prophecy, brought out by the fact that Ezekiel says in verse 15, “*The word of the LORD came again unto me, saying....*” The Lord’s word coming **again** highlights this divine division.

Verse 16: *Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:* Here, a knowledge of the structure of the nation of Israel is helpful, from its inception in the days of Abraham until the day Ezekiel recorded this prophecy. (See the sidebar, “A Short History of Israel,” on page 13.)

(Continued on page 14)

## A SHORT HISTORY OF OLD TESTAMENT ISRAEL

**Abraham** had two sons: Ishmael, the son of a handmaid, and Isaac, the son of God's promise. God said, "In ISAAC shall thy seed be called."

**Isaac**, then, had two sons, Esau the older or firstborn, and Jacob the younger. God said, "The elder shall serve the younger. As it is written, JACOB have I loved, but Esau have I hated (Romans 9.12f)."

**Jacob**, then, had twelve sons of four women: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun of Leah his first wife; Dan and Naphtali of the handmaid Bilhah; Gad and Ashur of Leah's handmaid Zilpah; and Joseph and Benjamin of Rachel, the only woman Jacob ever really loved.

The firstborn of each family was to be a reflection of Christ's offices of Prophet, Priest, and King over the family. The firstborn son inherited the rulership of the clan (as their King), he was responsible to instruct his family in the ways of God (as Prophet), and he was to intercede with God in behalf of his family with prayers and offerings (as Priest) as did Job for his family (Job 1.5). In view of these divinely appointed responsibilities, the firstborn son was to receive a double portion of the inheritance from the father when the father died. If all had gone according to nature, Reuben would have gotten the double portion and would have inherited all the above-named responsibilities in this fledgling nation.

From the human standpoint, Jacob considered JOSEPH, the firstborn son of his beloved Rachel, to be his firstborn son—he rejected the other sons who were in one sense the result of Laban's schemes and the infighting of the four women.

But his making Joseph the Prophet, Priest, and King of Israel was not to be. Jacob indeed disinherited Reuben who had committed fornication with Bilhah (Genesis 35.22); one down, nine to go.

He next disinherited Simeon and Levi, putting a curse on them for an act of violence. Three down, six to go. (God turned the curse into a blessing, however, at least for Levi, by making his tribe the LEVITICAL PRIESTHOOD. Thenceforth Levi's tribe was not to be numbered along with the other eleven tribes.)

Disinheriting the four sons of the handmaids would be simple enough; they were considered second-class, children of servants, as they indeed were. Seven down, three to go, in order to give the blessings to Joseph.

Jacob could not get past **Judah**, however; there was no reason to disinherit him. Taking the boys in their birth-order, he (humanly speaking) had to give Judah the KINGLY blessing (Genesis 49.10) because he had no just reason to disinherit him. (The PROPHETS in later years came from various tribes.)

As for "the double portion," the wily Jacob blessed Ephraim and Manasseh, Joseph's two sons, each with one portion, thereby giving the double blessing to his favorite son Joseph in this roundabout way. Ephraim and Manasseh each became a full tribe; thus there were still "twelve tribes of Israel" without numbering Levi.

Centuries later, after King Solomon died, the ten northern tribes revolted, leaving Judah retaining the kingship and only the little tribe of Benjamin standing with Judah. These two southern tribes became known as **Judah**, while the northern ten tribes retained the name of **Israel**. Since the tribe of Ephraim was then prominent in the leadership of Israel, the ten tribes were often referred to as **Ephraim** (For examples, see Hosea 4.17, 5.3, 6.4, *et al*).

It was during this time the ten northern tribes went into open idolatry and were eventually carried captive by Assyria in 721 BC. Later (606 BC), Judah was carried captive into Babylon because of her sins.

Ezekiel wrote his book of prophecies in the time of the Babylonian captivity.

*And join them one to another into one stick; and they shall become one in thine hand (verse 17):*

Verse 18: *And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?*

Do you not wonder, what does Ezekiel—yea, what does GOD—mean by these two sticks supernaturally being united into one stick? Whether or not men want it or believe it, God gives His own answer in verses 19-20: *Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.* God's explanation is simply the reunification of the twelve tribes of Israel; the northern ten tribes of Israel/Ephraim will be reunited with Judah/Benjamin in the south.

Perhaps we should consider a bit more the idea that "Israel is the church." I have raised the question before: If Israel is the church (or the church is "spiritual Israel"), then who is "spiritual Joseph," "spiritual Ephraim," and "spiritual Judah"?

Are the Old Baptists "spiritual Israel"? *Who, then, is the other stick*—the Conditionalists? Shall the Old School Baptists be reunited with the Conditionalists?

Or, is "spiritual Ephraim" the Missionaries? Arminianism? We must find another stick that **the church** is disunited from and to which it is to be rejoined.

Or, perhaps the two sticks are Romanism and Protestantism, yet to be rejoined. Shall the Primitive Baptists (as "spiritual Israel") be joined with Rome, or with the World Council of Churches? How could they be **RE**united with something they were never united with?

Some may say I surely jest; others may say I have gone too far. Consider again all that has been said in the stand and in print during the last century or two, when "spiritualizing" "off the top of one's head" has "gone to seed." We have all heard or read the following "interpretations" of the two sticks: The two sticks are said to be—

—The Old Covenant and the New Covenant (Which would mean a combining of law with grace!)

—God's election and His reprobation

—The Jews and the Gentiles (That hasn't happened yet, and it does not appear likely soon. This is especially true with the almost-universal hatred of the Jews, even among professing Christians.)

—The two pieces of timber of which Christ's cross was made.

—God's love and His mercy (as if they were not already joined?)

—Death and the grave (as if they were not already joined?)

—Death and the resurrection.

There are other examples, but we desist. Are these and other equally inappropriate suggestions any more realistic than my suggestions about Rome, Conditionalism, and the WCC? A man hell-bent on "spiritualizing" away the truth of God's word will say a word or a text means ANYTHING EXCEPT WHAT GOD SAYS IT MEANS.

*21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God (verses 21-23: How much plainer is God's word than man's, and how much easier it is to believe what God says than it is to believe man's imaginings.*

*24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.*

David, who had been dead for around 500 years at the time Ezekiel wrote, is either David as a symbol of someone else, or he is the literal king David.

If David is symbolic, of whom is he a symbol? All commentators seem to agree that if this is the case, David is a symbol of David's greater Son, the Lord Jesus Christ. If so, Christ is yet to reign on David's throne as elsewhere prophesied.

If David in this text is literal, however, the text says “David my servant *shall* [future] be king over them.” In that case—in the future—David could only be ruling in his resurrected and glorified body. This would be in complete agreement with Revelation 5.9-10: “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and **hast made us unto our God kings** and priests: *and we shall reign on the earth.*” The resurrected saints do not reign independently; they are to reign with Christ (2 Timothy 2.12; Revelation 20.4, 6). If so, Christ is yet to reign on David’s throne as elsewhere prophesied.

Verse 25, *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever:* This text cannot mean anything other than exactly what it says. Not to beat a dead horse, but God never gave to the church any land *as a land-grant to the church*. One may say, “God gave us America...,” which in one sense is true, but this is another blurring of distinctions and distorting of the truth. He never gave so much as a city lot for a church to build on, by warranty deed, as He gave THE LAND (there is **only one land** in this sense) by oath to Abraham, Isaac, and Israel **for ever**.

*Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them [Revelation 21.3]: yea, I will be their God, and they shall be my people.* (verse 26-27): We rejoice in the hope we have that we, as Gentiles, are partakers of God’s everlasting covenant in Christ. We cannot afford to ignore the fact that salvation is bigger than we are prone to think; it includes far more than the Gentile elect; it includes the nation with which He started (from a timely standpoint) with Abram in Genesis 11, and which He has never forgotten, nor will He.

Verse 28 *And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.* Before this creation is finished, the *heathen*, the nations, the Gentiles, the

peoples of this world (for that is what the term means) will be brought to know that the LORD has sanctified Israel His chosen nation, and He shall dwell in the midst of **them for evermore**. The people of this world do not yet know this; some of God’s children do know it. In God’s own time, all creation will know it.

This is my understanding of the uniform testimony of God’s sacred Scriptures from Genesis to Revelation about the nation of Israel, past, present, and future. May God bless us all to search the Scriptures daily and may He give us eyes and understanding to see whether those things are so.

—C. C. Morris

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## THE SUM AND SUBSTANCE OF CHRIST DYING FOR US

**T**HEREFORE, if when Christ died was the time this [justification] was to be done, and if Christ was ordained to do it, if Christ was mighty to save, if Christ took flesh to do this work, if it was the will of God that He should do it, if Christ came on purpose to do it, if our sins were laid upon Christ and He suffered the punishment, (the curse of them) if He has redeemed us, if it was prophesied of Him that He should justify many and that His work should prosper, if Christ did answer His types, if He has exceeded all the priests and sacrifices under the Law; if there needs no more offerings for sin; if Christ has done all the Law required, if Christ has done what He came to do, if we are justified by His blood, if He has made us holy, and presented us without spot, if we are free from all sin, if Christ has done all that can be done to make us just and righteous, if Christ did wash away our sins in His own blood, if Christ has said, “*It is finished;*” then it’s DONE, it’s DONE, it’s DONE, perfectly and completely DONE. Then what I have said is fully proved namely, that Jesus Christ, by one offering, the sacrifice of Himself, when He was on the Cross, put an end to sin and so destroyed all the sins of His people for ever and presented them just, righteous, and holy, without spot before God, Col. 1:13, 14, 21; Col. 2:13,14.

—Samuel Richardson, 1647

**Editor's Note about the following article:** We are grateful to Elder Atkisson for his preparing and furnishing the following doctrinal statement of Theodore Beza, one of the Reformers, friend and successor of John Calvin (1509-1564) in Geneva, Switzerland.

Of Beza, Elder Hassell writes:

The able and scholarly Theodore Beza (1510-1605), the friend, biographer and successor of Calvin, the surviving patriarch of the Reformation, was pastor of the Genevan Church for nearly forty years. While increasing the doctrinal, he relaxed the governmental rigor of Calvin. He was Professor of Greek and Theology, and Rector of the University of Geneva. In 1556 he published a faithful and elegant Latin translation of the New Testament; **and afterwards four excellent editions of the Greek Testament, which were the main basis of the Authorized (James) English Version of 1611.**—Elders C. B. Hassell and Sylvester Hassell, *History of the Church of God*, p. 499. (Bold emphasis supplied.—Ed.)

We do not publish this historic document because we are “Calvinists,” which we are not; in other issues of *The Remnant* we have documented the fact that John Calvin's doctrine was heavily influenced by the Baptists of his day and not *vice versa*. Rather, then, we print it here because of its place in history and its clarity of expression of the doctrine of the Sovereign God of the universe. Some of our readers might disagree with Beza's wording here and there; few should disagree with the overall sentiments he expresses. In case anyone wonders, Beza was a *supralapsarian*. “Supralapsarian[ism], which makes unfallen man...the object of God's double foreordination for the manifestation of His mercy in the elect and His justice in the reprobate, was ably advocated by Beza in Geneva....” (Hassell, pages 496f).

Also of interest, Beza repudiates the blasphemous error that says God is the author of sin. Further, he plainly says, “...**the final end of God's counsel is neither the salvation of the elect, nor the damnation of the reprobate: but the setting forth of his own glory,**” something emphasized elsewhere in this issue of *The Remnant* (page 6), a doctrine that would horrify the present-day “God loves everybody” crowd.

In the following statement some of the older spellings are retained.—Editor

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### Doctrinal Statement of Theodore Beza on ELECTION AND REPROBATION

*How God putteth in execution his eternall counsell, as well towards the Electe, as the Reprobate.*

**T**HE Lord God, that he might put in execution this eternal counsel, to his glory, prepared a way according to his infinite wisdom, indifferent both to those that he would choose, and those also which he would refuse. For when he determined to shew his infinite mercy in the salvation of the elect, and also his just judgment in the Condemnation of the Reprobate: it was necessary that he should shut up both under disobedience & sin, to shew his mercy to all<sup>1</sup> those that believe<sup>2</sup>: that is to say, to the Elect: because faith is a gift of God which properly belongeth unto them<sup>3</sup>: and contrariwise to have just cause to condemn them, to whom it is not given to believe<sup>4</sup>, nor to know God's mysteries<sup>5</sup>. Therefore God did this in such sort, & with such wisdom, that the whole fault of the Reprobates damnation lieth in themselves: and on the other side, all the glory and praise of the Elects salvation belongeth wholly in his only mercy. For he did not create man a sinner, for then he should have been (with reverent fear be it spoken, the author of sin, which afterwards he could not justly have punished) but rather he made him after his own image<sup>6</sup>: to wit, in innocency, purity, and holiness<sup>7</sup>: who notwithstanding without constraint of any, neither yet forced by any necessity of concupiscence as touching his will (which as yet was not made servant to sin)<sup>8</sup>, willingly and of his own accord rebelled against God: binding by this means the whole nature of man to sin, & so consequently to the death of body & soul<sup>9</sup>. Yet we must confess that this fall came not by chance or fortune, seeing his providence doth stretch forth itself even to the smallest things<sup>10</sup>, neither can we say, that any thing doth happen, that God knoweth not, or careth not for, except we would fall into the opinion of the Epicures, from the which God preserve us, neither yet by any bare or idle permission or sufferance, which is separate from his will and sure determination. For seeing he hath appointed the end, it is necessary also that he should appoint the causes which lead us to the same

end, unless we affirm with the wicked Manichees that this end happeneth at all adventures, or by means of causes ordained by some other God. Furthermore we cannot think that any thing happeneth contrary to God's will, except we deny blasphemously that he is omnipotent & almighty, As Augustine noteth plainly in his book *De correptione & gratia. Cap. 104.* We conclude therefore that this fall of Adam did so proceed of the motion of his will that notwithstanding it happened not without the will of God: whom it pleaseth by a marvelous and incomprehensible mean, that the thing which he doth not allow (for as much as it is sin) should not happen without his will<sup>11</sup>. And this is done, as we said before, that he might shew the riches of his glory towards the vessels of mercy: and his wrath and power upon those vessels, which he hath made to set forth his glory by their shame and confusion<sup>12</sup>. **For the final end of God's counsel is neither the salvation of the elect, nor the damnation of the reprobate: but the setting forth of his own glory,** in saving the one by his mercy, and condemning the other by his just judgment. Then to avoid all these blasphemies, unto the which the infirmity of our wits doth draw us, let us confess that the corruption of the principal work that God hath made (which is man) is not happened by chance, nor without the will of him, who according to his incomprehensible wisdom, doth make and govern all things to his glory. Albeit we must confess (in despite of man's judgment, which was limited in the beginning within a certain compass, and after was miserably corrupted) that the whole fault of his damnation lieth in man: forasmuch as betwixt the secret and incomprehensible will of God, and that corruption of man's nature, which is the very first occasion of the reprobates damnation, the will of the first man is a mean, which being created good, hath willingly corrupted itself, and thereby opened the door to the just judgment of God, to condemn all those, to whom it doth not please him to shew mercy. And if they would yet object and cavil, saying, that they cannot resist the will of God<sup>13</sup>, let us suffer them to their own destruction to plead against him, who will be able enough to defend his justice against their quarreling. Let us rather reverence that which passeth the reach & compass of our wits, & turn our minds wholly to praise his mercy, who by his only grace hath saved us, when we deserved the like punishment & damnation, & were no

less sinners & wicked than they. (Bold emphasis supplied.—Ed.)

*Notes of the thirde chapter.*

(1) Rom. 11.32.

(2) Gal. 3.22.

(3) Acts 13.48; Eph. 2.8; 2 Thes. 3.2; Titus 1.1,2; Phil. 1.29; Gal. 5.22.

(4) Matt. 13.11.

(5) John 12.38,39.

(6) Gen. 3.

(7) Eph. 4.24.

(8) Rom. 5.12; 7.20.

(9) Rom. 5.12 &c.

(10) Matt. 10.29,30; Prov. 16.33.

(11) Rom. 9.21, 22; 1 Pet. 2.8; Exod. 9.16; Prov. 16.4.

(12) Exod. 9.16; Prov. 16.4; Isa. 54.16; Rom. 9.11,12,13,17,18, &c.

(13) Rom. 9.13,19.

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**L**ook at His exaltation in the doctrine of it. He was crowned with glory and honor that He might suffer death, and after He had suffered it, what an exaltation is that of Christ! How His enemies mocked Him! They said, "He saved others, Himself He cannot save, if He be the Christ let Him come down from the cross and we will believe Him. He said God was His Father; if God be His Father and delighteth in Him, let Him deliver Him now." They mocked Him, they shot out the tongue against Him, they derided Him, and He meekly bore it all. He made Himself of no reputation, He humbled Himself to death, even the death of the cross; and when He was dead and buried they thought they had got rid of Him. Only some suspicion must have been on their minds which caused them to go to Pilate and ask for a watch lest His disciples, as they pretended, should come in the night and steal Him away; so the last error should be worse than the first." The first error was killing the Lord of life; the last would be what they looked upon as a terrible thing, a report to be believed of His resurrection. But man's devices hinder not God's purposes. "I have exalted One chosen out of the people."

—From *Help Laid On A Mighty One*, by J. K. Popham

## FREE SERMON TAPES OF ELDER J. F. POOLE AVAILABLE

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

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Best wishes in hope,

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

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## A PERSONAL NOTE FROM THE EDITOR

I owe a personal thank-you to the reader who anonymously sent me a subscription to *Judaism In The Foothills*, a weekly e-mail newsletter printed and distributed by the Jewish community.

A person should be able to learn something from anyone and anything, the more especially in this day and age when the United States of America and Israel are both being attacked by those dedicated to the destruction of both nations. A common saying among those terrorists is, "*First the Saturday people, then the Sunday people!*" So, thank you for putting me in touch with one more source of information as we continue to watch prophecy unfolding.—Editor

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

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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.