

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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TIME SALVATION EXAMINED

*“If ye be willing and obedient, ye shall eat of the
good of the land (Isaiah 1:19).”*

*“Ye are my friends, if you do whatsoever I
command you (John 15:14).”*

These verses are just a couple that the “limited Predestinarian” and “Conditional Time Salvationist” use to support their “obligated duty” to obey the Lord’s commands so that they would be blessed with God’s grace and divine favor. The “Conditional Time Salvationist” attempts to make DUTY WORKS the means that God’s blessings are bestowed, and this DUTY the effort of the creature by devotion and obligation.

It is quite obvious that most use the Ten Commandments as the benchmark to appease the God of heaven and earth and merit His divine favor. In my years of studying the Scriptures, I have determined that Christ brought to light more stringent commands than that of the Ten Commandments. For instance, “But I say unto you, that whosoever looketh upon a woman to lust after her HATH COMMITTED ADULTERY with her already in his heart (Matt.5:28).” This statement of our Lord Jesus far exceeds that of the Old Testament command. Only those caught in the physical act were pronounced guilty and stoned to death under the Old Covenant.

What man can say that he has NEVER looked upon a woman with such intent in mind? What man that accused the woman caught in adultery could cast the first stone?

If in fact “TIME SALVATION” is depending upon our “Duty obedience” and “obligated devoted works,” please consider the following NEW TESTAMENT commands and admonitions inspired of the Almighty to see how you line up daily in your Christian walk.

These items MUST be adhered to in order to be blessed with the favor of God per the teaching of the “Conditional Time Salvationist.”

Keep in mind, these are ONLY New Testament Commands; no Old Testament Law.

The believer in Christ Jesus is commanded to:

1. Walk after the Spirit
2. Flee fornication
3. Glorify the Lord in your body
4. Flee idolatry
5. Cleanse yourselves from all uncleanness
6. Perfect holiness
7. Love your enemies
8. Pray for those who spitefully use you
9. Be not weary in well doing
10. No corrupt communications
11. Grieve not the Holy Spirit
12. Put away all malice, bitterness, anger, wrath, clamor
13. Walk in love
14. let not coveting, filthiness, foolish jesting be named among you
15. No fellowship with works of darkness
16. Walk circumspectly
17. Redeem the time

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18. Be filled with the Spirit
19. Submit one to another
20. Love your wife as Christ loves the Church
21. Obey your masters of the flesh
22. Put on the armor of God
23. Pray without ceasing
24. Esteem others better than yourselves
25. Love your wives as yourself
26. Do everything in moderation
27. Be careful for nothing
28. Think on things that are true, honest, just, lovely, of good report, virtuous
29. Seek those which are above
30. Set your affections on things above
31. Mortify your members
32. Put on charity
33. Whether work or deed, do all in Christ's name
34. Put on bowels of mercy, kindness, humbleness of mind, meekness, longsuffering
35. Forebear one another
36. Comfort the feeble minded
37. Support the weak
38. Be patient
39. Rejoice evermore
40. In everything give thanks
41. Study to show yourselves approved
42. Turn aside from vain jangling
43. Don't give heed to fables
44. Endure hardness
45. Preach the word in season and out of season
46. watch in all things

47. Speak things which be sound doctrine
48. Avoid strivings about the Law
49. Exhort one another daily
50. Be doers of the word, not hearers only
51. Have not respect of persons
52. Be not a friend of the world
53. Resist the devil
54. Eschew evil and do good
55. Draw nigh to God
56. Sanctify the Lord in your hearts
57. Speak the oracles of God
58. Feed the flock of God
59. Be ye examples as ministers
60. Cast all our cares upon Christ
61. Walk in the light
62. Humble yourselves before God

[Editor's note: This is only a small part of all the admonitions that could have been listed here.—CCM]

HOW SHALL THE HEIR OF GRACE ACCOMPLISH THAT WHICH HE IS COMMANDED IN THESE NEW TESTAMENT ADMONITIONS?

If you sincerely are convinced and persuaded that "Time Salvation" depends upon your duty, devotion and performance, please see how you do on fulfilling ALL the commands listed and how many blessings God shall bestow upon you this day for your obedience to the list.

If the Ten Commandments are not enough to teach you that YOU by your DUTY, DEVOTION and OBEDIENCE shall NEVER appease God's demands and these additional Sixty-two New Testament commands and admonitions do not convince the "Duty work" Salvationist, then deception of creature righteousness has overtaken your understanding.

May God cause you to see the REST from "Duty Works" has been made the responsibility of our Saviour, our Good Shepherd, the Captain of our salvation.

"How to perform that which is good I find not."
"Being confident of this very thing, that HE which has begun a good work in you SHALL PERFORM IT until the day of Jesus Christ (Phil. 1:6)."

Do you believe Christ shall perform that which he has started? Or do you believe He has started something YOU are required to finish?

Who is responsible for conforming the believer into the image of Christ? Who is the one that shall adorn a Bride without spot or wrinkle?

I contend the SAME grace that sought the depraved alien sinner from the ruin of nature's sin-curse shall be the ONLY means that can CAUSE the heir of grace both to WILL and to DO of God's good pleasure. For Christ in you the hope of glory, by the might of his SPIRIT shall be the power and means that cause the elect believer to emulate and appear Christ-like in this mortal world. There is NO PART of the creature that is capable of performing anything apart from its natural love of sin and self, EXCEPT *the new man*, quickened, born again, regenerated and caused to walk in a NEW WAY, a LIVING WAY. Therefore sin shall not have dominion over them that have been made partakers of the kingdom of God's darling Son. Sin has been minimized in its power and force to dominate the believer.

Christ is my expectation and sufficiency for any appearance of holiness in this time world. Therefore, beloved, I say, To God be the glory for great things he hath done and continues to do in us. For GRACE alone can cause gospel obedience, the SAME grace that called you from a life of sin and death shall CAUSE you to walk in path's of righteousness for HIS name's sake—grace...grace...how great a debtor!

Salvation in time and in eternity is ALL the work of divine grace and mercy, not of any work lest the creature boast, lest they gaze upon a pile of filthy rags along with the wood, hay and stubble.

All blessings upon such a one as I have NO merit through my effort nor trying. Any goodness or virtue found within shall only be the result of HIM, Christ my righteousness.

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REPLY CONCERNING PSALM 76.10

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain (Psalm 76.10).

A Conditionalist Elder writes:

It is written, "Surely the [sic] wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Psalms 76:10) Here it states plainly the source of the wrath that praises God, exactly in the same manner that Romans 5:12 gives the source of sin. Also, it teaches that what wrath of man that God does not use for his own praise, he restrains.

Tell me Eld Morris, Why would God restrain the wrath of man that he does not use to praise him, if he predestinated the wrath that he does use?

God's **restraining** of man's wrath also praises Him. "...Holy, holy, holy, is the LORD of hosts: the whole earth IS FULL of His glory (Isaiah 6.3)." Since the whole earth is full of His glory, there is no room left for that which does not glorify Him. This is not to say the wickedness and sinfulness of men and devils directly glorifies Him, but rather, He will be glorified in His holy and righteous wrath is vented against all ungodliness in its just punishment and destruction. This might take place in the lifetime of the sinner, or it might be postponed until the final judgment when all sinners who are not numbered among His elect are cast into the everlasting burnings.

To illustrate how the Lord deals with the wrath of men, we will look at a few examples from the Bible:

1. **Esau** had vowed to kill Jacob because of how Jacob had taken their father's blessing: "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob (Genesis 27.41)." Yet some twenty years later, when they finally met again, God so restrained Esau's wrath that there was no wrath left! "And Esau ran to meet him [Jacob], and embraced him, and fell on his neck, and kissed him: and they wept (Genesis 33.4)." Did God merely restrain still-existing wrath in Esau's heart, or, by the evidence, did not God rather restrain it by removing it completely?

2. "And it came to pass, when his [Joseph's] master [Potiphar] heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his [Potiphar's] wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison (Genesis 39.19f).

Potiphar's unrestrained wrath against Joseph providentially led to Joseph's imprisonment, which in turn led to some of the most beautiful pictures of Christ in His humiliation, His sufferings, and His later glory that may be found in the Old Testament.

3. **Simeon's and Levi's unrestrained** wrath was used of God in His providence, together with Jacob's curse upon them (Genesis 49.5-7), to turn that curse into the blessing of God's making Levi the tribe of the priesthood. Their "instruments of cruelty" that was "in their habitations" became the means of their killing the sacrificial animals at the brazen altar.

4. **From Esther:** "...Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and **wrath** (Esther 1.18)."

"After these things, when the **wrath** of king Ahasuerus was appeased, he remembered...(Esther 2.1)."

"And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of **wrath** (Esther 3.5)."

"...the king arising from the banquet of wine in his **wrath** went into the palace garden...(Esther 7.7)."

"So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's **wrath** pacified (Esther 7.10)."

(a) The Lord's **restraining the wrath of the people of Medo-Persia** against king Ahasuerus (Esther 1.18), and later,

(b) His **restraining the wrath of Ahasuerus** (Esther 2.1),

(c) His **not restraining the wrath of Haman** (Esther 3.5), and later,

(d) His **not restraining the wrath of king Ahasuerus** (Esther 7.7), and then,

(e) that which finally pacified **the king's wrath** (7.10); these were all used of God to bring about the events as described in the book of Esther and its

outcome, which was the deliverance of national Israel from Haman's genocide plot.

5. "Then was kindled **the wrath of Elihu** the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled...(Job 32.2)." The unrestrained wrath of the upstart Elihu (Job 32.2-5) led to his spouting several chapters of Conditionalism. What he said was totally ignored by God and men (except for men who quote him nowadays). This, in a negative way, praises the Lord by His totally ignoring everything Elihu had said. (Note that "the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath (Job 42.7)." **The LORD did not say**, "...ye have not spoken of me the thing that is right, as my servant **Elihu** hath." Other than a few platitudes, he said nothing of worth, adding nothing to the conversation between Job and the other men except a few more do-right suggestions about what Job should do to get himself out of his troubles. The end of the matter is, Elihu is not mentioned, nor is his presence acknowledged again, after he finally hushes.

6. **David's enemies:** David said of his enemies, "...in wrath they hate me (Psalm 55.3)," but they could not kill him because God restrained their wrath. Can you see, or can you *not*, how God's predestinating the wrath of David's enemies, only to restrain it, thereby preserving David, works His praise every time He delivered David?

7. **King Saul** was full of—in one sense—*unrestrained* wrath against David, and against his own son Jonathan as well. To this wrath Saul gave vent freely. No one but God Almighty prevented Saul's committing a double homicide. Saul would have gladly pinned either one or both of the young men to the wall with his javelin, and he tried to do so on several occasions. But the same God who guided the arrow into the joints of Ahab's armor (1 Kings 22.34) guided Saul's spear away from both Jonathan and David, to His own name's praise and the deliverance of both young men.

8. The text to which you refer, "*Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain* (Psalm 76.10)," shows the sum total of man's wrath is divided into (a) that which praises Him, and (b) that which God has restrained. When man's wrath is *unrestrained*, God uses it to work His praise,

sometimes visiting the man's wrath upon himself (cf. Galatians 6.7-8) even as He did Haman's and King Saul's. When He *restrains* man's wrath, His very restraining of it is to His glory. It is for the protection of His people, or for some other worthy purpose, any and all of which works to His praise, honor, and glory. Now since God has predestinated the wrath of wicked men first to exist and then to be restrained, it is to be restrained by Himself for His own glory and for the good of His saints. Who but Arminian-Conditionalists, or perhaps their spiritual kin, the self-proclaimed atheists, would object?

9. "*If it had not been the LORD who was on our side, now may Israel say; if it had not been the LORD who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us* (Psalm 124.1-3)." Does God receive praise for restraining the wrath of men who would destroy (or would have destroyed) Israel?

10. "*Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.* (Psalm 138.7f)." Why indeed would God predestinate the wrath of His enemies only to restrain it? The same reason He saves His people from other predestinated "dangers"—in this case, that He might receive praise and glory for saving them from their enemies' wrath. How foolish this seems to a worldly-wise Conditionalist!

11. **Satan:** "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil** is come down unto you, **having great wrath**, because he knoweth that he hath but a short time (Revelation 12.12)." Even Satan's wrath that would destroy God's elect if unrestrained, is controlled and restrained by our sovereign Lord.

In all this, we know "the wrath of man worketh not the righteousness of God (James 1.20)." Those who would be God's advisors and counselors cannot see that the God of all righteousness so works His predestinated purpose that "SURELY the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." It is SURE because the Lord has fixed it so. We call this fixedness **Absolute Predestination**.

Our correspondent asks, *Why would God predestinate something that he never intended to use?*

Reply: He didn't. "To every thing there is a season, and a time to every purpose under the heaven (Ecclesiastes 3.1)."

—C. C. Morris

THE RESTORATION OF ISRAEL

The distinct relationship God has with Israel is not a thing of the past. This elect nation is not a mere type of the spiritual seed manifested more fully in this present Gospel Age. God has not finished His great work with the Jews. Many of His promises are still waiting fulfillment. In this paper I shall attempt to show that the Bible teaches there shall be a restoration of Israel both as a nation in the promised land, and as a nation brought back to Jehovah. To prove these things I shall—

I.

First, show that the Abrahamic Covenant assures Israel that God has given him an earthly land for a continual duration; and that this promise necessitates Israel's restoration in the land.

The Abrahamic Covenant has many provisions, and different promises were given at different times in Abraham's life. The initial promise is made in Genesis 12.1-7: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto

Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him."

The Covenant is restated and the provisions are extended in Genesis 13.14-17: "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

And again in Genesis 15.18-21: "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

The promise is restated in Genesis 17.1-8: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

It is reiterated in Genesis 22.15-18: "And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and

has not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

Two parts of this Covenant need special consideration:

1. God pledged to bring a blessing through Abraham to all families of the earth. Genesis 12.3 states: “...and in thee shall all families of the earth be blessed.” This is restated in Genesis 22.18: “And in thy seed shall all the nations of the earth be blessed.” This promise was also given to both Isaac and Jacob. The blessing to all families of the earth was Jesus Christ. The blessing of Christ was in Abraham since, in the flesh, Christ descended from Abraham. The Gospel of Matthew begins: “The book of the generation of Jesus Christ, the son of David, the son of Abraham;” then the writer traces Abraham’s seed to the birth of Christ (Matthew 1.1-17). This blessing to all nations is spiritual in nature. It involves redemption through Christ of members of all earthly nations. Christ is praised: “...Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Revelation 4.9). Abraham, then, is reckoned as the father of all believers of all nationalities.

Galatians 3.6-9 states: “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, ‘In thee shall all nations be blessed.’ So then they which be of faith are blessed with faithful Abraham.” In other words, Paul shows that this provision has its fulfillment in the fact all families of the earth receive the salvation by Christ. Believers, even though they may be Gentiles, are still partakers of the Covenant blessings which God established with this Patriarch. It is important to notice, however, that Paul did not spiritualize the Covenant to show that it included Gentiles. He rather took the Covenant literally, and proved that one provision included all earthly nations.

2. The other part of the Covenant that we need to consider is unlike the first in that it deals not with many families, but rather with one nation. In Genesis 12.2, God promised Abraham “...I will make of thee a great nation.” To this pledge the Lord adds a land promise. This Patriarch was told to get out of his country and go to a land that God would show him.

We must not confuse the two parts of the Covenant. God’s vow to give Abraham’s seed a land is not a type of the Church’s eternal inheritance. Both are separate parts of the Covenant. To be sure, the children of God look for a land. So did Abraham. The writer of Hebrews states “he looked for a city which hath foundations, whose builder and maker is God.” Abraham, Isaac, and Jacob searched not for an earthly land, but “a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Hebrews 11.10 & 16). All believers, whether Jews or Gentiles, should hope for this “better country.” But this heavenly hope does not abolish Israel’s earthly inheritance, for while the Patriarchs were looking for this heavenly land, they “sojourned in the land of promise” (Hebrews 11.9). The land where they traveled was not an abstract. It was earthly, concrete, and specifically defined. Abraham could see it. Genesis 13.14-15 state: “And the Lord saith unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever.” Abraham’s seed could not possibly have reference to his spiritual seed, for Christians have no promise of inheriting earthly land. The seed rather refers to Abraham’s natural seed in Isaac and Jacob.

This land was more fully described elsewhere. The Lord told Abraham: “...unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates...” (Genesis 15.18). He also promised “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God” (Genesis 17.8). That Israel will be restored in the land should be evident by the fact that the promise is for a continual duration. It is “forever” (Genesis 13.15), and it is “for an everlasting possession” (Genesis 17.8). It cannot, therefore, be argued

that when Israel's sins caused God to remove the people from the land, this takes them away from the land forever. Rather the removal can only be temporary, or else it is not "for an everlasting possession." Israel must, therefore, be restored in the land.

This should also be evident by noting that Israel has not yet had her borders fully extended to all Canaan, "from the river of Egypt unto the great river, the river Euphrates." The nation has gone back and forth in the promised land. The descendents of Abraham left it for Egypt during the days of Joseph. They entered Canaan again in Joshua's day. They both gained and lost ground during the era of the judges and kings. They were separated again from the land through the Assyrians, Babylonians, Persians, Greeks, and Romans. But never were the full boundaries promised ever realized. The borders of Israel reached its greatest points during Solomon's rule when he "reigned over all kingdoms from the river unto the land of the Philistines, and unto the borders of Egypt: they brought presents, and served Solomon all the days of his life." This, however, was not all Canaan as promised in Genesis 15.18 and Genesis 17.8.¹ [Note: see footnotes at the end of this article.] That the whole land promised to Abraham has not been fulfilled to Israel leaves several possible conclusions:

- 1) God lied,
- 2) God changed His mind during the course of time, or
- 3) He found Himself incapable of accomplishing His will. All these considerations reflect upon the perfections of God, and must be discounted.

A fourth possibility should rather be assumed:
4) God still plans to keep His pledge by restoring Israel and giving him at a future date all the land He has promised.

Do not confuse the Abrahamic Covenant with the Mosaic Covenant. The former is unconditional, and some of its provisions are everlasting. The latter was both conditional and temporary. The conditional covenant does not abolish the Abrahamic Covenant. God gave the Mosaic Covenant to a seed which He had a special interest in by the previous Covenant. So Israel could not lose the promises of the first Covenant because it did not meet the conditions of the second. For example, under the Mosaic

Covenant, Israel's continual prosperity in the land depended on the people serving Jehovah. The Lord promised His chosen people would be blessed in their land "if ye walk in my statutes, and keep my commandments, and do them" (Leviticus 26.3-13). He vowed He would curse, and remove Israel from the land if the people "will not hearken unto me, and will not do all these commandments" (Leviticus 26.14-39). See also Exodus 23.20-33, and Deuteronomy 11.22-32. Even the conditions under the Mosaic Covenant did not, however, threaten the nation with a possible final loss of the land. The Lord declared: "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me...Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land...And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" (Leviticus 26.40,42,44-45). What covenant is remembered? It is the Abrahamic Covenant. The Mosaic Covenant teaches the Israelites could be removed from the land. The Abrahamic Covenant comes back with—Yes, they may, but not forever. The conditions of the second covenant do not abolish the everlasting aspects of the first.

I proceed—

II.

Second, to show the Pauline Epistles teach that Israel shall be restored at a future date back to Jehovah.

The book of Romans shows us not only the sense in which Gentiles may be considered Jews, and Jews non-Jews (Rom. 2.28-29); but it also considers the plans and relationship God has with natural Israel. Make no mistake about the fact that in Romans, chapters 9-11, where Paul speaks of Israel, he means Israel in the flesh, and where he speaks of Gentiles, he means Gentiles in the flesh. For instance, in Rom. 9.3-4, the apostle speaks of his "...kinsmen according to the flesh."

Before Paul teaches the return of Israel to the Lord, he makes the following points in chapters 9 and 11:

- 1) the Lord's blessings were never intended for all of Abraham's seed (9.1-13);
- 2) God's mercy is given to Gentiles as well as Jews (9.23-26);
- 3) God's effectual saving work in the past was not with all Israel, but rather with a remnant (9.27-33 & 11.1-7); and
- 4) blindness came upon Israel in order that salvation might come upon the Gentiles (11.8-24).

We then come to the verses which teach the future conversion of Israel. Verse 25 says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." The blindness is only in part. Even during this era in which God pours out His salvation to the Gentiles, He still saves His remnant among the Jews as He had previously done. God is not simply following a quota system by saving some Jews. That is, He is not merely saving some of them as He saves some from the other families of men. The significance of His remnant among the Jews goes deeper than that. The importance of the Jewish remnant is that by it God proves He still holds a special interest in Israel. Is this not Paul's argument in Rom. 11.1? He asks, "Hath God cast away his people? God forbid." He answers by pointing out himself as one of the remnant: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Notice also that the partial blindness continues only "until the fullness of the Gentiles be come in." This implies that Israel's present blindness will not continue forever. Thus, Israel shall return to God.

Verses 26 and 27 say: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins." Here the restoration of Israel is clearly promised. I do not believe the context will permit any other interpretation except natural Israel. Think of it— "all Israel." I do not believe the Bible teaches all Hebrews throughout history were spiritually the children of God. I assume many were

reprobates. But this passage deals with the condition of the people when the Lord comes to Zion. Then, all Israel shall be saved. It may not even refer literally to every individual Jew. But whether or not it shall be every Jew, it still refers to all which God reckons to be Israel. I believe the text is quoted from Isaiah 59.20, where it is mentioned that the Redeemer will come "unto them that turn from transgression in Jacob."

Verses 28 and 29 state: "As concerning the gospel, they are enemies for your sakes: but as touching the election they are beloved for the fathers' sake. For the gifts and calling of God are without repentance." Here Gentiles are the intended readers. The Jewish rejection of the Gospel was for the benefit of Gentiles so that the Gospel might be taken to the heathen. This did not, however, cause an immutable God to turn from the promises made to the Patriarchs by removing Israel as His elect.

Another reference to Israel's restoration back to God is found in 2 Corinthians 3.13-16: "And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away." In these verses, we see that Moses' vail typifies the blindness of the Jews. But reference is made to a time when the heart of the Jews shall turn to the Lord. Consideration is not paid here to the Jews individually who turn to Christ. Rather the subject is national Israel. It was the nation as a whole that was blinded. So then, it is the nation that shall turn to the Lord.

I proceed—

III.

Third, to show the Old Testament prophets foretold the future restoration of Israel in the land, and conversion to God when the nation is settled in the land.

Amos 9.11-15 prophesies the return of Israel to the land. Note particularly verses 14-15: "*And I will bring again the captivity of my people of Israel,*

and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them, saith the Lord thy God." These words could not have had their fulfillment in the Hebrew's past, because each time the people returned from exile, they were pulled out of the land again. The view of this prophecy is toward a time when the people will remain forevermore in the land. The prophecy could not, therefore, have already been fulfilled.

Other prophecies connect the Jewish conversion to the period when the nation is again in the land. Attention is called to Ezekiel 20.33-44. Notice particularly in verse 34, Israel's gathering together: "And I will bring you out from the people, and gather you out of the countries wherein ye are gathered." When was this scripture ever accomplished? It was not when the people returned from Babylonia, because then the Jews were not scattered about in many countries. They rather returned from just one country. Then notice that the rod of affliction and the purging of the rebels will lead to Israel again knowing the Lord. Three times (verses 38, 42, & 44) the prophecy declares: "Ye shall know that I am the Lord."

That Israel shall be converted when the nation dwells again in the land is shown also in Ezekiel, chapters 38 and 39. The prophecy is against "Gog," of the land of "Magog" (38.2), and against the allies of Magog (38.5-6). My Smith Bible Dictionary informs me that the term "Gog" means "leader," and that "Magog" is currently the land called Russia. In other words, the prophecy concerns the leader of Russia.

It is very interesting to note this in the light of current events. Since the end of World War II, by the development of her military and naval forces, and by her successful diplomatic efforts of siding with the Arabs against the Jews, Russia has gained a foothold in the Middle East. Chapter 38 teaches that God's controversy with Magog is that she invades Israel. Chapter 39.1-21 teaches that God will miraculously turn back the forces of Magog, and her allies. As a result of Israel's plight, the people will, according to 39.22-29, turn to the Lord. Notice

verse 22: "So the house of Israel shall know that I am the Lord their God from that day and forward."

Notice also verses 28 and 29: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." This prophecy has not been fulfilled in the past. Israel has neither been invaded before by the Russians, nor has the nation in the past remained always faithful to God.²

Isaiah 59.19-21 also ties the conversion of Israel in with the nation's struggles with the enemy: "*So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.*" Notice when this fear begins: "*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*" Then comes the passage Paul probably refers to in Rom. 11.26-27: "*And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.*"

Finally, Zech. 12.9-10 speaks of Israel's restoration coming at the time when the nation faces the invaders: "*And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*" Here is a prophecy of Christ Crucified; and more than that, a statement that Israel will mourn for Him. This scripture has not been fulfilled in the past. It cannot be applied to the Jewish release from Babylonia, because only one nation then had come against Jerusalem, but verse 9 refers to "all the nations that come against Jerusalem," and beside that, Christ had not at that time yet been pierced.

Also the outpouring of the Spirit cannot refer to the Jewish remnant that was converted on the day of Pentecost. The Pentecostal experience took place before the Roman invasion of the city. This prophecy speaks of the invasion prior to the giving of the Spirit. Beside that, again, Rome was just one nation, but verse 9 puts the invaders in the plural.

In summary, the prophecies we studied reveal Israel will return to their land. While in the land, a number of nations will attempt to invade the land. God will, however, successfully defeat the enemies, and the people will turn to the Lord. The Jews' conversion, unlike previous ones in history, will this time be permanent.

In conclusion, let me make two final comments.

First, it should be observed that Israel's future restoration rests on the fundamental belief that God still stands as a Covenant God to the descendants of Jacob. It rests upon the conviction that God has not withdrawn His election of Israel. I have attempted to show in this paper that neither the Mosaic Covenant nor the Gospel Age removed the provisions of the Abrahamic Covenant. Because the Mosaic Covenant was essentially a conditional covenant, and because Israel did not live up to the conditions of that covenant, the relationship between God and Israel was naturally strained. But God never completely forsook the Jews. Despite Israel's backsliding, Jehovah declared: "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee..." Hos. 11.9). The fact God is immutable spared the rebellious people: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3.6).

The Gospel Age, which includes blessings to the Gentiles, also has not removed the provisions of the Abrahamic Covenant, because, as we have already seen, this Covenant even foretold the blessings of salvation upon the Gentiles. At the present time, both the provisions to the nation of Israel and the provisions to the Gentiles are in force. Even though God has a chosen people, made up of both Jews and Gentiles, whom He saves everlastingly from sin by Jesus Christ, He still retains a special interest in the Israelites. Despite the way the Jews wickedly dealt with Christ, and turned against the Gospel, Paul taught

"God hath not cast away his people which he foreknew" (Rom. 11.2); and again, he pointed out the Jews were enemies to the Gospel for the Gentiles' sake, but they remained the elect for the Father's sake (Rom. 11.29).

What good does it do to so spiritualize election so that the blessings to a natural seed are somehow transferred to a spiritual seed? The real heart of the matter is whether or not God keeps His word. Since the Abrahamic Covenant has within it some provisions which are everlasting in nature, if God has abandoned His elect Nation, what evidence is there to suppose that God also will not find cause to abandon His spiritual seed? If, as some argue, God transfers His special Love from Israel to the Church, what might this mean for you? Well, it may imply that one of these days the Lord will drop you in favor of someone else.

In short, I believe God has both a chosen Nation whom He will bless abundantly on earth; and a spiritual seed, made up of both Jews and Gentiles whom He will bless with salvation from sin. That God has not withdrawn Himself from His Covenant with the Hebrews, confirms my faith that He will not withdraw Himself from me.

The second point I would like to make is that when we talk about the restoration of Israel, we are not altogether talking about the future. In 1948, the United Nations carved out a section of the Middle East, and gave the land to the Jews. The nation is now a fact. The restoration is by no means complete. But with each conflict with the Arabs, the land gets a little bit larger.

Think of it! Israel has been reborn. After more than 2500 years without a land, the Jews now can return home. And they are going home. The ones scattered abroad are joining the Palestinian Jews in the land. Some have left America. They are leaving Europe. Some are leaving Asia. They are going home. Who would have thought it at the turn of the Twentieth Century? I have in my library a set of New Testament Commentaries from a Nineteenth Century Bible scholar. He thought the idea of the Jews returning to nationhood was ridiculous. He belittled the very idea. To him the possibility was more than remote. He therefore spiritualized every passage where the scripture presented the idea that

God still stood in Covenant relationship to Israel.³ I can excuse this scholar's lack of foresight. But what about us living today? We have an advantage he did not have. We today actually see Israel numbered with the nations. What do you think about the fact that Israel is a nation? Do you see it as just one of those unusual things that happen? I rather see it as the work of a Mighty God working among the nations in our lifetime. We live during a time when the Bible is held in such contempt. Many today are questioning the relevance of religion. But here the Scriptures confirm themselves as the holders of the truth. The prophets spoke of the revival of Israel. It seems as if they spoke of an impossible event. But here, right before our eyes, Israel is today a fact. Religion is only irrelevant when God is not seen. But in the restoration of Israel we see His mighty hand at work. Do not be blind to it. I exhort you to look at it. Israel is a fact. The Jews are going home.

—David K. Mattingly
July 3, 1972

FOOTNOTES

September 3, 2006

I took this article that I had written by hand in a notebook more than 34 years ago and typed it on my computer. If I was writing on this subject today I would have added some things and left other things out. However, I have avoided the temptation of rewriting the piece. Changes have been very minor: spelling and punctuation in a few places have been all the modifications that have been made. Usually, each sentence has remained as it originally was written. I set no rules for myself in this regard. I am unable to tell anyone why I made a few slight changes and left everything else as it was before. In reviewing this work there were three areas I felt important enough to footnote. These footnotes contain the only areas that I feel at present absolutely require further commentary.

¹ In retrospect I should have spent more time dealing with the fact Israel has never fully controlled all of the land promised to Abraham. Since writing this piece I have had to frequently deal with folk who have argued that texts such as Joshua 11.23 and 21.43-45 teach that the Israelites did in fact hold all

the land they were promised. I believe I was aware of these passages when I wrote this article but I thought my argument would not be challenged based upon the overwhelming number or verses in Joshua that taught they did not fully control the land in his day. For example, even after the statement of 11.23, 13.1-13 clearly teaches the Israelites did not possess a good portion of the land. Or, by examining 15.63 it is plain the Jews were unable to drive the Jebusites from Jerusalem, and, as a matter of fact, it was not until David's reign that Jerusalem came under Israel's control (2 Samuel 5.4-9). One can also review Joshua 16.10; 17.12-13, and 18.2 and see that there was still much of the land Israel did not possess. Finally, Judges 2.11-23 serves as a preface to what most of the book recorded: that is, the struggles Israel faced with the other nations who inhabited the land during the time of the Judges. How anyone can ignore the overwhelming evidence that Israel did not fully control all the land is beyond me. Therefore, texts such as Joshua 11.23 and 21.43-45 should be viewed in balance with the whole biblical record. Maybe Israel's case was similar to what was presented to America during its early history. The Louisiana Purchase may have given the U.S. Government a claim it had rights to the territory it purchased from France, but it took this nation a long time to control all the land. Many of the native tribes were not (and probably are still not) convinced France had the authority to sell their land to this government. During Joshua's day Israel claimed all the land, and even enjoyed rest from their enemies in the places where they conquered, but there was still a lot of land they did not possess.

² Looking back over what I had written about Israel and its enemies I can draw the conclusion 34 years later that as much as things have drastically changed they really have changed very little. More than 34 years ago, the Soviet Union sided with many of the countries in the Middle East against the Jewish state. Today, the Soviet Union no longer exists but the Russian Government is increasingly siding with other Middle Eastern nations and offering little support to the Jewish cause. Back then, the Middle Eastern oil producers were very important to the rest of the world. Today, with increasing industrializa-

tion in countries throughout the world, these oil producers are even more vital in world affairs. Two months after I had written this article, Middle Eastern terrorists entered the Israeli camp during the Olympics in Munich, Germany and killed a number of the Israeli athletes. Today, the terror caused by men and women who profess the religion of Mohammed are felt not only in the Middle East but it is felt all over the world. As explosive as the Middle East once was, it is even more so today. Religious fanatics rule Iran. They appear to be seeking to develop nuclear weapons. Our own country is fighting in Afghanistan and Iraq. Israel has been involved in trying to destroy terrorist strongholds in Lebanon. Although their efforts have caused much destruction in Lebanon, they have not been successful in clearing out their enemies. It is uncertain now how long a current truce in the area will last. The Jews have been battling Palestinian terrorists for many years. Western Europe, the United Nations, and our own government remain unable or unwilling to bring peace to the Middle East. Until our great God will perform His work among the nations as prophesied in scripture, I see no prospects of things changing.

³ Looking back to the time I wrote about having commentaries from a writer who spiritualized texts to the extent that he did not literally believe Israel would be restored to nationhood, I must confess I simply did not know what I was talking about. I will have to guess why I wrote what I did. The commentaries I had back then were the same ones I have now: John Gill's Commentaries and Adam Clarke's Commentaries. After reviewing both, I find no evidence either of these men said what I reported. As a matter of fact, anyone who will review what they wrote about the last chapter of Amos and the 11th chapter of Romans will see they took the same positions as I have taken. Therefore, my guess is I had read some writing that took the position that scriptures referring to Israel's restoration should not be interpreted literally but rather should be applied to the Gospel Church. It is not unreasonable to believe I had read this view somewhere. Many hold to such a view or something similar to it. I reckon I had mistakenly transferred in my mind these thoughts from an author unknown to me now to one of these two scholars. Although I did not intentionally make

a false statement, I feel I must apologize for the fact I did mistakenly say something that was not true.

September 3, 2006

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COMMENTS ON ELDER MATTINGLY'S ARTICLE

With a few notable exceptions, writing and speaking on biblical "end time" prophecy has been for the most part ignored in Primitive Baptist periodicals and stands in the last hundred years, yet prophecy remains a major part of the Scriptures.

"Spiritualizing" prophecies in order to make them fit the New Testament church is at best only half a truth. It is certainly true enough that the church and Israel have many things in common, such as God's removing their hard and stony heart and giving them a heart of flesh; His cleansing them, His putting His Spirit within them, His causing them to walk in His statutes, and His saving them (Ezekiel 36.25-29). There are *wells* of salvation (Isaiah 12.3) and *walls* of salvation (Isaiah 26.1), both of which may be applied in a spiritual sense to the church; but as these gifts of grace are presently true spiritually of the church, they will be literally true of the nation of Israel when she is finally and completely restored by the Lord her God. But again, that is only half the truth. If all we are given to see is the "spiritual application" to the church, and we are not given to see the literal, future fulfillment in national Israel, then such a bare "interpretation" or application by itself, as though the "figurative" is all there is to it, misrepresents the Scriptures and obscures their primary meaning.

For example, there are men who read Ezekiel 37.11 ("Then He said unto me, Son of man, **these bones are the whole house of Israel...**") from the stand and then immediately say, "**This is NOT national Israel; it is the church.**" By such a reckless statement, they challenge the veracity of God Himself. I have heard it, and perhaps you have, too.

The HE that said “these bones are the whole house of Israel” is none other than **the Lord GOD, Adonai Jehovah** (verses 3, 5, 9, 12, 19, 21, etc.), who further identified “the whole house of Israel” in Ezekiel 37 as *Judah, and the children of Israel his companions: Joseph, Ephraim, and all the house of Israel his companions* (verse 16) and *Jacob* (verse 25). It is impossible to make all of that mean “the church.”

If all this is “spiritual Israel” and “spiritual Israel is the (present-day) church,” then who specifically is represented by *the two sticks* yet to be joined in the hand of Jehovah (Ezekiel 37.16)? Roman Catholicism and Protestantism? Of course not. Primitive Baptists and the missionaries? Surely not. Absoluters and Conditionalists? No, no, no. It is just exactly the ones God said would be reunited and none other: Judah (with Benjamin, the tribe that stayed with Judah) was the one stick. The ten northern tribes of Israel, represented by the tribe of Joseph’s son Ephraim, was the other stick. For one to say “the church is *spiritual* Israel,” he should also be prepared to say exactly who is “spiritual Ephraim,” “spiritual Judah,” and “spiritual Joseph.” Staying with the Scriptures, one sees the division between Judah to the south and the ten northern tribes known as Israel or Ephraim (see Jeremiah 31.18-20, 31.31; Hosea 7.1, 8-11; 8.11; 10.11; 11.3, etc.) are under consideration. This division took place at the death of Solomon when Jeroboam revolted against Rehoboam (1 Kings 12), around four hundred years before Jeremiah and Ezekiel wrote. We are talking literal Israel-Ephraim and literal Judah, as was Ezekiel, Jeremiah, Hosea, and other prophets. But if one is going to say this is a spiritual split within spiritual Israel (the church), I’d like to know which *church split* these two sticks represent and when the split is going to be healed.

When someone is blessed to go into prophetic truths as Elder Mattingly was, it is refreshing indeed. This is even more blessed when such a writer was able to glean these truths from the Scriptures over thirty-four years ago, and he does not have to go back now to deny, revise, correct, and update his earlier conclusions a generation later.

One remark Elder Mattingly made deserves special attention. In his third footnote he mentioned “a writer who spiritualized texts to the extent that he did not literally believe Israel would be restored to

nationhood,” and he said, “*my guess is I had read some writing that took the position that scriptures referring to Israel’s restoration should not be interpreted literally but rather should be applied to the Gospel Church. It is not unreasonable to believe I had read this view somewhere. Many hold to such a view or something similar to it.*”

In this he is entirely correct. In the early part of the twentieth century, many amillennial brethren strongly opposed the dispensationalism of J. N. Darby, C. I. Scofield, and those of like mind. Myopic observers who oppose dispensationalism, then and now, seem unable to separate dispensationalism, which is false and sits on a false foundation, from the doctrine of the premillennial return of Christ, which the Scriptures uniformly declare. Some of these terms should be defined before proceeding further.

What is Premillennialism?

Briefly, Premillennialism is the belief that Christ’s second coming will be before (“pre-”) the one thousand years (“millennial,” millennium) spoken of in Revelation 20, and that the thousand years means a literal thousand years. Premillennialists believe the Bible teaches those thousand years are yet future.

What is Amillennialism?

Amillennialists believe the thousand years of Revelation 20 are not literal, but symbolize the present church age. They believe the “kingdom” is spiritual, and Christ is presently spiritually reigning now. (They might be surprised to know that Premillennialists also believe these latter points.)

What is a Preterist?

We might as well address this one, the most topsyturvy of all concepts of prophecy, as this question does come up from time to time.

Based on a misunderstanding of Matthew 24.34 (“Verily I say unto you, **This generation** shall not pass, till **all these things** be fulfilled”; Mark 13.30 and Luke 21.32 say virtually the same thing) and an absurdly illogical logic, preterists say (like the Arminians), “All means ALL!” So “all being fulfilled” “in that generation” means to preterists that in AD 70, while some of that generation was still alive, ALL remaining unfulfilled prophecy was fulfilled at the

time of the destruction of Jerusalem. These texts in Matthew, Mark, and Luke are about the only texts that preterists seem to take literally. Preterists claim that Christ's second coming, the resurrection of the dead, "the end of the world," the final judgment, the coming of the new heavens and the new earth, the descent of the new Jerusalem (Revelation 21.1-2), and the ushering in of the eternal state all took place then. According to their extreme "figurative" application of language, you and I are now resurrected and in heaven in the eternally glorified state. *According to them*, there are now no more tears, no more death, no sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Did you catch that? "The former things ARE [not *will be*] passed away." Preterists mistake this *prophetic present voice* (which speaks of a prophesied future event as if it is already present) for a simple declaration and then assume it is presently so, "spiritually." Such is the rosy world of preterism.

What is Dispensationalism?

Dispensationalism is a free-will doctrine that for all practical purposes began in the early to mid-nineteenth century, say around the 1800s to the 1830s. It is a doctrine which states that God has dealt with mankind in different ways during different periods or "dispensations" of time.

Perhaps the best-known dispensationalist was Cyrus I. Scofield (1843-1921), who edited the notes in the well-known study Bible that bears his name. In it, he sets forth what he identifies as *seven major dispensations*. They begin with what he was pleased to call "Innocence" in Eden, and they then continue, after Adam's fall, through a period he calls "Conscience," then "Human Government," "Promise" (the promise God made to Abraham and his descendants), "Law," under Moses, until the New Testament era; "Grace" in the gospel church age, and the yet-future "Kingdom" of Revelation 20.

There is no secret, even among Scofield's fans, that the dispensationalists are rather hard-pressed to say just how he came up with the names *Conscience* and *Human Government* to round out his **seven** (the number of completion) dispensations.

The major problems non-dispensationalists find with dispensationalism include:

1. It is entirely wrapped up in Arminian free-willism. Dispensationalists say in effect, "God tried this, and it did not work, so he tried that, and it did not work either. So He tried something else...." Dispensationalism is thus identified with the "*Big Independent Man versus the dependent little god who wants what he cannot have*" theory.

2. Dispensationalism therefore usually presents a weak, changeable God, one who tries one unsatisfactory approach after another, as if to say: "He tried putting Adam in a perfect Eden, and that did not work. He tried blessing Abraham, and his descendants (Israel) failed. He tried giving the law through Moses, and that failed," and so on.

3. Because dispensationalism is a free-will theory advocated by countless numbers of Arminian churches, many believers in God's free and sovereign grace overreact, throwing out the entire dispensational system, rejecting whatever good there may be in it, rejecting whatever truth dispensationalists have, along with their errors. In this they are rather inconsistent; they do not throw away their money because it has germs on it.

4. In particular, most free-grace believers have rejected the ancient premillennial position in favor of the Amillennialism of Rome, "Saint" Augustine, and Origen. There was a reason for their doing so, but not a good one; that subject is beyond the scope of these comments for now, other than to say this: John Calvin and the reformers brought their amillennial baggage with them when they left Rome. Now, therefore, most free grace advocates are wrongly identified with "Calvinism," Romish baggage and all.

5. Dispensationalism (and therefore premillennialism, although wrongfully) is associated almost 100% with the teaching of a "pre-tribulation rapture," which began with a dream or vision supposedly experienced in 1830 by a young woman named Margaret McDonald. Since the Bible does not teach such a "rapture," it is easy enough for non-dispensationalists to dismiss it as a doctrinal error, which it is, but, along with it, they reject any truths that have been wrongly associated with it.

C. I. Scofield was a veteran of the War Between the States (1861-1865). Scofield's Study Bible was first published in 1909. Philip Mauro (1859-1952) was chief among those who opposed dispensationalism in general and Scofield in particu-

lar. Mauro wrote most (if not all) of his books in the 1920s. In 1922, Mauro, the darling of the preterists, published a book entitled, “**The Hope of Israel, What is it?**” The book is described as “An Examination of the Jewish/Dispensationalist Fable of Restoration for the Nation of Israel.”

In chapter 19, Mr. Mauro refers to “this present gospel dispensation” and “in the beginning of this dispensation.” We must ask in passing: Is Mr. Mauro therefore a “dispensationalist” because he uses this word? Hardly.

Elder P. D. Gold, in his article, “Educated Ministry,” which we published in the September-October 2006 *Remnant*, used the word “dispensation” seven times. Does that mean Elder Gold was a “dispensationalist”? Of course not.

In all the condemnation and abuse that men such as Mr. Mauro heap on premillennialism, we can easily detect a dishonest double standard in that they everywhere lump biblical prophecy concerning the second advent of Christ and what He will do when He comes again under the heading of “dispensationalism.” Then they loudly condemn “dispensationalism” while brazenly using the word whenever and however it suits their purpose.

In his published Summary of chapter 19 of his book, Mr. Mauro says:

“Therefore, no other conclusion is possible from a careful examination of the Scriptures cited in the article we are discussing, than that the doctrine of a yet future restoration of the Jewish nation has not a scriptural leg to stand upon.”

(Source: The Preterist Archives web site, which contains Mauro’s entire book:

http://www.preteristarchive.com/Books/1922_mauro_hope-israel.html)

Mr. Mauro could get away with saying this easily enough in 1922, which was **twenty-six years before Israel was recognized as a sovereign nation in 1948**. So much for Mr. Mauro’s understanding of prophecy. “No other conclusion is possible,” he says. But the Jewish nation of Israel exists anyway. “The doctrine of a yet future restoration of the Jewish nation has not a scriptural leg to stand upon.” But it stands on legs Mr. Mauro was unable

to see, the unconditional, eternal, covenant promises God made to Abraham, Isaac, and Jacob forever. Because they cannot “see” the scores of texts where God in His grace promises to preserve and restore Israel, countless amillennialists and preterists still dote on Mauro and his writings to this very day.

Elder Mattingly was not mistaken that he had read such as the above quote from Philip Mauro, for there are multitudes who parrot Mr. Mauro’s thoughts. What he read might have been from the pen of any among many amillennial or preterist writers. Elder Mattingly was merely not able to say who it was who had said that he “did not literally believe Israel would be restored to nationhood,” or where he had read it so long ago. It certainly was not John Gill or Adam Clarke who, as he says, were premillennial.

There is another important statement in the above article to which I would call your attention. It is on page 10 where Brother Mattingly said:

Since the end of World War II, by the development of her military and naval forces, and by her successful diplomatic efforts of siding with the Arabs against the Jews, Russia has gained a foothold in the Middle East. Chapter 38 [of Ezekiel] teaches that God’s controversy with Magog is that she invades Israel. Chapter 39.1-21 teaches that God will miraculously turn back the forces of Magog, and her allies. As a result of Israel’s plight, the people will, according to [Ezekiel] 39.22-29, turn to the Lord.

People have discussed the literalness of the prophetic words of Ezekiel 38 and 39 for years. There is not very much “spiritualizing” applied to this extended passage that identifies Russia, containing the identities of her allies against Israel. “Spiritualizing” seems to be reserved for chapters 36 and 37, not for the next two chapters. Why? Because other than the “general judgment” and “the eternal state,” *amillennialism has no prophetic position*. It dares not address Russia’s future invasion of Israel because to do so they would have to admit that Israel must first be restored back to her land, the Promised Land, before Russia could invade her. This is some-

thing they cannot afford to do. Like Mr. Mauro, the amillennialists were all saying, **“the doctrine of a yet future restoration of the Jewish nation has not a scriptural leg to stand upon.”** Now, after the Jewish nation has been back in their land for over fifty years, standing on scriptural legs man cannot see, many are still saying, “The doctrine of a restoration of the Jewish nation has not a scriptural leg to stand upon.”

During the 1970s, when Elder Mattingly first wrote those words, Russia was even then aligning herself with the Arab world. This was something scarcely anyone noticed at the time.

Then came the great propaganda lie in 1991 that the Soviet Union (and with it, international communism!) had “collapsed.” Everyone who believed it sighed in relief. (“And for this cause God shall send them strong delusion, that they should believe a lie...,” 2 Thessalonians 2.11.) For the most part, only serious students of Bible prophecy saw through the deception.

Only last week (as I write these words), Elder Enos Gingerich sent me a news release from the Middle East that is perfectly in line with Ezekiel’s prophecy. The lead headline of the article, dated October 7, 2006, states, “Moscow posts two Chechen platoons in South Lebanon...to improve Russia’s image in the Arab world.”

Posting troops is not something done by a regime after it has “collapsed.”

The “Chechen” troops are from Chechnya, or the Chechen Republic. Although Chechnya tried to declare their independence from Russia in 1991, the country is still internationally recognized as a federal subject of Russia. **After empires “collapse,” they do not have “federal subjects” and are not recognized by the international community as having federal subjects.**

The Chechnyans are predominantly Muslim, which is what, in part, makes the news article so significant. Russia sent the two platoons of Muslim troops to Lebanon in order to maintain a presence in that part of the world, to bolster their relationship with the oil-producing Arab nations.

The *Muslim commandoes* are being sent to guard the one hundred and fifty Russian military engineers who are there to help Lebanon rebuild after the recent fighting between Israel and the terrorist forces. These

engineers arrived in Beirut the week of October 7 to help rebuild Lebanon’s roads that were damaged by Israeli bombing.

“Moscow did not consult Israel before stationing Muslim Chechen troops on its border,” the news item reported. Russian defense minister Sergei Ivanov said that the deployment of former rebel Chechen troops in Lebanon was aimed at “improving Moscow’s image in the Arab and Muslim world.”

Other stated goals of the Russian government include (a) a desire to show its large Muslim population **Russia’s willingness to enter Middle East conflicts on the side of the Muslim world;** (b) the Moscow government sees their action as potentially **influencing Tehran favorably;** and (c) Russia’s Muslim (Chechen) troops are **working with Hizballah** in the areas of Lebanon that Hizballah controls. This is seen strategically as a move paving the way for more Russian Muslim troops, independent of the UN, to enter Lebanon. **Being independent, they will not be bound by any treaties or agreements in which Israel has a part.**

What does this mean prophetically? I do not claim to know the answers. It does seem, however, that Russia and her allies are presently being aligned along the lines Ezekiel 38 describes:

“Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, **Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself...After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall**

be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel...(From Ezekiel 38).

I doubt that Russia thinks she is strategically aligning herself with the Arabs *only* to gain access to their oil. Regardless of their motives, this alignment pits them against Israel directly, and again, more distantly, against the USA one more time and way in the world theatre.

Regardless of what the countries of the world think they are doing or why they think they are doing it, it is God who is in control and who is bringing His purpose and prophecies to fruition. He will "put hooks into their jaws" to lead them and to turn them about, bringing them as it pleases Him against His people Israel, which will cause Israel to cry out for salvation, a cry that Jehovah-Jesus will answer. God is preparing those nations who are against Israel for their own destruction, while He is bringing Israel into the dread "**time of Jacob's trouble; but he shall be saved out of it** (Jeremiah 30.7)."

—C. C. Morris

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

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

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

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

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

4—The absolute predestination of all things;

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

in their federal head Adam into spiritual death, total depravity, and just condemnation; their utter inability to recover themselves from this fallen state;

6—The blood atonement and redemption by Jesus Christ are for the elect only, and are both efficacious and effectual in accomplishing the will and purpose of God to reconcile His people unto Himself;

7—The sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means;

8—The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone;

9—No works are good works other than those which God Himself has so designated; none of the works called good are left up to men to perform or not, at the creature's discretion; nor do the works of the creature, either before or after regeneration, result in merit accruing to his account in God's sight;

10—The peaceable fruits of righteousness are the certain result of God's working in His people both to will and to do of His good pleasure, and His people will be found walking in paths of righteousness for His name's sake;

11—The separation of church and state;

12—The principles outlined in the Black Rock Address of 1832;

13—The bodily resurrection, first of Christ, and also that of all the dead;

14—The final and eternal judgment; and,

15—The bliss of the redeemed and the torment of the wicked are both eternal and everlasting.