

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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PREMILLENNIALISM AND OUR PRINCIPLES, PART 3

In the previous installment, we were examining points 5 and 6 of our Principles listed on the last page of *The Remnant*. This effort was combined under four headings—

1. Eternity;
2. Redemption in Christ;
3. The Fall of Adam and his race, and the results thereof; and
4. The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone.

We had begun the second heading, **Redemption in Christ**, with which we now propose to continue:

A. Christ’s redemption of His elect people, continued

We closed with the fact that **redemption is deliverance by ransom**; to redeem His people they must not only be **bought** back, but they must also be **brought** back.

It is true that His children are brought into the fold experimentally in this life by the Holy Spirit’s regenerating them, giving them eternal life in Christ, and making them partakers of the divine nature (2 Peter 1.4): “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” This is one of the results of the finished work of Christ: “For Christ also hath once suffered for sins, the just for the unjust, that he might **bring us to God**, being put to death in the flesh, but quickened by the Spirit (1 Peter 3.18).”

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (1 Peter 1.13).” The trembling sinner (who, given a hope in Christ, nevertheless sees within himself or herself the ongoing sins, doubts, and fears) may be tremendously encouraged by the thought that at the return—the **revelation**—of Jesus Christ, even then He will bring **grace** unto them.

Being brought to God, then, is not only a spiritual experience in this life; it will only be complete when Christ has brought them in their glorified resurrection bodies into the conscious, visible presence of God the Father. “*Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (1 Corinthians 15. 51-54).*”

When someone is kidnapped, his family pays a ransom, which is the redemption money. “The ransom of a man’s life are his riches (Proverbs 13.8).” If royalty is kidnapped, one expects “a king’s ransom” to be paid. You do not pay “redemption.” You pay a redemption *price*, in order to effect a redemption. He gave His life as “a **ransom** for many (Matthew 20.28, Mark 10.45).” That, His life, was the **price paid** to redeem His people.

Sometimes, captured and imprisoned terrorists are released by their captors in order to secure the freedom

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of innocent hostages. The hostages have been taken prisoner to be used in bargaining for the release of the imprisoned terrorists. Then it is true, in the affairs of men, that "The wicked shall be a ransom for the righteous, and the transgressor for the upright (Proverbs 21.18)."

Those redeemed by Christ are called both "the ransomed" and "the redeemed":

"And **the ransomed** of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isaiah 35.10)."

"Therefore **the redeemed** of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away (Isaiah 51.11)." Both terms are applied to what Christ has done for His people:

"For the LORD hath **redeemed** Jacob, and **ransomed** him from the hand of him that was stronger than he (Jeremiah 31.11)."

"I will **ransom** them from the power of the grave; I will **redeem** them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes (Hosea 13.14)."

"Ransom" is found three times in the New Testament: "...the Son of man came not to be ministered unto, but to minister, and to give his life a **ransom** for many (Matthew 20.28 and Mark 10.45)"; and, "For

there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a **ransom** for all, to be testified in due time (1 Timothy 2.5f).”

The comma in this last verse has caused much unfounded joy in the Arminian camp. (Commas in the King James Version are not in the inspired original.) The text is not saying that “Christ gave Himself a ransom for all (mankind), which is a fact to be testified in due time,” as the universalists would have it. It is **all [who are] to be testified in due time**. That is, (a) there is a class of people for whom Christ gave Himself a ransom; and (b) ALL of THEM are to be testified in due time. The due time is at the resurrection of the saints, “When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) **in that day** (2 Thessalonians 1.10).”

When His disciples asked the Lord Jesus what would be the signs of His coming, and after He had given them several signs, He then told them, “...when these things begin to come to pass, then look up, and lift up your heads; for your **redemption draweth nigh** (Luke 21.28).” By **redemption “drawing nigh,”** He was not referring to His death on the cross (which was to follow a few days later) as drawing nigh. He was speaking of His second coming, when He will receive them unto Himself, that where He is, there they will be also (John 14.3). Their **redemption** is not merely in the past, when Christ Jesus the Lord paid the ransom on the cross by the sacrifice of Himself; but their redemption is in the future when He actually takes unto Himself His purchased possession, His bride.

The Lord was answering their question as to what would be **the signs of His coming and the end of the age**. At His coming, at the end of the age, is when He will **redeem**—to deem again—His people by taking them unto Himself. The signs of His second advent are to His people evidence that He is soon coming to actually take possession of them, to take them unto Himself literally, as He promised. “And if I go and prepare a place for you, I will come again, and **receive you unto myself**; that where I am, there ye may be also.” That taking unto Himself is *redemption*, not *ransom*.

Thus “we ourselves groan within ourselves, waiting for the adoption, to wit, the **redemption** of our **body** (Romans 8.23).” How much the “non-resurrectionist” is blind to in not seeing the redemption of the body! As a child in an orphanage waits for the adoptive parents to

take him or her unto themselves and go home at last, even so we groan, waiting for the **adoption** of our **body, the resurrection**, when Christ takes us, **body, soul, and spirit**, glorified in His likeness, unto Himself! That is **redemption** in its fullest sense, for which we wait, pining.

The difference between ransom and redemption:

“There is an important distinction between “ransom” and “redemption”: the former is the price paid to secure the latter. The first mention of a “ransom” in Scripture is in Exodus 21:30, where a valuable price was required for the deliverance of one who, through guilt, was worthy of death, cf. Ex. 30:12, etc. Christ’s ransom was paid to satisfy God’s justice: a life for a life; the ransom being a penal infliction. Christ gave His life a “ransom *for many*”: the Greek preposition is “anti” which, except in the few instances where it means “against,” is always used in a *substitutionary* sense. His life was not “given” in any vague, indefinite way for the good of others, but was a specific quid pro quo, dying in the very room of His people. The “many” is in contrast from the one life.

“The church of God, which he *purchased* with His own blood” (Acts 20:28). The prominent idea of “ransom” is that of payment, of vicarious substitution, of one thing standing in the place of another. No figure can so fully convey this idea as of one drawn from purchases with money. The very idea of *purchase* necessarily involves that of substitution. I go into a shop and ask the price of a book. It is one dollar. I put down the money, and I am at liberty at once to take up the book. It is mine. On what principle? Of substitution. I substitute the money *for* the book. In *this* way Christ bought His people, To the Corinthian saints Paul wrote, “Ye are not your own; for ye are *bought* with a price” (I Cor. 6.19, 20).

(*The Satisfaction of Christ*, A. W. Pink, pages 100-101)

Ransom, then, is the price of redemption. Redemption is deliverance by the payment of a ransom.

Redemption is the actual taking to oneself his purchased possession. When one redeems something he has “hocked” at a pawn shop, say a diamond ring, he pays the redemption price to redeem it. Should he walk out of the pawn shop without taking the ring with him, it is technically not redeemed, although the price has been paid. To be redeemed, the ring must be in the possession of the original owner. RE-deem is “to deem again.” To deem is “to think; judge; suppose” (Webster). So for the ring to be re-deemed, it must be “thought, judged, supposed,” to belong again to the original owner. In this regard, we can assuredly know that “all” in 1 Timothy 2.5-6 does not include the reprobates, because they will never be “deemed” to belong to Christ!

“Redemption is the freeing of a man from misery by the intervention of a ransom. Now, when a ransom is paid for the liberty of a prisoner, does not justice *demand* that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man’s deliverance from bondage to him that detains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price would be paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoners inthralled!” (John Owen)

The difference then, between truth and error on this vital subject, lies in the returning of scriptural answers to these questions: What was the purpose of God in the mission of Christ? Was it to make the salvation of all Adam’s race possible? Or was it to make the salvation of His own people certain? Was it simply to remove those “obstacles” which stood in the way of the Divine righteousness pardoning any one? Or was it to remove the *sins* of those whom God had predestinated unto eternal glory? Was it simply to “open a way” whereby sinners *may* approach

unto the Holy One? Or did Christ die the Just for the unjust that “He might *bring us to God*” (I Pet. 3.18)? That the second of each of these alternatives is the true one, consider....(*ibid.*, Pink, pages 246-247).

B. Both efficacious and effectual

What is the difference between **efficacious** and **effectual**? **Efficacious** means “having the power to produce intended effect; also, manifesting such power.” “**Efficacious** implies possession of a quality or virtue that gives a thing the power to become effective. **Effective** emphasizes the actual production of an effect when in use, exercise, force, or the like. **Effectual** suggests the accomplishment of a result or the fulfillment of an intention and looks backward [to the intention] rather than forward” (Webster). We have used both words, efficacious and effectual, to emphasize that Christ’s atonement for His people accomplished exactly what He intended to do: to save His people from their sins, glorified, into the presence of His Father, which He intended to do from all eternity, which He secured on the cross by His bloody sacrifice of Himself and therefore did do, and which He will do in the strictest sense of the words by presenting His redeemed and ransomed children to His Father in glory’s full possession, without the loss of one. Then He will say in the presence of His Father, “Behold I and the children which God hath given me (Hebrews 2.13).” “...those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled (John 17.12).”

C. Christ’s blood atonement (the ransom)

The difference between redemption and a ransom is spelled out quite plainly in Psalm 49.7: “None of them can by any means **redeem** his brother, nor give to God a **ransom** for him.” To redeem is to deliver by ransom. Redemption is *what* is done; ransom is *how* or *by what* redemption is done.

D. God’s reconciliation of His people with Himself in and by Christ Jesus

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life (Romans 5.10).” The effectual means of reconciling God’s people unto Himself is the death of His Son.

“*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God (1 Corinthians 5.18-20).*” Consider several things about this text:

a. *All things are of God*; another of the many texts that tell us that God controls **all things**, and since He does and is unchangeable, **all things are predestinated**.

b. *God has reconciled “us”* to Himself by Jesus Christ. Whoever the “us” is, it is God’s people, and Paul includes himself within that number. These are truly, completely reconciled by the finished work of the Lord Jesus Christ; they are not merely contemplating an offer of reconciliation, as there is no such “offer.” Offerings are made only to God in behalf of sinners. An offering or offerings are never made by or from God to the sinner. “[Jesus] Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people’s: for this He did once, when **He offered up Himself** (Hebrews 7.27).”

c. *God has given to us* (the apostles and gospel ministers) **the ministry of reconciliation**: That is, the service to, or the serving of, the churches—that is what a gospel minister is called to do, for that is exactly what *to minister* means: to serve. The gospel preacher “reconciles” no one, because that was accomplished by Christ’s finished work.

d. *He (God) reconciled “the world”* (Greek, *kosmos*) *unto Himself*. Does this mean all of the Adamic race has been reconciled to God? Hardly. There is no definite article in the original; God reconciled “a world,” not “the” world (in the sense of all mankind) to Himself. Further, He defines reconciliation as **not imputing their trespasses unto them!** If there is so much as one man or woman who still has their trespasses imputed unto them, then this is not the entire Adamic race.

Is there such a group of persons who yet has their sins imputed (charged, reckoned) to them? Yes. To name no other, the Pharisees to whom Christ said,

“...your sin remaineth (John 9.41).” Sin cannot be *taken away* (John 1.29) and *remain* at the same time. Those Pharisees, whose sin *remained*, were not reconciled unto God.

e. *He has committed unto us the word of reconciliation*: This answers to point c., above. We present the word of reconciliation; we talk about it, presenting it in words of the Scriptures (1 Corinthians 15.3-4). Talking about reconciliation does not reconcile anyone.

f. We are ambassadors for Christ, **as though** God did beseech you by us: “As though” is never the same thing as “actually.” If someone drives off in your car “as though” he owned it, the very statement itself demonstrates *he does not own it!* If Paul, as an ambassador for Christ, speaks *as though* God beseeched anyone “by us,” that is proof enough that neither God nor Paul was begging (that is what beseech means) anyone to be reconciled. God is not beseeching anyone to be reconciled unto Himself, and we are not either, although Arminians mistakenly think this is the purpose of preaching the gospel.

But what, then, of the “kosmos” and God’s reconciliation of it to Himself? The reconciled kosmos is His material creation, *together with* His elect from every age, all which “**shall be delivered from the bondage of corruption into the glorious liberty of the children of God** (Romans 8.21).” The material creation—rocks and rivers, land and sea, the mineral, vegetable, and animal kingdoms—did not sin, of course; hence the phrase “not imputing their trespasses unto them” does not apply directly to it, but only to those whose sins, trespasses, and transgressions He bore; but it will be delivered from the curse when He applies “the restitution of all things (Acts 3.21).”

3. [Note: numbering continued from last issue] **The Fall of Adam and his race; the results; Total depravity and just condemnation of all mankind; Total inability of any sinner to save himself from his fallen state**

In God’s eternal plan and purpose, as it is unfolded in God’s inerrant Scriptures from Genesis to Revelation, and as it is demonstrated in the history of our world and race, men and angels are thoroughly proven to be unable to stand and abide in holiness and righteousness. The rather, both men and angels immediately proceed into the depths of depraved rebellion against God whenever

He removes the restraints necessary to keep the creature in righteousness. Man boasts of his “freedom”; it is only a freedom from righteousness. No man is “free” in the sense that most men use this term. Every one is either a bond-slave of sin (John 8.34) or a bond-slave of Christ (Romans 1.1, Philippians 1.1, etc.), and of God, and of righteousness (Romans 6.16-22). One is either “Being then made **free from sin**, ye became **the servants of righteousness** (Romans 6.18)” or “For when ye were **the servants of sin**, ye were **free from righteousness** (Romans 6.20).” There is no third category.

A short review of the history of the Adamic race should demonstrate man’s hopeless situation if God does not intervene by His grace:

1. First, even before Adam was created, the cherub Lucifer (Satan) could not remain in a state of holiness or righteousness, even while he was in the visible presence of God on His throne. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit (Isaiah 14.12-15).” Christ Jesus told His disciples, “I beheld Satan as lightning fall from heaven (Luke 10.18).” This is past tense, something that happened in the past, and the eternal Christ beheld or saw.

2. Although they were pronounced “very good (Genesis 1.31),” Adam and Eve could not remain in a holy relationship with God, even while they were in the presence of God and in the perfect environment of Eden.

3. Adam’s descendants, from Seth to Noah, could not abide in holiness and righteousness. That era ended in this state of affairs: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (Genesis 6.5).”

4. “Noah **found grace** in the eyes of the LORD (Genesis 6.8),” or else even he, “a preacher of righteousness (2 Peter 2.5),” would not have been saved without the grace in which Jehovah viewed him.

5. Noah’s children and their descendants could not abide in holiness and righteousness. Within a few generations they had rebelled against God’s command to

replenish the earth. That is, they were under divine order to scatter and repopulate the entire earth. Instead, they congregated in the plain of Shinar, the region of the Tigris-Euphrates valley, built the city and tower of Babel, the effects of that disobedience plague all mankind to this day.

6. Abraham the friend of God could not abide in holiness and righteousness.

7. Jacob/Israel and his descendants, heirs of the promises, could not abide in holiness and righteousness while they were in the promised land.

8. Israel in Egyptian slavery could not abide in holiness and righteousness.

9. Israel, during their forty years in the wilderness, could not abide in holiness and righteousness.

10. Israel in the promised land under Joshua could not abide in holiness and righteousness.

11. Israel under the judges could not abide in holiness and righteousness. The book of Judges ends with these words: “In those days there was no king in Israel: every man did that which was right in his own eyes (Judges 21.25).”

12. Israel under the kings (whom they requested) could not abide in holiness and righteousness.

13. Although God granted Nineveh repentance in the days of Jonah and the days of the kings of Israel, it was only temporary. Nineveh’s people quickly lapsed back into their native idolatry and wickedness, once more becoming the enemy of God’s people Israel. The entire book of Nahum is dedicated to expounding God’s wrath against the ungodly city of Nineveh, the last capital of Assyria, and to prophesying the destruction God would bring on that wicked nation.

14. Israel in the Assyrian and Babylonian captivities, (before the Lord destroyed those empires) could not abide in holiness and righteousness.

15. Israel in the presence of Jesus Christ, God manifest in the flesh, in the days of His earthly ministry, could not abide in holiness and righteousness.

16. None of the Gentile nations *apart* from Israel and the church could abide in holiness and righteousness. In general God delivered them over to a reprobate mind (Romans 1) where they have remained, going ever deeper into sin, practically ever since Noah and his family got off the ark.

17. The church from Christ until now could not abide in holiness and righteousness. What remains of

the nominal church is continuing its downward and leftward drift in Laodicean apostasy.

18. The world under Christ's rule during the yet future "millennium," with Christ Jesus ruling in righteousness and absolute power, will not abide in holiness and righteousness. That period will also end in rebellion against Christ, when the Lord looses Satan from the bottomless pit before his final banishment into the lake of fire (Revelation 20.7-10).

That somewhat superficial summary enumerates *only* eighteen major situations, past, present, and future, in which mankind (and angels) either totally failed to meet God's righteous and holy demands or will yet do so. There are many more illustrative cases, of individuals and of nations, in addition to those examples given above, but you get the picture. The utter depravity and failure of all mankind is true of all nations, all religions, all individuals, and for all time periods, from Adam to the Great White Throne judgment. Also, note:

1. The above instances were not mere *tests*, as though God was "trying to see what men (or angels, or cherubs) would do" under various circumstances. He knew what was in man (John 2.24-25). "**For the creature [creation] was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope** (Romans 8.20)." Not willingly, that is, the creation's "will" is under consideration; WE would have it otherwise and NOT be "subject to vanity." But the creature's will does not count. God never consults the will of His created beings; he controls and sovereignly rules over their wills, changing the will as He sees fit. All creation was made subject to vanity by REASON (God has His reason!) of HIM (the Creator God) who hath subjected the same (the creation) in hope.

2. Nor was God trying different ways to save men (as some Arminian dispensationalists have suggested), by giving men different ways to earn salvation. No; and He put the angelic hosts as well as all mankind through their paces to demonstrate to all sensible creatures that without Him we can do nothing, no matter how "easy" (even by grace!) He might make it for men. No one, not even angels, archangels, cherubim, or seraphim, can do anything pleasing to God, because whatever a creature does will always fall short of the Creator's required perfection. The only thing God will accept is His own perfection, either done by Himself or imputed and

imparted by Christ Jesus and the Holy Spirit. If any creature does anything in the way of "good," he or she must confess (even as their Creator, while manifest in the flesh) said, "...the Father that dwelleth in me, he doeth the works (John 14.10)."

A. Total depravity

The above eighteen instances demonstrate the depravity of man (and, where applicable, angels and other spirit-beings). Not one can stand independently apart from the grace of God. Although the fall of Lucifer and those rebel angels who followed him is part of the Lord's revealed history of this creation, and therefore it is necessary to be addressed at appropriate times, we nevertheless speak here primarily of the utter depravity of *mankind*. Men do not and will not obey or believe God. By birth, nature, "choice," and practice, all men (including God's own elect) in all their parts and properties—body, soul, spirit, heart, mind, will, and any presumed "abilities"—are in total rebellion against God.

The one who looks at kind, little elderly ladies, sweet old gentlemen, dear loving parents and grandparents, and devoted, loving children and thinks total depravity does not apply in such cases deceives himself. These "fine people" are the ones who, along with everyone else (if not restrained and blessed), will curse and rage against the Almighty when tragedy strikes within their family or things otherwise do not suit their fancy. **Total depravity** has nothing to do with us being "good" to each other. It is about none being good, no not one, as measured by God's holy and righteous standards. God speaks for Himself:

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment (Isaiah 1.4ff)."

"Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it can-

not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

"For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment (Isaiah 59.1-15)."

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars...The heart is deceitful above all things, and desperately wicked: who can know it? (Jeremiah 17.1, 9)"

Depravity is a twofold evil; man lacks both **the ability and the will** to come to Christ.

We **will not** come: "And ye **will not** come to me, that ye might have life (John 5.40)."

We **cannot** come: "Ye shall seek me, and shall not find me: and where I am, thither ye **cannot come** (John 7.34)." "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye **cannot come** (John 8.21)." Even His own children are no better, no different in this regard. They themselves **cannot come** without His effectuating grace: "Little children, yet a little while I am with you. Ye shall seek me: and **as I said unto the Jews, Whither I go, ye cannot come; so now I say to you** (John 13.33)."

As for *seeking* Him, "There is none that **understandeth**, there is none that **seeketh** after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes (Romans 3.11-18)." Anyone who can truthfully say, "But I sought after God for years," if that is true, it is evidence the Lord began a good work in him, and He has been leading him all those years.

As for our sinful nature, Paul says: "...we have before proved **both Jews and Gentiles**, that they are all under sin (Romans 3.9f), "As it is written, 'There is none righteous, no, not one.'" **The truth of the depths of man's depravity and rebellion against his Maker has never been fully explored.**

Even in the perfect environment of Eden, the heretofore sinless couple who parented our race could not and would not remain in submission to their Creator. God *could* have preserved them and kept them, in the sense that He has the power to do so; but **in His eternal purpose in Christ** He is using Adam's fallen posterity to prove a seven-thousand-year point that supersedes His preventing Adam's fall.

Will the Future Be Any Different?

When Eden's beautiful conditions are restored during the reign of Christ on this earth, during the

thousand years told of in **Revelation 20** and countless passages in the prophets, men will even then only *outwardly* submit to Christ, and that only because of His “rod of iron.” When Satan will be loosed out of his prison (the bottomless pit; verses 2, 3, 7), the multitudes who have long enjoyed perfect peace, harmony, and prosperity under Christ’s beneficent rule will quickly rise up to follow Satan in a final attack on the Beloved City (verse 9).

Some hateful, know-it-all scoffers who would advise God and offer to give Him their counsel, raise the objection: “*If God really has Satan shut up in the bottomless pit in the kingdom age (Revelation 20), and everything is so peaceful in Christ’s paradise on earth, then why would He let Satan out again? If it were ME, I wouldn’t let Satan out any more....*”

That is one of the best reasons I know of for the Lord to loose Satan—precisely because man’s “wisdom” would **not** do it. “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isaiah 55.8f).” “With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding (Isaiah 40.14)?”

He certainly did not take counsel with these scoffers who have no concept of God’s plan for the ages, which (among many other things) will demonstrate forever that human nature is utterly incapable of being reformed. In his depravity, man is totally, *totally*, **totally** depraved. Not one solitary man in all of history will submit to God under any circumstances other than God’s effectual grace working in them to will and to do of His good pleasure. Even the Lord’s own people must be “kept by the power of God through faith unto salvation ready to be revealed **in the last time** (1 Peter 1.5)”; even His own elect must wholly rely on His saving and sanctifying grace and “**hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ** (1 Peter 1.13).”

Mankind’s final rebellion, described in Revelation 20.7-9 is in large measure what “the thousand year reign,” called “the millennium,” is all about. Seven thousand uniform years of man’s rebellion is

presented from Genesis 3 through Revelation 20. The only ones from among men ever to be saved in those seven thousand years are only those saved by the grace and mercy of God Almighty as He has provided it for His elect people. John saw them in visionary prospect, singing “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).”

Ah, but this elect number is no niggardly, insignificant handful, as some Arminians have delighted to present (or misrepresent) the doctrine of God’s sovereign election. It is “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,” who “stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb (Revelation 7.9f).” Only eternity will reveal the depths and heights of this one text: “**But where sin abounded, grace did much more abound:** that as sin hath reigned unto death, **even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord** (Romans 5.20f).”

The just condemnation of all mankind and the total inability of any sinner to save himself from his fallen state (a twofold point drawn from our **Principles**, printed on the last page of this issue) is well implied in the above-cited texts and at this point scarcely needs further elaboration. “I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings (Jeremiah 17.10).” “...every transgression and disobedience received a just recompense of reward (Hebrews 2.2).” “It is a fearful thing to fall into the hands of the living God (Hebrews 10.31).” “For the LORD thy God is a **consuming fire**, even a jealous God (Deuteronomy 4.24).” “Understand therefore this day, that the LORD thy God is He which goeth over before thee; as a **consuming fire** He shall destroy them, and He shall bring them down before thy face...(Deuteronomy 9.3).” What God Almighty did to the Canaanite

nations is but a foretaste of what He will do to the nations of this world.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2.4-9).

Christ Jesus, the Lord of Glory, will show fallen mankind what a **real** kingdom is!

"Wherefore we receiving a **kingdom which cannot be moved**, let us have **grace**, whereby we may serve God acceptably with reverence and godly fear: for our God is a **consuming fire** (Hebrews 12.28f)."

The doctrine of total depravity, together with our other Principles, harmonizes with the doctrine of the premillennial return of Christ **because** Revelation 20 and other prophetic passages indicate

(A) the **living conditions** that will be enforced within the kingdom of heaven during the thousand years reign of Christ as king on the earth and

(B) the **conclusion** of this kingdom—how it will end. I say **because** above, *because* of the entire history of our depraved and fallen race and its prophesied end. The six millennia since Adam's creation have thus far proved mankind is incapable of righteousness and holiness. Man will worship himself or even stones and stumps before he will worship his Creator. Men will not govern themselves or each other in righteousness. The ultimate proof of this is yet future when Christ "shall...put down all rule and all authority and power," ruling with His dread rod of iron.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." Mount Zion is not the church. Mount Zion is a piece of land in Jerusalem, in the Promised Land of Israel.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession...Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be

instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little (Psalm 2.5-6, 8-12)."

A. First, the living conditions that will be enforced: what "Thy kingdom come, Thy will be done, in (literally, on) earth as it is in Heaven" will be like, or what will the "living conditions" on earth be during those magnificent one thousand years:

1. First and foremost, Christ will put down all earthly politics, economics, authority, and power, and He will rule supremely and gloriously. "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously (Isaiah 24.23)." "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins (Isaiah 11.4f)." "The adversaries of the LORD shall be broken to pieces; out of heaven shall He thunder upon them: the LORD shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of His Anointed (1 Samuel 2.10)."

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear (Isaiah 45.23)." This text is referenced in Philippians 2.9-11 where it is revealed that Isaiah was giving a specific prophecy of the Lord Jesus Christ in His glory: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

2. The curse will be lifted from the earth itself: The **earth** was not cursed because soil, rocks, water, grass, trees, sky, or birds and animals are "bad" and need to be "burned up." Not at all! God pronounced His entire creation very good. "And God saw every thing that he had made, and, behold, it was **very good**. (Genesis 1.31)." The curse placed on the ground was actually for Adam's sake and for the sake of mankind: "...cursed is the ground for thy sake; in sorrow shalt

thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Genesis 3.17ff).”

Eden-like perfection and purity will be restored to the earth. In restoring near-Edenic conditions, God will remove the curse (or at least a major part of it) from the earth.

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God... for in the wilderness shall waters break out, and streams in the desert... And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. (Isaiah 35.1ff).”

“Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest (Isaiah 29.17)?”

3. Disease will be removed from the earth.

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing... And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. (Isaiah 35.3ff).”

“And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity (Isaiah 33.24).” What Jesus did in the days of His earthly ministry for the blind, halt, withered, lame, deaf, and dumb will prevail universally in the days of His kingdom of heaven on earth. “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness (Isaiah 29.18).”

4. The curse will be removed from the plant and animal kingdoms, as well; both men and animals will

return to a “vegetarian” diet as described in Genesis 1: “And God said, Behold, I have given you *every herb bearing seed*, which is upon the face of all the earth, and *every tree, in the which is the fruit of a tree yielding seed*; to you it shall be **for meat**. And to **every beast** of the earth, and to **every fowl** of the air, and to **every thing that creepeth upon the earth, wherein there is life**, I have given **every green herb for meat: and it was so** (Genesis 1.29-30).” That is how the ecology of earth was originally set up; men and animals were vegetarian or herbivores only, and to this simple God-given diet they will return.

Savagery, danger, and destructiveness will be removed from the animal kingdoms; serpents and insects will not be poisonous or bite or sting any more. “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. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea (Isaiah 11.6-9).”

5. All men and families on earth will have their own “vine and fig tree.”

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. 5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. 6 In that day, saith the LORD, will I assemble her that halteth, and

*I will gather her that is driven out, and her that I have afflicted; 7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. 8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; **the kingdom shall come to the daughter of Jerusalem** (Micah 4.1-8).*

“And He shall judge among the nations, and shall rebuke many people(s): and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2.4).”

Swords into plowshares? What is indicated here is that under Christ’s beneficent rule, for the first time since Cain killed Abel, humanity will be in a peaceful agricultural economy instead of a military-industrial economy. Of these two inconsistent ways of life, swords and spears, and plowshares and pruninghooks are representative.

6. Man’s life span or age will be extended as it was before the flood of Noah’s day. “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. **There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them (Isaiah 65.17-23).”

As the reader can see, during the time Isaiah describes, neither sin nor death will be eliminated completely. Death and sin will both be greatly restrained, however.

7. Saints, glorified, perfect, “like the angels” (Matthew 22.30, Mark 12.25), **will rule with Christ.** Presently, angels rule as “principalities and powers in the heavenlies” (see Ephesians 3.10, 6.12; Daniel 10).

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19.27f).” “And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities...And he said likewise to him [another servant], Be thou also over five cities (Luke 19.17ff).” “...And hast made us unto our God kings and priests: and we **shall reign on the earth** (Revelation 5.9-10).”

“For evildoers shall be cut off: but those that wait upon the LORD, **they shall inherit the earth.** For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. **But the meek shall inherit the earth;** and shall delight themselves in the abundance of peace (Psalm 37.9-11).” “For **such as be blessed of Him shall inherit the earth;** and they that be cursed of Him shall be cut off (Psalm 37.22).”

“The righteous shall inherit the land, and dwell therein for ever (Psalm 37.29).”

“Wait on the LORD, and keep His way, and **He shall exalt thee to inherit the land:** when the wicked are cut off, thou shalt see it (Psalm 37.34).”

“The **meek** also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel (Isaiah 29.19).”

“Blessed are the meek: for **they shall inherit the earth** (Matthew 5.5).” The word Christ used here for **earth** is the “little” Greek word **ge**, from which we get our “big” words like **geography, geology, geophysics, and geometry** (geometry was originally developed to measure the earth or land). Strong’s Dictionary, in the back of his concordance, defines **ge** as “soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application).” The King James Bible variously renders it as **country, earth, earthly, ground, land, and world.** That is exactly what God says the meek shall inherit. It is difficult to “spiritualize” sandy loam and topsoil.

These are only some of the many blessings God will restore to His creation in “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).” “For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God. For the creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because *the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* For we know that **the whole creation** groaneth and travaileth in pain together until now (Romans 8.19-22).”

B. The Conclusion; how “the millennial kingdom” will end: The Lord does not leave us to guess. As ever and always, it will end in man’s sin and rebellion. The end is swift, complete, and final. “...and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them (Revelation 20.9-11).”

For the seventh thousand year period of recorded history (this yet-future period recorded in prophetic Scriptures), one thousand years of perfect peace and tranquillity under the sovereign, dictatorial rule and the visible presence of Jesus Christ the Lord, “Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords (1 Timothy 6.15).”

Men will instantly revolt against Him when God’s restraint is lifted by His releasing Satan from the bottomless pit for the final temptation, revolt, destruction, and judgment (Revelation 20.7-9). “Why should ye be stricken any more? **ye will revolt more and more:** the whole head is sick, and the whole heart faint (Isaiah 1.5).” In this text there is a principle involved; not just Israel in Isaiah’s day, but the entire Adamic race will only revolt “more and more.” Without the grace of God restraining men, we will only revolt against our Creator God.

Speaking after the manner of men, if God were to prolong the human race for millions of years, the results would always be the same. But seven is God’s number of completeness, and seven thousand

years is exactly enough to accomplish the predestinated purpose of the Lord God Almighty, proving (as the hymn attributed to Kent says):

Triumphant grace and man’s “free will”
Shall *not* divide the throne,
For man’s a fallen sinner still
And Christ shall reign alone.”

No one is or can be independent of Him in any part of our existence, “For in him we live, and move, and have our being (Acts 17.28).”

—C. C. Morris

(To be continued, Lord willing)

EMAIL ADDRESS CHANGE

Please note that my email address has been changed since the last issue of *The Remnant*. I may now be reached at the following addresses:

ccmorris@suddenlink.net
ccmorris@the-remnant.com

ERRATUM

In the July-August issue of *The Remnant* I addressed an inquirer from the Philippines about the subject of tithing and New Testament giving. In that article I referred the inquirer to an article Elder Mike McInnis had posted on his web site (blog) in December of 2006. I said:

As of today, as I write this in early June, 2007, Elder McInnis has evidently not added anything else to his web site since last December. The only article there (other than an introductory paragraph last November) is his writing on “New Testament Giving.”

Since then I found out that Elder McInnis had posted a second part on December 7, 2006, and he has now added several more parts to his series.

His web site may be found at

<http://wayfarerblog.blogspot.com/>.

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

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

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

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A STATEMENT OF PRINCIPLES

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

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

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

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

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

4—The absolute predestination of all things;

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

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

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

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

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

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

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

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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