

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, CONTINUED PART 4

Point #8 of our principles as listed on the last page is stated: **The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone.**

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 12.28-29).

Those who are not overly captivated by Conditionalism will note in this text from Hebrews that it is BY GRACE, and by grace alone, whereby God’s people are enabled to serve God acceptably, with reverence, and with godly fear. This leads, predictably enough, to this, our next point. For God to save any person or persons, the depravity of mankind (including the natural depravity of God’s own children) makes it entirely necessary that God alone must do the saving, and that includes His preserving them. He initiates salvation, He maintains it, and He finishes it.

Jonah, a Multiple Example

Jonah was an extremely good example of the text that is probably most often associated with him: “...I will pay that that I have vowed. Salvation is of the LORD (Jonah 2.9).” Let us consider him (1) in God’s saving him when he was “an unfaithful child of God,” as Conditionalists love to express it; (2) as used by Christ Himself, a figure of His death, burial, and resurrection; and (3) as a parallel to the nation of Israel, temporarily

falling short of their ordained lot, “dying,” and buried among the Gentile nations, but nevertheless preserved as a nation, and yet to be resurrected and to fulfill their God-given role as a nation of kings and priests. (Exodus 19.1ff)

1. Jonah the Man

Speaking after the manner of men, what if Jonah had had a pocket-knife and, in a panic, trying to save himself, what if he had been able to cut his way out of the belly of the great fish that God had prepared? Where would he have been then, other than on the bottom of the Mediterranean Sea, under tons of water pressure, and with no air to breathe? His attempt to escape would have been his own certain destruction. In trying to “save ourselves,” we are our own worst enemy. As it was, he was being both preserved and taught by the Lord. It was all part of his predestinated experience, every second of which was preordained or predestinated for his good and for God’s glory. Even as Jonah was renewing his vows, the fish was headed for the shoreline where it would deposit him safely on dry ground, at the exact location from where he would head directly to Nineveh, the exact location where he would deliver God’s appointed message in God’s appointed time, words, and way. Will-worshippers hate the doctrine that God has His way even in our disobedience, because it robs them of the glory they seek. They ask, “How can Jonah’s disobedience in refusing to go east to preach to Nineveh, and his going west instead, down to Joppa to catch a boat-ride to Tarshish, the exact opposite of what God told him to do—how can all that be in God’s will and purpose and

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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).

(Continued from page 1)

to His glory?" It is to God's glory because Jonah gets exactly no credit whatsoever for the conversion of Nineveh (or for anything else). This double deliverance (first of Jonah, then of Nineveh) not only taught the participants (Jonah and the citizens of Nineveh) many things, but it also illustrated many prophetic truths.

All the glory in the deliverance of both Jonah and Nineveh is the Lord's. Either

1. God arranged it exactly the way it occurred, or
2. Jonah so arranged it, or
3. Satan so arranged it, or
4. The Ninevites so arranged it, or
5. Some other man (or an angel) so arranged it, or
6. It was not arranged at all, and therefore
7. It all happened by "luck," or by "chance," or else
8. It "just happened."

Is there any other alternative beyond these eight? Then add it in. Any and all but the first are ridiculous. The truth is, God Himself arranged and predestinated every detail of what transpired, and it was to accomplish His divine purpose exactly as it happened, that He alone would receive all the glory.

Speaking hypothetically again: Let's *suppose* Jonah had immediately gone to Nineveh (as the will-worshippers suggest he could have) and preached, and Nineveh had repented?

1. Then we could continue their *supposition* and say that Jonah would have probably wanted the credit

for the city's conversion. (After all, if the Arminian or Conditionalist will-worshiper can *suppose* one thing, we are at liberty to continue their supposition, are we not? If not, why not? "Answer a fool according to his folly, lest he be wise in his own conceit"—Proverbs 26.5.) We may *suppose* Jonah would have said, "Look what I have done! I preached, and they repented!"

Where is the doctrinal truth in that approach? Where is the honor, praise, and glory that is justly due only to the Lord? There is none. There is only praise for man. Yet such is the way of the will-worshippers. They ignore the fact that "A man's heart deviseth his way: but the LORD directeth his steps (Proverbs 16.9)."

Objection: "*Ahh, but you see,*" they will tell you, "*it is a man's heart, not God, not predestination, that devises his way. It is up to you whether you do this or that. God has nothing to do with it. It was Jonah who decided whether he would go to Nineveh or to Tarshish.*"

Reply: It was nothing of the sort, for even the preparation of the heart is of the Lord and not of man. The opening verse of this same chapter in Proverbs says: "The preparations of the heart in man, and the answer of the tongue, is from the LORD (Proverbs 16.1)." "The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand (Psalm 37.23f)."

You will further note that "good" in this text is italicized, meaning it is a word not justified by the original language; it is supplied by the King James translators. The original Hebrew text does not say the steps of a *good* man are ordered of the Lord. "There is none good, no not one." The steps of any man, so-called "good" or "bad," are ordered of the Lord. Jeremiah said, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps (Jeremiah 10.23)."

Jeremiah knew something the will-worshippers do not know. He did not qualify the kind of man, "good or bad," about whom he said this. The way of man, any man, is not in himself; it is not in man that walketh, "good or bad," to direct his own steps. Did Jonah direct his steps, or did the Lord direct them? Man would say Jonah directed his own steps, but the Bible says God alone did.

2. Jonah as a Figure of Christ

Had Jonah immediately gone to preach and thus bypassed his experience in the fish's belly, he would have eliminated—I say this, again speaking "after the manner of men (Romans 6.19; Galatians 3.15)," or, as Paul said in 2 Corinthians 11.23, "I speak as a fool"—Jonah would have eliminated one of the plainest types of Christ's death, burial, and resurrection in the entire Bible. The Lord Jesus Christ Himself referred to Jonah's experience and said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here (Matthew 12.40f)."

Think of it! If Jonah had gone directly to Nineveh, he would not have been the picture of Christ that he was. One will search the Bible in vain to find a clearer description of Christ's death, burial, and resurrection than this figure, type, or illustration, which comes from the Lord and Savior Himself. To think Jonah could have done otherwise than he did is sheer folly. He could no more have changed his behavior, his experience with the ship and the sailors, or the great fish, or the very words he said and thought, than Christ could have avoided the cross.

Not only was Jonah to be a figure of Christ, and he was referred to as such by Christ in the above quote; the one event was predestinated to come to pass as much as the other. Not only was Jonah a figure of Christ's death, burial, and resurrection, but Christ in His death was identified with His people's rebellion (represented by Jonah). In Jonah's "resurrection experience" he typified Christ's delivering His people from among the Gentiles (represented by Nineveh). There is far more to the account of Jonah's experience than only his typifying Christ's death, His burial, His being in the grave three days and three nights, and all these things being followed by His resurrection.

3. Jonah as Prefiguring Israel's Restoration; "Types and Shadows" Considered

I personally do not think of Jonah as being a "type" or "shadow" of Israel, but there is a parallel between Jonah's experience and that of national Israel.

The terms *types* and *shadows* are perhaps used more frequently than they should be. A *type* means

some Old Testament object or occurrence that gives us a picture of New Testament truth, like a typewriter key, by striking an inked ribbon, leaves a picture of itself on paper; or like a printer's "moveable type" leaves us a picture of itself. The word *type* or *typical* does not occur in the English Bible, but the Greek word *tupos*, from which we get the word *type*, occurs nineteen times in the New Testament. It is translated into the English words *ensample*, *example*, *fashion*, *figure*, *form*, *manner*, *pattern*, *remembrance*, and *print*.

Shadow is in the New Testament three times in the sense we now use it—that is, something in the Old Testament gives us a shadow-picture of a New Testament truth. (Of course literal shadows are also mentioned, as Peter's shadow in Acts 5.15.) A shadow is an outline figure; it is not the very image of the thing casting the shadow, Paul tells us (Hebrews 10.1).

Some things called "types and shadows" are often merely something used as an example or an illustration in parallel to something else and are not really types or shadows at all. Without being classified as a type or shadow (other than of Christ's death, burial, and resurrection, as He Himself said), Jonah is one of the countless scriptural *examples* of the preservation of God's sinful, wayward, and disobedient children. They who hate God and despise His people love to throw into the faces of the Lord's children such examples as Abram's lying and unbelief, Jacob's scheming, the timorousness of Barak and of Gideon, Samson's carnality, David's adultery with Bathsheba and his murder of her husband Uriah; the rebellion of Jonah, the apostasy of Old Testament Israel under the Judges, the kings, and the prophets; Peter's denial of Christ and Thomas' doubting, lumped together with Judas' betrayal (the unbeliever sees no difference between Judas and the true saints of God); and above all else, the failure of national Israel; but every one of these cases and others are only instances of the grace of our sovereign God saving helpless and needy sinners. Jonah and these others exemplify the doctrine of the preservation of the saints in spite of themselves. **Anything less than the preservation of all of God's elect, through grace to glory, would not be salvation!**

In God's all-pervading providence, as He brings the counsel of men and of nations to nought, Jonah may be thought of as a parallel to national Israel, God's chosen nation He commissioned at Sinai to be a royal

priesthood among the Gentile nations, showing forth the blessedness of the nation whose God is the LORD (*Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance—Psalm 33.12*):

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel (Exodus 19.3-6).

Moses dutifully passed these words on to the camp of Israel, who glibly asserted, "**All that the LORD hath spoken we will do** (verse 8)." It was "all the people" who "answered together" thusly. There is no doubt this was a conditional covenant: "...if ye will obey My voice indeed, and keep My covenant...." No Old Baptist preacher I know of denies there are "conditions" to be met found in the Bible. What they (including this writer) do deny is that we can independently decide whether we will meet those conditions or not.

The commitment God made to Abram over four centuries before Mount Sinai was **both unconditional and eternal**. As such, it could never be undone by a secondary, or temporal, **conditional** covenant:

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot

disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (Galatians 3.15-22).

What is Paul saying here?

a) When once made, even a man's covenant cannot be amended after the fact (verse 15). How much less can God's unconditional promises to Abraham be amended?

b) The promises were made to Abraham and to Christ long before "Israel" was born (verse 16).

c) Thus the promises were not made to Israel directly, but only secondarily, as beneficiaries; Abraham and the Lord Jesus Christ were the two recipients of the promises. Therefore, the promises could not be bargained away or lost by the ignorance or the carelessness of the beneficiaries, as they, yet being unborn, were not parties to the original covenant promises. The promises could not be forfeited through neglect of, or disobedience to, any later secondary covenants. Even though some secondary covenants with the beneficiaries were conditional, and even though Abraham's descendants (national Israel) woefully failed to meet the conditions of the conditional covenant God would later put upon them, the conditions were not given to "earn blessings." They were given to prove certain things (verse 17); namely, they were given to prove that men, collectively (as a nation or as the church), or individually, cannot meet even the simplest of God-given conditions without God's internal, effectual blessing enabling them to abide by what God requires. The eternal covenant of God's sovereign election of Israel as a nation prevailed then and it

prevails now, while in the wisdom of God He provided in parallel a conditional covenant to show exactly where Israel would be, and where we would be, if it were not for His sovereign grace and mercy.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which MY covenant THEY brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more (Jeremiah 31.31ff).

There is more to be said about this text, beginning on page 11.

d) *For if the inheritance be of the law [which it WAS NOT and IS NOT; Paul was speaking hypothetically], it is no more of promise: but God gave it to Abraham by promise (verse 18).* The inheritance of the promises (in particular, the promise that God would preserve and save Israel forever, and Israel would inherit the promised land forever) never was linked to whether or not Israel kept the law!

e) **Wherefore then serveth the law?** This is a logical question in the face of what Paul is saying. His answer: It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (verse 19). The law was given to point out man's transgressions in general and Israel's in particular: "...for by the law is the knowledge of sin (Romans 3.20)." "...for where no law is, there is no transgression (Romans 4.15)." "I had not known sin, but by the law:

for I had not known lust, except the law had said, Thou shalt not covet (Romans 7.7).”

The law, which can never justify but only condemns, served its purpose from Sinai to the cross, when the Seed, to whom the promise was made, came! He died, condemned by the law, as He bare the sins of many:

Yet it pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. 11 He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities. 12 Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors (Isaiah 53.10-12).

What was the “it” that was “ordained by angels in the hand of a mediator”? “It” was the law covenant itself. On the day of his death, Stephen told the Jewish high priest and the assembled council: “Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have **received the law by the disposition of angels**, and have not kept it (Acts 7.52f).”

But you will notice, it was received in the hand of a mediator—the Lord Jesus Christ. “For there is one God, and one mediator between God and men, the man Christ Jesus (1 Timothy 2.5).” This theme is pursued through no less than five chapters of Paul’s writing to the Hebrews: “But now hath he obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises (Hebrews 8.6).” “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (9.15).” “And to Jesus the mediator of the new covenant, and to

the blood of sprinkling, that speaketh better things than that of Abel (12.24).”

One might well ask the question: If God does not preserve, save, and finally deliver Jacob from all his troubles, after all the promises He made to Abraham, Isaac, Jacob, and their descendants, how then do we among the Gentiles have any room for hope?

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5.3-5).” Tribulation, of which Jonah had plenty, works patience, which, according to Galatians 5.22f, is a fruit of the Spirit (referred to in this text as the Holy Ghost). With patience Jonah endured the tribulation he was experiencing. Indeed, what else could he do? And patience worked experience in his life, such an experience that probably no one else has ever had. In that tribulation, his experience worked hope: Because he had not as yet died, up to and including any given moment, he had hope that perhaps he would not die. This made him “not ashamed” to preach to the city of Nineveh, capital of Assyria, the enemy of Israel. He evidently had not yet been brought to the point where the love of God had been shed abroad in his heart—at least in the sense of his being brought to love the people of God in Nineveh (for God certainly had a people there to whom He granted repentance); but God does not bring His children to immediate and complete perfection in this life. They “**GROW** in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen (2 Peter 3.18).”

When Jonah had been taught of the Lord the lesson of the hour, “...the LORD spake unto the fish, and it vomited out Jonah upon the dry land (Jonah 2.10).” Jonah had other “lessons” to learn as he grew in grace and the knowledge of the Lord. These are detailed in the remaining part of the book of Jonah, but for now we forbear and continue the major theme that historic premillennialism (but not the Arminian perversions thereof) is in total harmony with Primitive Baptist principles.

Part of the premillennial understanding of the Scriptures involves the preservation, restoration, and salvation of the nation of Israel. Of this we will have more to say (See page 11).

When writing of the preservation of the saints in this installment, my comments are admittedly a bit different from the usual approach. I am not trying to *prove* the doctrine of preservation of the saints here and now. We need not quote the scores of texts that bear out the fact that all of God's children are eternally secure and will be saved without the loss of one—a truth set forth, one way or another, on practically every page of the Bible. We need not try to convince anyone of what we believe. Every reader of *The Remnant* either already believes “once saved always saved” or he does not. Old Baptists already believe it. If this writing providentially comes before the eyes of someone who does not believe the doctrine, that person either will or will not believe it in the future. If he ever does believe it in the future, it will not be because he searched this truth out to his own satisfaction, or because some man convinced him of its truth, or because he reasoned it out logically. If he ever believes this doctrine, it will only be because God gives him the mind to believe it, as He has done for every one who believes the doctrine of Christ.

My original reason for this series was to show that the doctrine we hold dear is in harmony with the doctrine of the premillennial return of Christ. That reason still stands. By “premillennial” I mean the biblical view that at the end of “the church age” as we know it, Christ will return literally, bodily, and visibly to rule over the nations of this world with a rod of iron. “...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1. 11).” His rule will be all-encompassing, for one thousand years, according to Revelation 20 (hence the words *millennium* and *millennial* from *mille*, one thousand, and *annum*, year); and all natural men and all nations will be forced to submit to His righteous demands during that time. That is the literal understanding of Revelation 20 and of countless passages in the sixteen prophetic books of the Old Testament, in the Psalms, in Christ's prophetic utterances in the gospels, and indeed, in the entire Bible.

The Divine Despot

Upon His return, the Lord Jesus Christ will be the “Divine Despot.” Lest any reader might recoil in horror at the use of that word, remembering that Hitler, Stalin, Mussolini, and other dictators have been described as

“despots,” I call your attention to the fact that the Greek word *despotes* (from which we directly get this word, *despot*) occurs nine times in the New Testament. God is referred to by this word **four** times (Luke 2. 29, Acts 4. 24, 2 Peter 2. 1, and Revelation 6. 10; or five times if *master's* in 2 Timothy 2. 21 is understood to refer to God). *Despotes* is translated “master” or “masters” five times, and Lord four times. Since **four is the number associated with the earth** in the Bible, and He was referred to by the Greek *despotes* four times in the New Testament, it is my personal understanding that this term has specific reference to His future literal reign **on the earth**.

When Christ returns, He will resurrect His saints of every age, from the time of Adam to the time of His return for the war of Armageddon. He will glorify His resurrected saints, and in their glorified resurrection bodies they will rule and reign with Him. All this is entailed in the literal understanding of His second advent as detailed in the prophets and in Revelation, chapter 20. We call all this to your attention by going into the above details because the word *despot* means an *absolute ruler*, nothing more and nothing less. It has nothing to do with the ruler's being cruel or wicked, as is usually supposed when we hear the word *despot* nowadays. Christ will be the absolute ruler, tolerating absolutely no departure from His Holy laws.

The 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. 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 [the nations] 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. Blessed are all they that put their trust in Him (Psalm 2. 5-12).

Christ's rod of iron is spoken of **four** times (the number associated with the earth) in the holy Scriptures:

a. First, in Psalm 2.9, as above;

b. The Lord Jesus Christ quotes Psalm 2.9, sharing the prophecy of His rod of iron with His people in union with Himself, in Revelation 2.26f: *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he [the overcomer] shall rule them [the nations] with a rod of iron; as the vessels of a potter shall they [the nations] be broken to shivers: even as I received of my Father.* The promise is to “he that overcometh.” Is that only some of His people, the “faithful” ones, as the work-mongers say? No; it is not because some saints prayed more or worked harder than others. It is every one of His saints without exception. “Ye are of God, little children, and [ye] **have overcome** them: **because** greater is He that is in you, than he that is in the world (1 John 4.4).” “And they overcame him [“the great dragon... that old serpent, called the Devil, and Satan,” verse 9] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (Revelation 12.11).”

The Lord Jesus Christ will give His saints power (and the authority to use that power) over the **nations** of this earth—so there will be **nations** upon this earth in His future rule on the earth. Since He will be ruling over someone, and His saints will rule with Him, He tells us plainly that it will be over the **nations**.

Saints do not presently have power or authority to rule over the nations of this earth. They are strangers and pilgrims while here now. At Christ’s return, however, after He subdues the nations at Armageddon, He will share His power and authority with His glorified saints. “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he [the overcomer] shall rule them [the nations] with a rod of iron; as the vessels of a potter shall they [the nations] be broken to shivers: even as I [the Lord Jesus Christ] received of my Father (Revelation 2.26f).” What the Father committed to Christ, He will share with His saints. Hence,

The saints sing a new song in Revelation 5.9f: *Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.* The song of the redeemed is not at present but in prospect, in the future from the time this

song is sung in Revelation 5; so they sing we *shall*, future, reign on the earth.

Their reigning under Christ will occupy two offices:

—**Kings:** This is political power as vice-regents, under the kingdom of Christ in His literal rule over all the nations of the earth. The rule of the saints will not be vengeful or vindictive, but it will be in righteousness. Whatever offices of earthly governments (whether governors, mayors, kings, presidents, chancellors, and the like) might find a parallel in the kingdom of our Lord will be filled by the glorified saints. There will be no legislative bodies, parliaments, senates, congresses or the like, for there will be no more legislation of laws by men. The law of God is sufficient, complete, and supreme to rule all mankind in true righteousness. There will be no earthly judicial system of municipal, county, or state courts with their money-driven systems of appeals, bribes, perjury, framing the innocent while releasing the guilty, and similar corruption. Christ as Judge over all the earth (Genesis 18.25, etc.) will render right judgments from which there will be no appeal. “Shall not the Judge of all the earth do right?”

—**Priests:** Under the Old Testament economy, all the qualified male members of the entire family-tribe of Levi served as a priesthood under the high priest Aaron and those who later followed him in the office of high priest. Under the economy spoken of in Revelation 5.9-10, whatever is entailed by the glorified saints reigning as priests will surely be that they will represent the pure and true religion of their high priest, the Lord Jesus Christ, the crucified Lamb of God, as the Redeemer of His people and the “...living Way, which He hath consecrated for us, through the veil, that is to say, His flesh (Hebrews 10.20).” “But this man, because he continueth ever, hath an unchangeable priesthood (Hebrews 7.24).” He will always, eternally, be recognized as the one Mediator between God and men (1 Timothy 2.5) who **ever** liveth in an unending priesthood to make intercession for them (that is, the saints; Hebrews 7.25), according to the will of God (Romans 8.27).

All these things and more are intimated by references to the reign of Christ as King and Priest and to His people’s future reign with Him as kings and priests **on the earth**.

c. Jesus Christ the Lord is the man child whom the woman, national Israel, brought forth. Of this there should be no doubt: “*And she brought forth a man*

child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne (Revelation 12.5).” That the sun represents the man Jacob-Israel, the moon Jacob’s wife, and the stars his twelve sons, the twelve patriarchs of Israel, is made plain in Joseph’s dream (Genesis 37.9-11), the only other place in the Scriptures where these figures are brought together in such a way. That national Israel is the barren woman who could not produce their Messiah without the supernatural intervention of her Husband Jehovah (paralleling the supernatural conception of Jesus in Mary and His virgin birth) is testified to in the Psalms and the Prophets (Psalm 113.9, Isaiah 54.1).

The barren women and their sons, (1) Sarah and her son Isaac, (2) the barren Hannah and her son Samuel, and (3) Rachel and her sons Joseph and Benjamin are all considered illustrations and pictures of this truth; like national Israel, none of these women could produce their offspring until God Himself intervened, blessing them with fruitfulness and childbearing. So Israel, married to Jehovah (see Jeremiah 3.14), was barren. She could not produce the long-awaited Messiah until The Lord miraculously intervened, sending His only begotten Son, born of the virgin.

It was the Lord Jesus, Messiah-Christ, who was brought forth in the fullness of time (Galatians 4.4) and who was to rule all nations with a rod of iron. It is He who was caught up unto God and to His throne, where He presently waits until the day appointed: “But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting *till* His enemies be made His footstool (Hebrews 10.12f).”

Only then will He take to Himself His own throne to which He is heir, the throne of His father David: “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and **the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end (Luke 1.31ff).**”

The usual rhetoric says, “Christ is seated on the throne of David *now*, ruling *spiritually* in the midst of His enemies.”

First of all, I am not at all sure that His enemies are aware of that. The wicked of this world could not care less how much we believe every action of saint and

sinner is predestinated, down to the very thoughts and intents of their hearts. They perceive no such God; they are content as long as they feel no lack of ability to pursue the satisfaction of their carnal desires for money and what it will buy; sensual pleasures, “wine, women, and song,” along with whatever fame, power, and glory they might obtain in this present evil world-system.

Second, when He rules with a rod of iron, the enemies of Christ will know it all too well. “**And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man** (is there anyone else?), hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand (Revelation 6.15ff)?” Such has never happened yet, literally, figuratively, or “*spiritually*,” but it will. “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 (Philippians 2.9ff).” Such has never happened yet, literally, figuratively, or “*spiritually*,” but it will.

Third, He is not seated on David’s throne as promised and prophesied; He is still seated on the throne of God. There is a difference! He “sat down on the right hand of the Majesty on high (Hebrews 1.3).” “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens (Hebrews 8.1).” He is not presently seated on the throne of David—unless David is your god, of course.

“**Then** cometh the end, **when** he shall have delivered up the kingdom to God, even the Father; **when** he shall have put down all rule and all authority and power. For he must reign, **till** he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For He [God the Father] hath put all things under His [the Son’s] feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all (1 Corinthians 15.24-28).”

What, then, of this present hour? We have some more waiting to do. “Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. **But now we see *not yet all things put under Him*** (Hebrews 2.8)”; that is, we see it not with the natural eye as all creation will see it when He reigns from the throne of His father David.

Those who are taught by God now see and know He rules absolutely in and by His sovereign power and providence, but we do not *see* it yet as it shall be literally fulfilled. The time is coming when saints and reprobates alike shall *see* Him and *see* all things put under Him. “Behold, He cometh with clouds; and **every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.** Even so, Amen (Revelation 1.7).” This has never happened yet, figuratively, mystically, “spiritually,” allegorically, or literally, but it will!

Compare the “Historical Interpretation”: Of all the humanly-devised systems of “interpreting” the Bible, no disrespect to honest and sincere men intended, but one of the silliest has been the so-called “historical interpretation”—as though we may pick and choose whatever way we want to “interpret” the sacred Scriptures. The “historical interpretation” produced such wondrous folly as to say the woman of Revelation is the church, and her son that was caught up unto God was Constantine the Great.

First, the “historicists” say the woman of Revelation 12.1-17 is the church. (They *should* know that the Son of this woman is none other than the Lord Jesus Christ.) Reread the text: “And she brought forth a man child, who was to rule **all nations** with a rod of iron: and her child was caught up unto God, and to His throne (verse 5).”) Did Constantine rule over China, Australia, the Polynesian Islands, or the nations of North and South America with a rod of iron? Would Constantine, who, trusting as he did in baptismal water to wash away his sins, waited until he was on his deathbed to be baptized to be sure *all his sins* were washed away in the baptismal water—would *this* Constantine be **the one** who was “caught up unto God, and to His throne”? It is easier to simply believe what the Bible says than it is to believe such strained “interpretations.”

Still on the subject of this woman: Perhaps those who say “the woman is the church and her child is Jesus” can explain for us (1) how **the unmarried,**

chaste, virgin bride of Christ, who is at present only espoused (2 Corinthians 11.2) **to Christ her Bridegroom** (her wedding to Him has not yet come)—how she came to be **with child**, (2) how she gave birth to **her own husband**, and (3) how it is that “the church” then **marries her own son!** *Shades of Osiris!*

d. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God (Revelation 19.15). Psalm 110.1f says, “The LORD (Jehovah) said unto my Lord (Adonai), Sit Thou at my right hand, **until** I make Thine enemies Thy footstool. The LORD shall send **the rod** of Thy strength out of Zion: rule Thou in the midst of Thine enemies.”

Then, verses 5 and 6 say: “The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries.” Nothing like this has ever happened yet, but it will.

*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* (Isaiah 11.4). “Rod of His mouth”? “The breath of His lips”? Yes. “For He spake, and it was done; He commanded, and it stood fast (Psalm 33.9).” The destructive force of Christ is variously attributed to not only a “rod of iron” but also to His word, His mouth, His breath, His eyes (as flames of fire); and, “...the Lord shall consume with *the Spirit of His mouth*, and shall destroy with *the brightness of His coming* (2 Thessalonians 2.8).” Even His *eyelids* try the children of men (Psalm 11.4).

Preservation of the Saints

“Preservation of the saints” or, as it is sometimes called, “once saved always saved,” is the doctrine that God has made an eternal commitment to save His people from their sins. His purposed faithful discharge of that commitment has all the force of an obligation; not that man has obligated God or somehow merited or earned this salvation, but only because God has obligated Himself to save uncountable millions of sinners who are completely unworthy of His salvation. No man placed the Lord under such an obligation, and no man, and no

power in heaven or in earth could have. Only God Himself could obligate Himself, and this He freely did.

“13 For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he [Abraham] had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec (Hebrews 6.13-20).”

If God did not save His saints when they could not save themselves, salvation would not be worthy of the name. To put it the other way, if His saints could save themselves, salvation itself would not be worthy of the name. If God saved them because they were good people worthy of being saved, then we sinful and unworthy people would have no hope of ever being saved. A major point of *salvation* is that the Lord saves *by grace alone* (in this case He saves an entire people, the nation of Israel, who, for over 3,500 years, have proved in innumerable times and ways that they cannot save themselves). The grace of God is magnified the more when the one who is saved is completely unworthy of being saved, and yet Christ Jesus the Savior saves him or her anyway. That IS grace—unmerited, unsought, unearned, salvation. Nothing short of this qualifies to be called *grace* or *salvation*.

Saint means one who is *sanctified* or *holy*. *Sanctified*, or *holy*, means *set apart*, out of the ordinary, for a specific use or purpose. It does not mean sinless or perfect. In the Bible sense, *saint* means the Lord's elect people are set apart for the glory of God. This is true of either individuals or of nations. He gets glory unto Himself by saving them.

What is said of God's graciously saving His saints as individuals applies exactly to the nation of Israel as the Lord's chosen people.

Israel is **the holy nation**; Jehovah made it so. That is why God said through Moses to Israel that which we have already quoted: “And ye shall be unto me a kingdom of priests, and an **holy nation**. These are the words which thou shalt speak unto **the children of Israel** (Exodus 19.6).”

Nowadays there are some who revel in the doctrine of election, but, as church-members from among the Gentiles, they do not like the facts that (a) God chose Israel, and (b) He will yet save that little nation by His sovereign mercy. The shoe is now on the other foot, so to speak: Election is fine when it applies to *us Gentiles*, but not so fine when it applies to *Israel*. These souls like seeing Israel as a branch broken off so the Gentiles could be grafted in. They do not like the idea of the Gentiles being broken off so the natural branches (Israel) can be grafted back in.

If the Lord would be pleased to give those poor, misguided theologians a glimpse of themselves as they are, and the necessary spiritual insight that only He can give, they could then understand how and why their own relatives and friends react so negatively toward the doctrine of election. Election sounds wonderful to those who have some hope that they are among the elect, but for many, when they are given to see God's free grace extended to the Jews, it becomes far less palatable. To them, the Jews are a much worse class of sinners than we Gentiles.

Although the salvation and restoration of national Israel is rarely mentioned by most of those who believe in God's sovereign grace, this subject is at the very heart of the doctrine of the security of God's elect. “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** (Galatians 3.7-9).” Many love the thought of being children of God, but they dislike the idea of being the children of Abraham.

More on Jeremiah 31.31ff

“Behold, the days come, saith the LORD [JEHOVAH], that I will make a new covenant with the house of Israel, and with the house of Judah”: Jehovah introduces the subject of a new covenant. Although the Lord makes it plain that this new covenant

is to be with the houses of Israel and Judah, the same ones with whom He had the old covenant (which they brake), for some strange reason many want to apply this text to the church. Possibly it is because the terms of the new covenant are held in common by Israel and Judah on the one hand and the church on the other. The Lord says the terms of the new covenant are:

1. I will put my law in their inward parts, and
2. I will write it [my law] in their hearts; and
3. I will be their God, and they shall be my people.
4. They shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for
5. They shall all know me, from the least of them unto the greatest of them, saith the LORD: for
6. I will forgive their iniquity, and
7. I will remember their sin no more.

Because the terms of the new covenant God made with Israel and Judah are the same as what He has done for His people in the New Testament church, many assume Jeremiah is speaking here of the church—a common mistake in logic and reasoning caused by thinking two objects are the same because they have some common characteristics (like, say, the kingdom of God and the kingdom of heaven).

The Lord God Almighty is not speaking of the church here. He said this new covenant was with “*the house of Israel, and with the house of Judah.*”

The RADAR policeman said as he wrote a ticket, “If we *meant* for you to drive 33, the sign would have *said* 33 and not 30!” We may likewise say that if God had *meant* the church in this text, then He would have *said* the church and not “*the house of Israel, and the house of Judah.*” We have heard some read aloud Ezekiel 37.11, where God Himself is speaking: “Then He said unto me, Son of man, **these bones are the whole house of Israel.**” After reading this directly from the King James Bible, the brother in the stand immediately said, “These bones are **not** Israel. They are the church.” How does anyone get such wisdom to contradict and correct God Himself? And where does one get such wisdom? “This wisdom descendeth not from above, but is earthly, sensual, devilish (James 3.15).” But such wisdom is in harmony with the *politically correct* “spiritualize everything” view.

It would be better for one to make up his own story to begin with than to challenge God who has graciously given both the vision and the INTERPRETATION of it.

No matter what man may say, the new covenant of Jeremiah 31.31 is indeed with Israel and Judah, which becomes evident from the reading of the rest of chapter 31 and chapters 32-33 and the chapters preceding our text.

Objection: *This text in Jeremiah is quoted in Hebrews 8.8-12 and Hebrews 10.16-17, where the new covenant is applied to the church.*

Reply: These texts say:

“For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with **the house of Israel** and with **the house of Judah**: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more (Hebrews 8.8-12).” And,

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more (Hebrews 10.16f).”

While our objector is showing us the word “church” in the above texts, we would love to hear his explanation of why the epistle to the Hebrews, in which the above two quotes from Jeremiah are found, is named **the Epistle to the Hebrews** and not “the Epistle to the **Gentiles**” or “the Epistle to the **Gentile church.**”

The Hebrew people were the Jews or national Israelites. The name Hebrew goes all the way back to one of Abram’s ancestors, **Eber**, first mentioned in Genesis 10.21.

The book of Hebrews is an inspired series of extended arguments demonstrating the superiority of Christ and the new covenant. This book of Hebrews is something we cannot discuss further here. For now, let it be said that **HEBREW**S was written to **THE HEBREW**S to tell **THE HEBREW**S to **stop being HEBREW**S. If you are not a born Hebrew, a flesh-and-blood descendant of Jacob, then

please be careful how you handle something that does not belong to you.

Closing Summary

The salvation and security of God's children hinges entirely on the trustworthiness of our God who, because He could swear by none higher, swore by Himself to Abraham. Our argument is this: Though all the world might say that the Jews will never survive as a nation again, we had rather believe God. The new covenant in Jeremiah 31 continues:

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: **If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.** Thus saith the LORD; **If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.** Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; **it shall not be plucked up, nor thrown down any more for ever... I will** gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and **I will** bring them again unto this place, and **I will** cause them to dwell safely: And **they shall** be my people, and **I will** be their God: And **I will** give them one heart, and one way, that they may fear me for ever... And **I will** make an **everlasting covenant** with them, that **I will not** turn away from them, to do them good... **I will** plant them in this land assuredly with my whole heart and with my whole soul. For **thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them** (Jeremiah 31.35-40, 32,37-42).”

—C. C. Morris

(To be continued, Lord willing)

A NOTE OF THANKS TO OUR FRIENDS

AS THIS YEAR comes to an end we wish to express our appreciation to those who have remembered us in prayer before God's throne of grace and to those who have assisted *The Remnant* financially. Above all else, our first debt of gratitude is ever due to our God and Lord for placing this magazine and its writers in the hearts of His people.

Also, I personally thank the congregation of **Saints Rest Predestinarian Primitive Baptist Church of Dallas, Texas**, for their ongoing help in affixing the mailing labels to each issue. Their help saves me a day's work per mailing, in getting *The Remnant* to our readers.

—Editor

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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.