

# 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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## THE FOUNDLING OF EZEKIEL 16

**I**n recent issues we have printed several articles based on texts from Ezekiel: In the January-February 2006 issue, we began a five-part series on Ezekiel, chapters 36-37, and finished in the March-April issue of that year. In the May-June issue of 2009, on pages 5-6, we commented (at the time we thought it was all too briefly) on Ezekiel 36.20-38. Then, in the September-October issue of 2009, we published an article on “Ezekiel 38 and 39, Gog and Magog,” by Elder Enos Gingerich with some appended editorial comments.

It is not that Ezekiel is one of our favorite books in the Bible, although the more I read his prophecy the more I seem to appreciate what he said. What he prophesied about is pertinent to what is happening in the world today and what will be happening before and after the second coming, or the second advent, i.e., the return of the Lord of Glory, the Lord Jesus Christ, to this earth for the next phase of His eternal government over His creation.

The sixteenth chapter of Ezekiel and its subject of the abandoned baby that was adopted and raised by the LORD (Jehovah, or **Yahweh**, as His name would have possibly been pronounced), attracts our attention at this time. Ezekiel 16 addresses the history of God’s people in the past, prophetically from Ezekiel’s time on, including (from our viewpoint in the early years of the twenty-first century of our Lord) even into the future from where we are now.

This beautiful picture of the rescue of a helpless castaway baby has been used countless times as a “type” of Christ’s dealing with His people, the church. In times past, we have all heard sound ministers of the gospel preach from this chapter, verses 1-14, making this “spiritual application.” A few times, I, too, have tried to speak from this text, using that approach, which briefly goes something like this:

The church, here prefigured by Jerusalem, was by nature dead in sins; hence her abominations are set forth early, in verse 2. Verse 3’s references to Canaan, the Amorite, and the Hittite are suggestive of our heathenish heritage as Gentiles by birth and by nature.

Verse 4 shows that we, both individually and collectively as the church, were totally helpless and cast out to die, in much the same man-

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ner of some newborns we hear of nowadays who, unwanted by their mothers, are stuffed into black plastic garbage bags and thrown into city dumpsters or cast out of car-windows along some barren roadside to suffocate, freeze, starve, or bleed to death.

But, as sometimes providentially occurs in our present evil generation, someone finds these babies, gets them medical attention, food, clothing, shelter, care, and sometimes the one who found it even adopts the little one; even so Christ—the Lord God—comes by the helpless sinner, and in love and pity says “Live!” He takes her in and provides life, love, a home and a hope, all the necessities of life, a family, a name, and briefly, “According as His divine power hath given unto us all things that pertain unto life and godliness (2 Peter 1.3).” Not stopping with the bare necessities of life, God through Christ gives His people (His body, His bride, the church) beautiful clothing and jewelry to bedazzle all beholders. He raised her from her infancy to maturity. Then He beholds her beauty, not that of herself, but as He says in verse 14, “Thy renown went forth among the heathen for thy beauty: for *it was perfect through My comeliness, which I had put upon thee, saith the Lord GOD.*”

There is possibly no more beautiful picture of the grace of God in His saving a helpless sinner presented in the entire Bible. It moves this hard-hearted and sinful writer to tears almost every time I am blessed to meditate upon what we have set forth thus far.

There is a problem with this picture, however. What has been said up to here is indeed a fair and honest representation of the gospel of the Lord Jesus Christ as I understand it, and using this text certainly parallels the blessed truth of the gospel of the grace of God. Nothing has been misrepresented thus far, excepting one thing, which is this: **The gospel church is not what this text is talking about.** Further, we who frequent the stands and pulpits *have no right* to quit at verse 14, leaving the congregation thinking, “That’s all there is,” and everyone lives happily ever after, after verse 14.

Indeed, any preacher who is blessed with light and liberty to preach the above *application* of this text will expend all the time usually allotted to him, and more so, and still leave much unsaid that could be appropriately said about what Christ has done for His people. But this is only an *application*, taking an Old Testament Scripture about Israel and *applying* it to the church only because of, and only based upon, **parallels** between how Jehovah deals with Israel and how Christ deals with His church.

The truth of the matter is, in over fifty years of listening to sound expository preaching, I’ve never heard but one man on this text who ventured past verse 14; and he completely skipped verses 15 through verse 59, preached verse 60 and the first nine words of verse 61, and then skipped the most of verse 61 to finish with verses 62 and 63. I hope you will be inclined to get your Bible and follow along closely; I also hope you will then see why this friend and brother skipped approximately 75% of this

sixteenth chapter of Ezekiel, and why both he and most of the congregation would undoubtedly not have it any other way.

## PART 1

Let us begin with the text, starting in verse 1: *Again the word of the LORD came unto me, saying:* The phrase “the word of the LORD came unto me, saying” occurs thirty-eight times in Ezekiel’s writings; this is its twelfth appearance. I mention this only because of the importance of the fact that what Ezekiel has to say is inspired directly by the living and true God, **Jehovah**, whose name is represented in the King James Version (KJV) by the capital letters, L-O-R-D, as shown above. When God is referred to by the word “Lord” (with a capital L and lower case o-r-d), it is the KJV representation of His Hebrew name **Adonai**, which emphasizes His relationship to His people and His entire creation as their absolute Lord, Master, and Dictator in all things.

One of the primary revelations about God as JEHOVAH is His intent to reveal Himself and His nature: His absolute eternality, holiness, righteousness, omnipotence, omniscience, omnipresence, love, grace, mercy, justice; His wrath against and hatred for all wickedness, sin, and unrighteousness, and all of His other divine attributes. Specifically, the name of JEHOVAH implies within Itself the fact that He *continuously and continually* reveals Himself to His creation and more specially to His people. This is so true, that, of the almost 6,500 times that name is found in the Bible, if one were to be blessed by God to spend his entire lifetime studying just what the Bible says about Jehovah/LORD in those texts, one would find new revelations of His divine character in every single instance! But, regardless of which name He uses to refer to Himself, neither His name

nor what He says is to be trifled with or ignored. We have no right whatsoever to pick and choose what we like for our God to say and then ignore, or worse, *change* what we do not want to believe or to hear. When God says anything, He does so as a revelation of truth that we could not otherwise obtain. What follows in this chapter is a revelation of divine truth with which we must not tamper.

2 *Son of man, cause Jerusalem to know her abominations:* This picture the Lord gives us here, then, is about **Jerusalem**. It is not about the church. While the city of Jerusalem and the church may have some things in common in the economy of God's grace, they are not at all the same thing, any more than the first man Adam and the last Adam are the same (1 Corinthians 15.45).

...*cause Jerusalem to know her abominations:* This is part of what I meant earlier, about why a man would skip over seventy-five percent of this chapter and his hearers would be content to have it so. Jerusalem's abominations do not fit the self-concept of modern churches, which have their own abominations.

3 *And say, Thus saith the Lord GOD unto Jerusalem:* The construction "the Lord GOD" is the way the KJV represents the compound Hebrew name **Adonai Jehovah**, which represents to us the LORDSHIP of JEHOVAH and conclusively ties the two names together. Jehovah IS the Adonai/Lord, and the one and only Master and Lord (John 13.13) IS Jehovah.

Lest anyone overlook the fact, He again points out that He is speaking to **Jerusalem** and not to or about the church or anyone else.

*Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.* Unless you and I are of Canaanite extraction, specifically having an

Amorite Dad and a Hittite mother, the Lord here further identifies *exactly* the ones to whom He speaks. Further, this shows that it is *the city* of Jerusalem that is being addressed, rather than the flesh-and-blood descendants of Abraham, Isaac, and Jacob. Abram was a Chaldean by native birth, and a Hebrew (Genesis 14.13), not an Amorite-Hittite mix. Remember that God told Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs [Egypt], and shall serve them; and they shall afflict them four hundred years...in the fourth generation they shall come hither again: for **the iniquity of the Amorites** is not yet full (Genesis 15.13-16)." God did not forget the heathen origin of this city, "Jebus-Salem."

What, then, is going on here? Is Ezekiel delivering a message to the Canaanites or to the children of Israel? The latter, no doubt; but because Israel in general, and Judah (with her capital of Jerusalem) in particular, had adopted so many of the idolatrous Canaanite practices, the city of David is thus addressed. As will come out in the later part of this chapter, the sins of Canaan had become Judah's and Jerusalem's own.

4 *And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.* 5 *None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.* Now, the picture of God's love for the foundling child begins to be shown in this extended passage of Scripture. The newborn pictured here is as helpless as any such an one. Every baby born is thus born, unable to care for itself in the most basic of ways: to cut itself away from its former system of nourishment, to cleanse it-

self from the birth blood, to draw food from a heretofore unimagined source, to pull clothes and a blanket over itself to protect itself from the cold elements and cruelties of this world. This is true in nature, this natural world, certainly; but how much more so is it true in the realms of the spirit and of grace?

*6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Only He who is the Way, the Truth, and the Life can thus speak life. In His love for this little castaway, He did exactly that. In His speaking, He spoke everlasting life to her.*

*7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Under God's blessings, Jerusalem (and the nation of which she was the capital) had been inhabited by the Lord's people; and she, by His workings, had matured and become fruitful. She had matured as a nation, God had clothed her in His righteousness, and by His blessing she had been delivered from the primal nakedness in which He had found her.*

*8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.*

Solomon said, "To every thing there is a season, and a time to every purpose under the heaven...A time to love, and a time to hate (Ecclesiastes 3.1, 8)," and this was the time for God to love, or more correctly, to show His everlasting love for Israel. "The LORD hath appeared of old unto me, saying, Yea, I

have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, **O virgin of Israel:** thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry (Jeremiah 31.3-4)."

His spreading His skirt over her is reminiscent of Boaz and Ruth (see Ruth 3.1-11). Many have misunderstood that passage, thinking it implies something it does not and should not; others have been puzzled by Ruth's request that Boaz would "spread therefore thy skirt over thine handmaid; for thou art a near kinsman." She was not asking for Boaz to share his blanket because it was a cold night. The last phrase of her request ("for thou art a near kinsman") explains. A man's skirt, or the border thereof, "the hem" of a man's garment, was significantly patterned and colored as an emblem of either his tribe, family, rank, or authority. This explains—

—the significance of David's cutting off king Saul's "skirt" or the border of Saul's garment: "*Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt* (1 Samuel 24.4f)." David had removed king Saul's insignia.

—the significance of the people's desire to touch the hem of Christ's garment, for it was recognized as a token of His divine authority and power: "*And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole* (Matthew 14.35f)."

The whole import of Ezekiel 16.8 (and Ruth's being covered by **the hem of Boaz's garment**) is entailed in the words of this verse,

*“I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.”* Ruth was thereby taken into the “protective custody” of Boaz by a marriage covenant, thereby ensuring that the rights of inheritance according to the laws God gave through Moses would accrue to Naomi and also to Ruth. Here in verse 8, Jerusalem (representing national Israel as her capital), by being married to her God (Jeremiah 3.14), was embraced in the everlasting covenant promises God had sworn unto Abraham, Isaac, Jacob, and their seed, both natural and spiritual. “For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee (Hebrews 6.13f).”

The Lord then follows through with His love manifested toward her in a most practical way:

*9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil:* The washing with water I understand to be that spiritual water of life, the washing of regeneration, and not water baptism, which was not practiced in Ezekiel’s day. (Yes, God’s Old Testament saints were regenerated or “born from above,” John 3.3-5, and indwelt by the Holy Spirit, as are His New Testament saints.) *“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life (Titus 3.5-7).”*

*“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be*

*clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you (Ezekiel 36.24-29).”* We anticipate the yet future final and complete fulfillment of this latter text when “all Israel shall be saved (Romans 11.26),” but it is an Old Testament truth, nonetheless, expressed here by Ezekiel.

**First**, there is the washing of regeneration that removes our blood-guiltiness; then there follows the sealing/anointing with the oil that typifies the anointing of, by, or with the Holy Spirit, for that is universally what anointing with oil typifies in the Old Testament figures.

This figure is first introduced in Exodus 29.20-21: “Then shalt thou kill the ram, and take of **his blood**, and put it upon the tip of **the right ear** of Aaron, and upon the tip of the right ear of his sons, and upon **the thumb of their right hand**, and upon **the great toe of their right foot**, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him.” Later, this figure was ratified by being permanently placed into the Levitical law as recorded in Leviticus the eighth and fourteenth chapters:

“And he slew it; and Moses took of the blood of it, and put it upon **the tip of Aaron's right ear**, and upon **the thumb of his right hand**, and upon **the great toe of his right foot**. 24 And he brought Aaron's sons, and Moses put of **the blood upon the tip of their right ear**, and upon **the thumbs of their right hands**, and upon **the great toes of their right feet**: and Moses sprinkled the blood upon the altar round about (Leviticus 8.23f).” What was applied to Aaron as the high priest in Exodus is here generalized and applied to the entire Levitical priesthood (Aaron's sons, verse 24).

A similar anointing was to be applied in regard to a cleansed leper. “And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of **the right ear** of him that is to be cleansed [of leprosy; see verses 1-7, &c.], and upon the **thumb of his right hand**, and upon **the great toe of his right foot**: 15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: 16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of **the right ear** of him that is to be cleansed, and upon **the thumb of his right hand**, and upon **the great toe of his right foot**, upon the blood of the trespass offering: 18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD (Leviticus 14.14-18; see also verses following, i.e., verses 19 through at least verse 29).

What does all this ceremonial law speak of? It shows forth that no one has the ability nor is fit to serve our God without **first** the application of the blood of Christ as their

sacrifice and **second** the Holy Spirit sealing the application of the blood. It was to be placed upon—

—the ear, denoting **hearing**, for without the blood of Christ and the Holy Spirit, none can hear the things of Christ and of God: “The hearing ear, and the seeing eye, the LORD hath made even both of them (Proverbs 20.12).” “Why do ye not understand my speech? even because **ye cannot hear my word** (John 8.43).” He did not say they were physically deaf (they could no doubt hear the audible sounds of His voice), but they were spiritually deaf; Christ said this to those to whom His next words were, “Ye are of your father the devil, and the lusts of your father ye will do...(John 8.44).”

—the right thumb, denoting **working**, for no natural man can work spiritually; without thumbs, a man cannot hold a sword or a spear, or correctly wield a bow and its arrows. Without that which this anointing of blood and oil speaks of, even the child of grace cannot engage in the spiritual warfare to which he is called. Anything a man does, unless produced by Christ as an effect of His blood, and produced as a fruit of God's Holy Spirit (Galatians 5.22ff), is necessarily the works of the flesh and worse than useless in all spiritual matters.

—the great toe of the right foot, denoting the **walk** of His children, for none can walk in paths of righteousness (which is for His name's sake, Psalm 23.3, and not for our own sake) except he be cleansed by the blood and anointed by the Holy Spirit to follow the Great Shepherd's leading in those paths. Should you doubt the importance of the big toe in walking, go for a walk and try to walk without using the big toe to push off each step. Walk on the “little toe” side of your foot and see how you fare. If this is true in nature, how much more so is it true in your spiritual walk?

10 *I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.* Physical nakedness throughout the Scriptures speaks of our lack of proper righteousness to stand before God. People assume that before “the fall” in Genesis 3, Adam and Eve romped around in the garden “bare naked.” The Scriptures do not indicate this. The Psalmist said, “Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. **Who coverest thyself with light as with a garment...**(Psalm 104.1f).” The ancients taught and believed that even as God covers Himself with light as with a garment, and as the unfallen angels are associated with light (Daniel 10.6, Luke 2.9, Acts 12.7; and even Satan himself is transformed into an angel of light, 2 Corinthians 11.14), even so God also covered Adam and Eve with light. This would explain, at least indirectly, how Adam and Eve “knew that they were naked (Genesis 3.7).” They saw that the light had gone out.

As nakedness portrays unrighteousness, so when Christ clothes His people, the emblems of their clothing speak of His righteousness imputed to them, clothing them, so they no longer need be ashamed nor to fear to stand in the presence of their God, not in their own self-righteousness or the works of their hands, but only clothed upon with the righteousness of Christ Jesus, yea, even the righteousness of God Himself! The *broidered work* speaks of the skill with which the Lord Jesus Christ wrought this wondrous garment:

Dressed uniform the soldiers are  
When duty calls abroad;  
Not purchased by their cost or care,  
But by their Prince bestowed.

**'Tis wrought by Jesus' skillful hand  
And tinged in His own blood;**  
It makes the Christian gazing stand  
To view this robe of God.

No art of man can weave this robe,  
'Tis of such texture fine;  
Nor could the wealth of all this globe  
By purchase make it mine.

'Tis of one piece and wove throughout,  
So curious wove that none  
Can dress up in this seamless coat  
Till Jesus puts it on.

This vesture never waxes old,  
No spot thereon can fall;  
It makes the Christian brisk and bold  
And dutiful withal.

This robe put on me, Lord, each day,  
And it shall hide my shame;  
Shall make me fight, and sing, and pray,  
and bless my Captain's name.

Her shoes of badger's skin remind us that God so prepared His people for their sojourn in the wilderness that for forty years their clothing, including their shoes, never wore out. The New Testament truth of this is found in Ephesians 6.15: “And your feet shod with the preparation of the gospel of peace.”

The fine linen is another picture of the righteousness of the saints. We do not need to make up some type or shadow here, or to stretch our imagination to find something this fine linen might fit, for we have the clear testimony of God: “And to her was granted that she should be arrayed in fine linen, clean and white: for **the fine linen is the righteousness of saints** (Revelation 19.8).” Nor do we allow the work-



monger an instant to say, “See? See? This is OUR righteousness, not Christ’s righteousness. WE must produce our own righteousness by our good works!” No, never! All OUR righteousnesses are as filthy rags (Isaiah 64.6). The ONLY righteousness we have, if we have any, IS the righteousness of Christ imputed by free sovereign grace to the sinner’s account.

*11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.* The various jewels that adorned the Old Testament saints of Israel (remember, from verse 1 on, God is speaking through Ezekiel of **Jerusalem as the capital of Judah** and in the larger sense as **the capital of Israel**) are the ornaments of grace spoken of in the New Testament as “the fruit of the Spirit,” which are “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5.22).” These are the only “gold, silver, and precious stones” that will stand the test of God’s fiery scrutiny (1 Corinthians 3.11-15).

Their food of fine flour, honey, and oil, was their feeding on the hope of their coming Messiah and deliverer, the Lord Jesus Christ, as presented in their hearts by the Holy Spirit in olden times, again represented by the oil.

And old Jerusalem was exceeding beautiful indeed! “...Great is the LORD, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great

King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in **the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.** We have thought of Thy lovingkindness, O God, in the midst of Thy temple. According to thy name, O God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death (Psalm 48, entire).” Note well, this is Zion, not the church. *Applications* to the church or to the individual may be made, but *substitutions* never! It is Zion, city of our God, the city of David and of his Son, the GREAT King.

“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. (Isaiah 26.1f).” Well might John Newton *apply* this to the church in his wonderful hymn, “Glorious Things of Thee Are Spoken,” as he put in it a verse that does not appear in very many of the modern hymnals:

Lord Thy church is still Thy dwelling,  
Still is precious in Thy sight,  
Judah’s temple far excelling,  
Beaming with the gospel light....

But again, this is an *application*, not a valid *interpretation*. All the language, all the metaphors and similes are Jewish. Come ye Gentiles by birth, behold and wonder from afar! “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the LORD's portion is His people; **Jacob** is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange god with him (Deuteronomy 32.8-12).”

“**30 When thou art in tribulation**, and all these things are come upon thee, **even in the latter days**, if thou turn to the LORD thy God, and shalt be obedient unto His voice; **31** (For the LORD thy God is a merciful God;) **He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.** **32** For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and **ask from the one side of heaven unto the other**, whether there hath been any such thing as this great thing is, or hath been heard like it? **33** Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? **34 Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?**

“**35** Unto thee it was showed, that thou mightest know that the LORD He is God; there is none else beside Him. **36** Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire.

“**37** And **because He loved thy fathers, therefore He chose their seed after them**, and brought thee out in His sight with His mighty power out of Egypt; **38** To drive out nations from before thee greater and mightier than thou art, to bring thee in, **to give thee their land for an inheritance, as it is this day.**

“**39** Know therefore this day, and consider it in thine heart, that **the LORD He is God in heaven above, and upon the earth beneath: there is none else.** **40** Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and **that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, FOR EVER** (Deuteronomy 4.30-40).”

### **Objections; a Necessary Diversion**

Of late, there are men who hate current-day national Israel and the Jews historically, who point out—here I must be as brief as possible—that, in the 8th or 9th century A.D., a people called **Khazars** (who lived in the Caucasus Mountains, located between the Black Sea and the Caspian Sea), allegedly being a particularly amoral, evil, irreligious, and cunning people, looked about for a religion they could adopt and exploit. They settled upon Jewry, which they adopted. The haters of Jews and of the current state of Israel deny that present-day Israel has anything to do with the prophesied return of Israel to the Promised Land in the latter days. Further, they aver that the ones who are there

now are not true Jews or “Israelis.” These objectors, applying Revelation 2.9 (“I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan”) and 3.9 (“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee”), say that the ones in Israel now are not “true descendants of Abraham, Isaac, and Jacob” but they are in reality Khazars, still exploiting the name and religion of the Hebrew people.

To which I would **reply**: First, the subject is far too vast to explore here. There are entire books, websites, and encyclopedia articles, pro and con, devoted to this subject. Here and now, I can only say this:

1. The Khazars and their long, twisted and controversial history notwithstanding, “**Nevertheless** the foundation of God standeth sure, having this seal, **The Lord knoweth them that are His** (2 Timothy 2.19).” This applies to Abraham’s earthly seed no less than to His church. The objectors never seem to address the fact that God DOES HAVE a remnant of true Israelites; “Even so then at this present time also there is **a remnant according to the election of grace** (Romans 11.5).” This text was written concerning national Israel, Paul’s “**kinsmen according to the flesh** (Romans 9.3).” As for modern-day Israel, when the time comes, God will do His own sorting of the wheat from the tares.

2. We know **present-day Israel is not perfect**. We do not say they are. They are guilty of crimes against the United States (perhaps their greatest ally) as well as against other nations. So all the other nations of this world, including our own, are guilty of such crimes.

3. **God’s promises to Abraham** in Genesis 12.3 (“Get thee out of thy country, and from thy kindred, and from thy father's house, unto **a land that I will show thee**: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed”) and Genesis 15.18 (“Unto thy seed have I given **this land, from the river of Egypt unto the great river, the river Euphrates**”) were **free, unconditional, and eternal**. They had nothing to do with the laws given to Moses. “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. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise (Galatians 3.17f).” The land is theirs unconditionally; their occupancy of it was tied to a conditional covenant, which they of course did not and could not keep. Even then, God is bringing them back in unbelief, and when His time comes, He will regenerate His people among them even as He regenerates His people from among the Gentile nations. See all of Ezekiel 36, especially verses 24-29, noting that He will **FIRST** bring them back into their land, and “**THEN** will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” **FIRST** and **THEN**, in that order. From this text, then, we would expect for Israel to be brought back in unbelief before being regenerated later.

4. Some most heartening recent news from Israel is this: Both the Messianic Jews (those who believe that Jesus of Nazareth was and is their Messiah and Savior) and the orthodox Jews who do not (yet!) believe in Jesus are well aware of the existence of the Khazar imposters within their borders. Never allow yourself the luxury of thinking you know more about what is going on among the Jews than they do themselves! God and His people among them will take care of the Khazars and any other imposters on HIS schedule, not ours.

5. God deals with nations even as He does with individuals. “And also **that nation** [Egypt], whom they shall serve, will I judge (Genesis 15.14).” Our own nation will answer to God for its high-handed attempts to dominate Israel’s geopolitics—especially our trying to force Israel to **partition** their God-given land and give part of it to the “Palestinians.” “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather **all nations**, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and **parted My land** (Joel 3.1f).” If “all nations” does not mean “all nations” including our own, what does it mean? One of the crimes God will judge is the “parting” or “partitioning” of GOD’s land. Remember: It was God’s to give, and He gave it to Israel, and not to Esau or Ishmael. The word is out: **DO NOT MESS WITH ISRAEL, OR ISRAEL’S GOD, OR HIS LAND!** This applies to us as individuals and to **all** nations.

To return to our text in Ezekiel 16:

*14 And thy renown went forth among the heathen for thy beauty: for it was perfect through*

*my comeliness, which I had put upon thee, saith the Lord GOD.* Israel’s nation reached its zenith during the reigns of David and Solomon. The Lord God, Adonai JHVH, takes full credit for her beauty that was more than any natural beauty of rugged, sheep-covered hills, fertile valleys, and peaceful villages. It was a perfect beauty, like that of Eden, the beauty of God Himself, His comeliness, that He had placed upon her. The *application* of this truth to the New Testament church in no way nullifies the plain truth of what this text says in context. God is speaking of what He did with a heathen town named Jebu-Salem, or Jerusalem, making it His capital, the capital of the world as far as He is concerned. His opinion outweighs all others and will stand the test of eternity.

**So far, everything** we have said, with minor adjustments, can be *applied* to the church and has been countless times. You have heard it preached thusly, and in times past I have personally tried to apply it this way a few times. In so doing, I (like others) have ignored what followed, because, for one thing, what follows makes both speaker and hearer uncomfortable and a bit nervous. There’s no easy way to tie it in to the church and preach sovereign grace—unless, as my friend did, unless you skip down to the last couple of verses. Besides, if one is blessed to preach the free grace of God as it is in Christ Jesus from these first 14 verses, he will have expended the better part of his allotted time, people will be looking at their watches, and all will feel like he has said enough.

Now, however, we hope to look at the concluding part of this chapter. We cannot go into the last part in such detail as we have tried to do with the first part, but, Lord willing, by His grace we might get enough of an idea of what it is about to see why it is almost universally ignored in current stands.

## PART 2

15 *But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.* This is not a very good way to continue talking to a church congregation after what has gone before. The theme of Israel's harlotry, a figure of idolatry, is fully developed in the verses that follow.

16 *And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.* 17 *Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them:* This entire passage of Scripture gets quite graphic. The "images of men" are phallic images and carvings, denoting the most depraved of sexual perversions. (How shall we apply this to the church?)

18 *And tookest thy broidered garments, and coveredst them [the phallic images]: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.* All the good symbols of God's blessings (on "the church"?), which we discussed earlier, were later turned into abominations by Israel and Judah after Solomon died.

20 *Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,* 21 *That thou hast slain my children, and delivered them to cause them to pass through the fire for them?* We might apply this to sending our children to "Sunday school" as a "spiritual application" of sacrificing our

children to idols, but we would only be fooling ourselves. What is under consideration here is the subject of real human sacrifices to Baal and to other idols, burning their children alive in the valley of Tophet. Please do some research on the valley of Tophet and what Judah's idolatrous kings did there (see the article, "Tophet Revisited," in *The Remnant* for November-December, 2005).

22 *And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.* Israel's ingratitude and forgetfulness of God's earlier blessings (verses 4-14) are pointed out here.

23 *And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD) That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.* "High places" were where the Canaanites (and later, Israel, following Canaan's example) sacrificed children to idols.

25 *Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.* That is about as sexually explicit as it can be. It hardly would do to accuse an Old Baptist congregation of things like this.

26ff *Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.*

For completeness' sake, we will print the rest of the chapter here because some will not otherwise read it. For brevity's sake, though, I will keep comments to a minimum. I am confident the discerning reader will understand why I handle the text this way, and why God says what He says here to Israel, and why "interpreting" the first 14 verses as being the church completely muddles the picture.

*29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. 30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman; 31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; (Note: "eminent place" here and in verses 24 and 39, is the KJV translators' euphemism for a **brothel**, perhaps the kindest figure God and the KJV translators would ever use to depict an idol's temple.)*

*32 But as a wife that committeth adultery, which taketh strangers instead of her husband! 33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. 34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. 35 Wherefore, O harlot, hear the word of the LORD: 36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; 37 Behold, there-*

*fore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. 38 And I will judge thee, as women that break wedlock and shed blood are judged [Under the law they were stoned to death.]; and I will give thee blood in fury and jealousy. 39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. 40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. 41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. [Note: the virgin bride of Christ has been persecuted to the death in the bloody, fiery wrath of those who hate her and her Bridegroom the Lord Jesus Christ; but it was for her purity and the love of Christ that she has been so persecuted and martyred, and not for the disgusting crimes of Israel in her idolatry as depicted in these verses.]*

*42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. [Note: a hint of grace to come! But wait. It gets worse, if possible, before it gets better.]*

*43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations. 44 Behold, every one that useth proverbs shall use this*

proverb against thee, saying, *As is the mother, so is her daughter. 45 Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.*

[Still the exact same city of verses 1-3. Shall we apply all of this “spiritually” to the church?]

*46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. 47 Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. 48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. 49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good. 51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. 53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: 54*

*That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. 55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. 56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, 57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. 58 Thou hast borne thy lewdness and thine abominations, saith the LORD. 59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.*

If the account ended there, one might think there would be no hope for national Israel or Jerusalem; but the next verse begins with one of the most gracious words in the Bible:

*60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant:* The days of Israel's youth go back to Genesis and the original covenant promises Jehovah made to Abraham and to his descendants. Because these promises are strictly of grace, they will NEVER be THE LESS. Because of this, God will work in His people from among the Jews by His Spirit the same way He saves His people from among the Gentiles:

*61 Then thou shalt remember thy ways, and be ashamed, [Here our friend skipped the rest of the verse because it does not fit when trying to apply it to the church.] when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant:* Evidently this is saying that there will be those saved out

of Jerusalem's sister towns, Samaria and Sodom (verse 46), but they will be saved by a grace covenant separate from God's covenant with Abraham and his descendants, because from its first revelation to Abram (in Genesis 12), The Lord's covenant with Abraham is foundational to all the rest that follows until the end of Revelation. See the next verse:

*62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:* The Lord JHVH first establishes His covenant with someone (in this case Abraham); the result is that this person or group *"shall know that I am the LORD."* God ALWAYS deals with His people, from among either the Jews or the Gentiles, on the basis of His covenant sealed in blood. Typically, "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. **And God heard their groaning, and God remembered His COVENANT with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and GOD HAD RESPECT UNTO THEM** (Exodus 2.23ff)." This was not *respect* because they were nice respectable people. God's respect for anyone is ALWAYS ONLY in relation to the blood sacrifice that represents them; and blood sacrifices in the Bible, first to last, point to the sacrifice of Christ on the cross to cover the sins of His people. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. **And the LORD had respect unto Abel and to his offering** (Genesis 4.4)."

Again, the result of God's covenant of grace with any party is always God's inner working within that party, by His Holy Spirit, to produce repentance and the fruits of His Spirit in their lives and experience. Thus, in verse

*63: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.* Here begins our sad memories of countless sins, dating back even to our youth, even as this foundling city of Jerusalem must remember, and be confounded, and never open her mouth any more because of her shame. ("I am afflicted and ready to die from my **youth** up: while I suffer thy terrors I am distracted (Psalm 88.15)." "Remember not the sins of my **youth**, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD (Psalm 25.7)." "Surely **after** that I was turned, I **repented**; and **after** that I was instructed, I smote upon my thigh: I was **ashamed**, yea, even **confounded**, because I did bear **the reproach of my youth**"—Jeremiah 31.19.) This, in Jerusalem's experience and in ours, is followed by a lifetime of repentance, mourning, and total dependency on Christ as we go. In fine, notice that the Lord God **will** be pacified toward Jerusalem, yes, the earthly Jerusalem, because it is His earthly people and city by His electing grace.

### Conclusion: Two Points

1. Remember: To apply "Jerusalem" to the church in this chapter, one must also find some "spiritual" counterparts to be represented by the Egyptians, Assyrians, Philistines, Hittites, Amorites, Canaan, Chaldea, Syria, and Jerusalem's sister-cities of Samaria and Sodom—a formidable but absolutely necessary task for anyone who must forever be trying to "spiritualize" God's word.

2. It appears that anyone holding to "replacement theology" (that is, anyone who teaches that "God is through with national Israel, and national Israel has been replaced by



the church”)—any such an one who wants to apply verses 1-14 to the church and to ignore the rest of this chapter forces himself into a dilemma from which he cannot escape:

**IF verses 1-14 spiritually typify the New Testament church**, the bride of the Lord Jesus Christ, **THEN** verses 14-63 necessarily do also. How can we conclude otherwise? And, how then will he apply the unprecedented harlotry depicted in these latter verses to the spotless virgin bride of Christ, of whom the apostle Paul said, “For I have espoused you to one husband, that I may present you as a **chaste virgin** to Christ (2 Corinthians 11.2)”? [chaste = “clean, i.e. (fig.) innocent, modest, perfect”—Strong’s Concordance dictionary]

**On the other hand, IF he admits that this chapter depicts Israel under the Old Covenant**, then how will he deal with the commitment God Himself has made (verses 62-63) to graciously, finally, and eternally restore His Old Testament people Israel, the flesh and blood kin of Abraham, Isaac, Jacob, David, the apostle Paul, and Jesus their Messiah?

—C. C. Morris

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### A WORD OF EXPLANATION

“...faint, yet pursuing...(Judges 8.4).”

**Y**es, this is the January-February, 2010, issue, being sent out in April, three months (or more) late. (To be on a timely schedule, I should have mailed it last December.) The Lord’s schedule has superseded that of any man, and always it is for a good reason known to Himself. This is true whether or not we understand what His reason is.

I will not go into detail about any of the accumulated problems that have caused the delay; to do so would probably sound like I am

complaining, and I have no complaints to make against the God of all grace, His mercies, His compassions which fail not, and His wondrous providences. Only by His grace will we be enabled to continue, hoping to get future issues of this paper back in sync with the calendar, if and when He so wills. Brethren, pray for us.

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## PSALM 100.3

**Know ye that the LORD He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.**

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### A STATEMENT OF PRINCIPLES:

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

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

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

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

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

4—The absolute predestination of all things;

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

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

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

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

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

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

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

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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