

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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DANIEL 2 THE GREAT IMAGE

By Elder Enos S. Gingerich

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1. Background

Daniel's book is about Israel and the nations with the kingdom of God as its theme. Our starting point is 600 years before the first advent of Christ. Daniel's people, the Jews, are the key to the whole interpretation. "Salvation is of the Jews," not from Assyrians, Babylonians, Egyptians, Persians, Greeks or Romans. The great design of the creation of the Hebrew race from Abraham's loins was Israel, the bearer of the true religion, standing in contrast with the entire heathen world, and, by virtue of the covenant with David, the banner kingdom also; a holy, royal, priestly, prophetic and Messianic people. Their polar antagonism, therefore, to all other peoples sunk in idolatry was constitutional by God's appoint-

ment. For this reason Israel's history becomes the pivot of all other history. In Egypt the Hebrews grew to be a distinctive people; Sinai was the birthplace of their nationality and of their covenant with God. Under David and Solomon they reached the height of their national glory. After the disruption of the kingdom of Solomon, they remained free from foreign invasion till the eighth century before Christ, save the single instance of the invasion of Judah by Shishak, king of Egypt, 949 BC. In the eighth century came the Assyrians, striking them successively, until the Ten Tribes were carried away captive and Samaria was overthrown, in 722 BC. Next followed the Babylonian rod, Judah borne into exile, 606-587 BC, her temple burned, and the city of Jerusalem destroyed. Nothing could arrest the downward step of apostasy, even though the prince was a pious politician, faithful as Hezekiah or Josiah, and the prophet courageous as Isaiah or Jeremiah. The might of sin was stronger than the law, inborn depravity more potent than the prophet's appeal. Sacrifices were vain offerings to God—a "smoke in His nose," unendurable. Seven times apostate from their own Jehovah, their realm and royalty passed into Gentile hands. The Babylonish exile saw

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the visible kingdom of God, the only organized kingdom of God on earth, blotted out from the map, the independent political existence of the Jewish nation forfeited forever until the "Times of the Gentiles" should close and Israel's kingdom once more be restored in glory greater than at first, as part of Messiah's kingdom, established in victory under the whole heaven. This the goal of all prophecy, and the whole burden of Daniel's book.

When Daniel wrote, the historical situation was deeply significant. In spite of the light of nature, the whole world was wrapped in spiritual gloom. The period preceding the exile, 606 BC, had been one of sanguinary conquest, and Babylon sat on the waters of the Euphrates as mistress of the nations. Six different languages were spoken in the Euphrates Valley—the centre of the world's literature, commerce, trade, art, science, religion, and military pride and glory. All nations and tribes were ruled from here. Palestine was in her hands, the princes of Judah beneath her feet, and, to the mind of the Babylonian king, the capture of the holy city and possession of the temple vessels was a victory over Israel's defeated tribal God, Jehovah. With the conquest of Judah,

Nebuchadnezzar's empire was now consolidated, and he deemed himself "King of Kings" and "Lord of Lords" over the whole earth. True, indeed, a movement in Media and Persia seemed to forebode disaster, and Greece and Rome were lifting their backs high on the western horizon. And what might the *future* bring? Is Jehovah defeated forever? The exile-time was a time of reaction and revolution. It troubled the monarch's thoughts.

2. The Dream

Daniel 2.1-13: *And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. 2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. 3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. 7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. 8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared*

lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. 11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. 12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

I don't think Nebuchadnezzar forgot his dream as most commentators including Nathaniel West seem to write. Verse 8 says "the thing is gone from me," and NOT that the dream is gone from me. The word "thing" is a different Aramaic word than dream, it means "command or matter."

Nebuchadnezzar would issue a harsh command of killing all the "wise men," etc., who could not tell him what he dreamed. The new king was testing the old soothsayers and astrologers of Babylon. They did then, as many prognosticators do today, lie and make things up. The king was smarter than that. He knew that if he could find someone that absolutely knew his dream, he could trust that same person with the accurate interpretation. Only the LORD GOD, Who said in Isaiah 46.10, "Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure," could reveal this amazing dream and the interpretation thereof to the young Jewish prophet, Daniel.

Daniel 2.14-30: *Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: 15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. 19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpreta-*

tion. 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. 30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

At such a time Daniel enters into history, 606 BC, a captive at the centre of all world movements. God causes the Babylonian king to “dream a dream,” the dream of the great monarchy image, in chapter 2. This dream and its interpretation are the *fundamental prophecy* of all the prophecies in the book of Daniel. The same law of advance to the goal or end, of return and advance again to the same end, that we find in the different series of sevens in John's apocalypse, we also find here. The future is too complex to be represented in one series of visions, the end too great to be displayed in one revelation. The *something new* requires a return to begin again, a cyclical movement, to make a new race, to the end, till all that God intends to reveal is given. The first series is found in chapter 2, the “End“ is the end of the

“Times of the Gentiles.” The goal is the destruction of all Gentile sovereignty, all Gentile politics and power, the restoration of the kingdom of Israel and the triumph of the kingdom of God, the kingdom of Christ, over all the earth.

Daniel 2.31-39: *Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33 His legs of iron, his feet part of iron and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 36 This is the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. 39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.*

3. Daniel's Holy Spirit Interpretation: The Smashed Image

Obviously Nebuchadnezzar was the head of gold, 2.38, and Persia and Greece would

follow. As for the explanation of the “toes” of the statue, Daniel says, “And as the toes of the feet were partly of iron and partly of clay, the kingdom (the fourth) shall be partly strong and partly broken. And whereas thou sawest iron mixed with clay, *they* (the toes, i.e., the kings of the ten kingdoms) shall mingle themselves with the seed of men, but they shall not cleave one to another (royal and political alliances will be broken) even as iron is not mixed with clay. And, *in the days of those kings*, [notice kings, plural—and not necessarily one lone Roman Caesar] shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but shall break in pieces and consume *all these kingdoms*, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and brake in pieces the iron, brass, clay, silver and gold, the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation is sure.”

Among the secrets of the future, the prophet, therefore, reveals (1) the total destruction of the statue, i.e., of the politically organized Gentile power, and the substitution of the Kingdom of God in the stead of all earthly kingdoms, forever, and (2) that the time of this world crisis is “hereafter,” even “in the days of those kings,” the toes, therefore, in the last days of the “kings,” who are the heads of the separate and contemporaneous “kingdoms” into which the empire will be divided. By the iron he means the hard and strong imperial, and by the clay the weaker, more plastic, and popular, element in human governments, seeking vainly to combine and cohere in political unity; absolutism repelling popular freedom, and constitutionalism, and reversely the latter the

former; mixed monarchies, where the popular will wars against the imperialism of crowns and defies the will of the crown; a state of political insecurity and instability. By the mingling of the kings with the seed of men, royal alliances and intermarriage of royal houses to strengthen dynastic interests, is meant. By the “Stone” cut out from the mountain without hands, and falling upon the toes of the statue, is meant the descent of Jesus Christ from heaven in judgment to smite the kings of the earth and dash the nations in pieces. By the fall of the statue, the destruction of the whole world power is signified, and by the stone becoming a “mountain” filling the whole earth, is meant the world-embracing, universal, indestructible and everlasting kingdom of Christ, set up in victory, on this present earth, on the ruins of all existing governments, in the last days of the last kingdoms.

The Ten Toes are also called both “kings” and “kingdoms,” in the same verse, 2.44 “Kings” and “kingdoms” are identical in 2.38, 39.

The question as to the *time point* of the impact is vital. The prophet nowhere teaches that this impact occurs at the junction of the knees with the thighs of the statue, where the Roman empire first comes into view, in contact with the Greek, anterior to the birth of Christ.

Moreover, the first advent is not symbolized anywhere in the statue. We meet it nowhere till we reach chapter 9. The stone’s impact does not occur at the first advent. The words “the God of Heaven shall set up a kingdom” are indeed the Old Testament basis for the New Testament designation, the “kingdom of Heaven,” which John the Baptist and Christ preached as “at hand” and “come” in their day. This affords, however, no proof

that the *impact of the stone* occurred then. It is true that the “kingdom of Heaven” was set up on its spiritual side, at the first advent, in the birth, life, death, resurrection and ascension of Christ, and in the outpouring of the Holy Spirit, and preaching of the gospel, and is the same kingdom that will yet be set up in its outward visible glory as a world-wide sovereignty “under the whole heaven,” when Gentile politics and power become as “the chaff of the summer threshing floor.” But it is not true that it is to the first advent the prophet’s eyes are directed in the vision of the stone’s impact.

Premillennialists firmly hold that Daniel has unfolded not merely the future, like other prophets, but has given the date of the first advent of Messiah, then the crucifixion and next the destruction of Jerusalem, followed by the times of the Gentiles, Daniel 9.26, Luke 21.24, and closed by the restoration of Israel and overthrow of Gentile governments. They admit that the prophet has given us not merely the time-point for the setting up of the Messianic kingdom in humiliation, as a kingdom of the cross, *viz.*, the first advent, but also of the setting of it up as a kingdom of the crown, in glory at the second, and that he has taken off the dark veil that obscured the future and unrolled to the eyes of His people the whole pathway of their sorrows, their glorious end and the doom of their oppressors. They believe that He has connected all this with a scheme of chronology in chapter 9, which locates the time-point of the final deliverance at the close of Gentile times, and at the close of the last half of the 70th week. A tragedy, indeed, immense and protracted, that for so many centuries this 70th week should have been regarded as immediately succeeding the 69th,

therefore as following the birth of Christ. But now that this great error has been destroyed, and the 70th week shown to be the Antichrist week at the end of our age, the last ground of objection is removed. The “ten toes“ being “ten kingdoms“ and “kings,” and their last days preceding the impact of the stone who is Christ in judgment, it follows that “the days of those kings“ are the last “1260 days“ of the “70th week” of Daniel. They are still future to us and have nothing to do with the first advent.

But conclusive beyond all is the New Testament light upon the whole question. On all hands it is admitted that the “ten horns” of the beast in Revelation 13. are identical with the ten horns of the beast in Daniel 7, and that there as here, “1260 days” are the days assigned as the last days of the fourth empire. And as the horns are the toes, and both are the kings, it follows that “*these kings*” in Daniel 2.44 are precisely the “*ten kings*” in Revelation 17.12, *whose alliance with the Antichrist or little horn of Dan.8 endures 1260 days, and whose destruction with him is the work of the Son of Man, the Stone, Jesus Christ, at His second coming. The impact of the stone is, therefore, at the second advent and was not at the first, and the kingdom set up as a result of that impact is not yet established in the form predicted, nor can be till the Lord Himself comes.*

Daniel 2.40-45: *40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry*

clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

It is true that nothing is said or seen in Daniel 2 of the Antichrist, for the simple reason that it is Nebuchadnezzar's dream the prophet interprets and to the heathen king God made no revelation of Israel's deliverance, but only of the course and doom of Gentile kingdoms and power. It is in the next vision where the symbols are changed in order to bring out *something further and new* that we meet these things. Chapter 2 is the fundamental and general vision. All that follows is supplemental and more minutely unveiling. Such is the law of progress in divine revelation. As the tree branches and buds, so also does prophecy. The impact of the stone is eschatological. All that is said of the first coming of Christ in the book of Daniel is found in chapter 9, that His birth should occur at the close of the 69th week, but long before the 70th therein foretold, and His crucifixion would precede the destruction of Jerusalem.

And such was the view of the holy prophet who spake by inspiration of God. He humbled the monarch's pride by teaching that Israel's God was not defeated because Israel had been delivered, for sin, to Gentile hands, but still lived as "God most High," a Revealer of secrets, Almighty to save, righteous in punishing sin, yet watching in love His people; that, one day, Gentile power should perish forever, and the kingdom of God be set up in victory everlasting from pole to pole. Then God's people, heirs of the kingdom, will be free from the despot's chain, and humanity cease to groan beneath a burden no power but God's could remove. So preached the great pre-millennial prophet of the exile in the ears of the king of the greatest kingdom on earth, a doctrine whose teaching today the church dishonors. To the monarch it came as a message from God by the mouth of a seer who declared that "the vision is certain and the interpretation is sure." It impressed the soul of the king. It brought glory to God; to Daniel, great honor, abundant gifts, a seat in the gate of the king, as premier of all the realm and master of all the wise, and to Daniel's friends, dignities next to his own.

4. Conclusion

The past looks to the future.

And such was the view of this prophecy taken by great church teachers in early times, of whom two remain unsurpassed, the one, Irenaeus the Great; the other, his greater disciple, Hippolytus, the first saying, "At the end of our age the Stone will strike the statue," and "Jesus Christ is the Stone"; the second saying, "At the end of our age the Stone grinds to powder the kingdoms of this world." Nor will the prophecy admit of any other interpretation.

Bible believers, especially those that do not have the preconceived idea that Daniel 2 was completely fulfilled at Christ's first coming or at Pentecost, are still patiently waiting for the smashing of the toes to unfold. Even in our day—(2011) we see the signs and hear the whispers of a coming regionalizing of the prophetic world. This will probably happen AFTER the Gog invasion of Israel as prophesied in Ezekiel 38-39, which I believe is the next major fulfillment of Bible prophecy.

The almost complete destruction of Gog and Magog and all his Islamic jihadists by God Almighty at that time will forever change the status quo. Israel's borders will then be greatly enlarged, and she finally rebuilds her long awaited temple. A short period of false peace will arise. It may be that the ten [toes] regions will not be confined to the old Roman empire, but under the new world government of the United Nations-Mystery Babylon. The "new democracy" (tension of iron and clay) with its political, economic and religion of the day may well demand it. Or could the ten toes come from small nations in and around Israel and the Mediterranean? They are some few times referred to in the Bible as "the earth and the sea."

The Apostle John, in Revelation 13.1 also tells us, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." These ten horns are ten kings who will give their authority and power to the future "Beast" or "Man of Sin":

Revelation 17.12-13: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have

one mind, and shall give their power and strength unto the beast.”

Mercifully, GOD only gives the Beast 42 months, (in the midst of Daniel’s 70th week, 9.24-27) or three and one half years of complete Satanic control. Revelation 13.5.

The last and final Man of Sin, the Anti-christ, will encompass and incorporate the great image of Daniel 2, but GOD will SMASH him and his kingdoms to nothing at the coming of the LORD JESUS CHRIST!

“It is undoubted that in the remarkable human form—that of the Colossus—seen by the Babylonian king Nebuchadnezzar, and interpreted by Daniel, the history of mankind, especially of the world-power in its imperial forms, and the kingdoms derived from it, has been unveiled, from Daniel’s time to the second coming of Christ and the establishment of the Millennial reign. We have only to wait until Jesus Christ, the Corner-stone of His church, and now the Top-stone in heaven, shall come and destroy the dynasties of this world, and bring His own kingdom to victory everywhere.” [author unknown]

That last paragraph was written many years ago, yet it rings true to the Lord’s people today. May the Absolute Sovereign Triune GOD continue to guide and bless His true church.

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GOD’S HATRED OF THE REPROBATE

Augustine (354-430): "He who said, ‘I will have mercy on whom I will have mercy,’ loved Jacob of His undeserved grace, and hated Esau of His deserved judgment" (Enchiridion, xcviij).

Martin Luther (1483-1546): "the love and hate of God towards men is immutable and eternal, existing, not merely before there was any merit or work of ‘free-will,’ but before the world was made; [so] all things take place in us of necessity, according as He has from eternity loved or not loved ... faith and unbelief come to us by no work of our own, but through the love and hatred of God" (The Bondage of the Will, pp. 226, 228-229).

John Calvin (1509-1564): "Now a word concerning the reprobate, with whom the apostle is at the same time there concerned. For as Jacob, deserving nothing by good works, is taken into grace, so Esau, as yet undefiled by any crime, is hated [Rom. 9:13]" (Institutes 3.22.11). "And as Esau was deprived of this habitation, the prophet sacredly gathers that he was hated of God, because he had been thus rejected from the holy and elect family, on which the love of God perpetually rests ... when Pighius holds that God’s election of grace has

no reference to, or connection with, His hatred of the reprobate, I maintain that reference and connection to be a truth. Inasmuch as the just severity of God answers, in equal and common cause, to that free love with which He embraces His elect" (Calvin's Calvinism [Grandville, MI: RFPA, 1987], pp. 59, 75).

John Knox (c.1514-1572): "[God] will destroy all that speak lies. He hateth all that work iniquity; neither will he show himself merciful to such as maliciously offend. But all the sinners of the earth shall drink the dregs of that cup which the Eternal holdeth in his hands. For he will destroy all those that traitorously decline from him. They shall cry but he will not hear" (An Answer to a Great Number of Blasphemous Cavillations Written by an Anabaptist and Adversary to God's Eternal Predestination [London: Thomas Charde, 1591], pp. 403-404).

Jerome Zanchius (1516-1590): "When hatred is ascribed to God, it implies (1) a negation of benevolence, or a resolution not to have mercy on such and such men, nor to endue them with any of those graces which stand connected with eternal life. So, 'Esau have I hated' (Rom. 9), i.e., 'I did, from all eternity, determine within Myself not to have mercy on him.' The sole cause of which awful negation is not merely the unworthiness of the persons hated, but the sovereignty and freedom of the Divine will. (2) It denotes displeasure and dislike, for sinners who are not interested in Christ cannot but be infinitely displeasing to and loathsome in the sight of eternal purity. (3) It signifies a positive will to punish and destroy the reprobate for their sins, of which will, the infliction of misery upon them hereafter, is but the necessary effect and actual execution." (Absolute Predestination, p. 44)

William Perkins (1558-1602): "This hatred of God is whereby he detesteth and abhorreth the reprobate when he is fallen into sin for the same sin. And this hatred which God has to man comes by the fall of Adam and is neither an antecedent nor a cause of God's decree, but only a consequent and followeth the decree" (A Golden Chain, chapter 53).

John Robinson (c.1576-1625), the minister of many of the Congregationalist settlers who journeyed to Plymouth Colony, New England: "Lastly, seeing it cannot be denied, but that Jacob as a faithful and godly man was in time actually beloved in God, and Esau, as godless and profane, actually hated; it must needs follow, that God before the world was, purposed in himself accordingly, to love the one and hate the other: seeing whatsoever God in time doth, by way of emanation or application to, and upon the creature, that he purposed to do, as he doth it, from eternity [Rom. 9:13] ... [In Romans 9:18], 'whom he wills he hardens,' [God] speaks of that will, according to which he himself works in ... hatred."

Canons of Dordt (1618-1619): "The good pleasure of God is the sole cause of this gracious election; which doth not consist herein, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but that he was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to himself, as it is written, 'For the children being not yet born neither having done any good or evil,' etc., it was said (namely to Rebecca): 'the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated' (Rom. 9:11-13). 'And as many as were ordained to eternal life believed' (Acts 13:48)" (I:10).

George Gillespie (1613-1649), Scottish Presbyterian Commissioner to the Westminster Assembly: "I cannot understand how there can be such a universal love of God to mankind as is maintained [by some]. Those that will say it must needs deny the absolute reprobation; then a love to those whom God hath absolutely reprobated both from salvation and the means of salvation" (cited in David Blunt, "Debate on Redemption at the Westminster Assembly," *British Reformed Journal* [January-March, 1996], no. 13, p. 8).

John Owen (1616-1683): "We deny that all mankind are the object of that love of God which moved him to send his Son to die; God having 'made some for the day of evil' (Prov. 16:4); 'hated them before they were born' (Rom. 9:11, 13); 'before of old ordained them to condemnation' (Jude 4); being 'fitted to destruction' (Rom. 9:22); 'made to be taken and destroyed' (II Pet. 2:12); 'appointed to wrath' (I Thess. 5:9); to 'go to their own place' (Acts 1:25)" (Works, vol. 10, p. 227). "... reprobation ... [is] the issue of hatred, or a purpose of rejection (Rom. 9:11-13)" (Works, vol. 10, p. 149).

Francis Turretin (1623-1687): "For as he who loves a person or thing wishes well and, if he can, does well to it, so true hatred and abhorrence cannot exist without drawing after them the removal and destruction of the contrary" (*Elenctic Theology*, vol. 2, pp. 237-238).

Matthew Poole (1624-1679): "But as for the wicked, let them not rejoice in [David's] trials, for far worse things are appointed for them; God hates and will severely punish them ... His soul hateth; [God] hateth [him that loveth

violence] with or from his soul, i.e. inwardly and ardently ... For the righteous Lord loveth righteousness; his countenance doth behold the upright; This is given as the reason why God hateth and punisheth wicked men so dreadfully" (Commentary on Ps. 11:5, 7).

Formula Consensus Helvetica (1675): "the Scriptures do not extend unto all and each God's purpose of showing mercy to man, but restrict it to the elect alone, the reprobate being excluded even by name, as Esau, whom God hated with an eternal hatred (Rom 9:10-13)" (article 6).

Jonathan Edwards (1703-1758): "But the extraordinary gifts of the Spirit are what God sometimes bestows on those whom he does not love, but hates ..." (*Charity and Its Fruits*, p. 38).

Robert Haldane (1764-1842): "Nothing can more clearly manifest the strong opposition of the human mind to the doctrine of the Divine sovereignty, than the violence which human ingenuity has employed to wrest the expression, 'Jacob have I loved, but Esau have I hated.' By many this has been explained, 'Esau have I loved less.' But Esau was not the object of any degree of the Divine love ... If God's love to Jacob was real literal love, God's hatred to Esau must be real literal hatred. It might as well be said that the phrase, 'Jacob have I loved,' does not signify that God really loved Jacob, but that to love here signifies only to hate less, and that all that is meant by the expression, is that God hated Jacob less than he hated Esau. If every man's own mind is a sufficient security against concluding the meaning to be, 'Jacob have I hated less,' his judgment

ought to be a security against the equally unwarrantable meaning, 'Esau have I loved less' ... hardening [is] a proof of hatred" (Romans, pp. 456, 457).

John Kennedy of Dingwall (1813-1847): "Nor is it by concluding that because God is love, therefore He loveth all, that you can have before you the view of His character presented in the text. Beware of being content with a hope that springs from believing in a love of God apart from His Christ, and outside of the shelter of the cross. It may relieve you of a superficial fear. It may excite a feeling of joy and gratitude in your heart. It may beget in you what you may regard as love to God. This love, too, may be the mainspring of very active movements in the bustle of external service; but it leaves you, after all, away from God, ignoring His majesty and holiness, dispensing with His Christ, and enjoying a peace that has been secured by a cheating, instead of a purging, of your conscience. The time was when men openly preached an uncovenanted mercy as the resort of sinners, and laid the smoothness of that doctrine on the sores of the anxious. 'Universal love,' in these days in which evangelism is in fashion, is but another form in which the same 'deceit' is presented to the awakened. This is something from which an unrenewed man can take comfort. It is a pillow on which an alien can lay his head, and be at peace far off from God. It keeps out of view the necessity of vital union to Christ, and of turning unto God; and the hope which it inspires can be attained without felt dependence on the sovereign grace, and without submitting to the renewing work of God the Holy Ghost. 'God is love;' but when you hear this you are not told what must imply the declaration that

He loves all, and that, therefore, He loves you. This tells us what He is, as revealed to us in the cross, and what all who come to Him through Christ will find Him to be. It is on this that faith has to operate. You have no right to regard that love, which is commended in the death of His Son, as embracing you if you have not yet believed. It is only with the character, not at all with the purpose, of God that you have in the first instance to do. What right have you to say that He loves all? Have you seen into the heart of God that you should say He loves you, until you have reached, as a sinner, through faith, the bosom of His love in Christ? 'But may I not think of God loving sinners without ascribing to Him any purpose to save?' God loving a sinner without a purpose to save him! The thing is inconceivable. I would reproach a fellow-sinner if I so conceived of his love. Love to one utterly ruined, and that love commanding resources that are sufficient for salvation, and yet no purpose to use them! Let not men so blaspheme the love of God. 'But may I not conceive of God as loving men to the effect of providing salvation, and to the effect of purchasing redemption for them, without this being followed out to the result of His purpose taking actual effect in their salvation?' No, verily. For the love of God is one, as the love of the Three in One. The one love of the One God is the love of the Father, Son, and Holy Ghost. If that love generated in the person of the Father a purpose to provide, and in the person of the Son a purpose to redeem, it must have generated in the person of the Holy Ghost a purpose to apply. You cannot assign one set of objects to it, as the love of the Father, and a different set of objects to it, as 'the love of the Spirit.' And there can be no unaccomplished purpose of Jehovah. 'My counsel shall stand,'

saith the Lord, 'and I will do all my pleasure.' 'The world,' which the Father loved and the Son redeemed, shall by the Spirit be convinced 'of sin, righteousness, and judgment,' and thus the Father's pleasure shall prosper, and the Son's 'travail' be rewarded, through the efficient grace of God the Holy Ghost" ("The Pleasure and Displeasure of God;" Eze. 33:11).

Herman Bavinck (1854-1921): "But also in that negative event of rejection there is frequently present a positive action of God, consisting in hatred (Mal. 1:2-3; Rom. 9:13), cursing (Gen. 9:25), hardening (Exod. 4:21; 7:3; 9:12; 10:20, 27; 11:10; 14:4; Deut. 2:30; Josh. 11:20; 1 Sam. 2:25; Ps. 105:25; John 12:40; Rom. 9:18) infatuation (1 Kings 12:15; 2 Sam. 17:14; Ps. 107:40; Job 12:24; Isa. 44:25; 1 Cor. 1:19), blinding and stupefaction (Isa. 6:9; Matt. 13:13; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26; Rom. 11:8)" (Reformed Dogmatics, vol. 2 [Grand Rapids, MI: Baker, 2004], p. 393).

A. W. Pink (1886-1952): "'Thou hatest all workers of iniquity'—not merely the works of iniquity. Here, then, is a flat repudiation of present teaching that, God hates sin but loves the sinner; Scripture says, 'Thou hatest all workers of iniquity' (Ps. 5:5)! 'God is angry with the wicked every day.' 'He that believeth not the Son shall not see life, but the wrath of God'—not 'shall abide,' but even now—'abideth on him' (Ps. 5:5; 8:11; John 3:36). Can God 'love' the one on whom His 'wrath' abides? Again; is it not evident that the words 'The love of God which is in Christ Jesus' (Rom. 8:39) mark a limitation, both in the sphere and objects of His love? Again; is it not plain from the words 'Jacob have I loved, but Esau have I

hated' (Rom. 9:13) that God does not love everybody? ... Is it conceivable that God will love the damned in the Lake of Fire? Yet, if He loves them now He will do so then, seeing that His love knows no change—He is 'without variableness or shadow of turning!'" (The Sovereignty of God, p. 248).

John Murray (1898-1975): "[Divine hatred can] scarcely be reduced to that of not loving or loving less ... the evidence would require, to say the least, the thought of disfavour, disapprobation, displeasure. There is also a vehement quality that may not be discounted ... We are compelled, therefore, to find in this word a declaration of the sovereign counsel of God as it is concerned with the ultimate destinies of men" (Romans, vol. 2, pp. 22, 24).

Homer C. Hoeksema (1923-1989): "All history, in which vessels unto honor or unto dishonor are formed, is the revelation and realization of the counsel of God according to which He loved Jacob and all His elect people, but hated Esau and all the reprobate" (cf. "A Scriptural Presentation of God's Hatred").

James Montgomery Boice (1938-2000): "although hatred in God is of a different character than hatred in sinful human beings—his is a holy hatred—hate in God nevertheless does imply disapproval ... [Esau] was the object of [God's] displeasure ... Since the selection involved in the words love and hate was made before either of the children was born, the words must involve a double predestination in which, on the one hand, Jacob was destined to salvation and, on the other hand, Esau was destined to be passed over and thus to perish" (Romans, vol. 3, p. 1062).

Cornelius Hanko (1907-2005): "God loves His people in Christ, but He hates all the workers of iniquity (Ps. 5:5). Since God loves holiness, that very love turns in hatred against unholiness and sin. Since He is righteous, He burns with righteous indignation against all wickedness. Since He loves Himself as the sole Good, He banishes from His presence all that is in conflict with His Holy Name. God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him. No one has ever dared to deny that God hates the devil. And yet also the devil is one of God's creatures, who was created as a holy angel. If God hates the devil and his host, does He not hate those who are branded in Scripture as the very seed of the serpent, a generation of vipers? Nor can we distinguish between the deed and the person, as if God hates the sin but loves the sinner. For the deed can never be separated from the depravity of the one who commits the sin, nor can the guilt be reckoned to anyone but the guilty party. Therefore God does not banish sin to hell, but the sinner. The Word of God never hesitates, therefore, to declare that God's very soul hates the wicked and him that loveth violence (Ps. 11:5). "Jacob have I loved, and Esau have I hated" (Rom. 9:13). See also verses 17 and 18" ("Particular Love, Particular Atonement, and Missions," *Standard Bearer*, vol. 42, issue 4).

John MacArthur, Jr.: "In a very real sense, God hated Esau himself. It was not a petty, spiteful, childish kind of hatred, but something far more dreadful. It was divine antipathy—a holy loathing directed at Esau personally. God abominated him as well as what he stood for" (*The Love of God*, pp. 86-87).

D. A. Carson: "Fourteen times in the first fifty psalms alone, we are told that God hates the sinner, his wrath is on the liar, and so forth" (*The Difficult Doctrine of the Love of God*, p. 79).

Louis F. DeBoer: "The Scriptural position is that God hates sinners and intends to put them in hell where the smoke of their torment will ascend for all eternity. The only sinners that a Holy God can love are his elect in Jesus Christ who are clothed with his righteousness and cleansed by his blood" (*Hymns, Heretics and History*, p. 119).

Donald S. Fortner: "The Christ of modern, freewill, works religion loves everyone in the universe and wants to save them. We are told that Christ loves all men alike, desires the salvation of all men alike, and is gracious to all men alike. That makes the love, will, and grace of Christ helpless and useless. But that language cannot be applied to the Christ of the Bible. The true Christ, the Christ of the Bible, the saving Christ loves his people, wills and prays for the salvation of his people, and is gracious to his people, the people unconditionally chosen unto salvation from eternity, whom he came to save (Ps. 5:5; 7:11; 11:5; Matt. 1:21; 11:27; John 10:16; 17:9-10; Acts 13:48; Rom. 9:21-24; Eph. 1:3-6)."

ZECHARIAH 12.3

And in that day will I make Jerusalem a burdensome stone for all people: **all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**

CONDITIONAL PROMISES

By **W. J. Berry**

God is not Obligated to Man

by **Conditional Promises**

Religious teachers for hundreds of years have been putting forth the idea that God made a conditional covenant with Adam, and thereby leaving the eternal destiny in the hands and disposal of the creature, the man Adam. This was not true. It is either true or false. If it is true, then the eternal destiny of Adam and the Adamic race rested entirely on the conditional act of Adam. If it is false, then the popular religious teaching, including that of Christendom, is guilty of teaching and preaching a far-reaching error.

Referring to the creation of Adam, the word says, *“the creature was made...by reason of him [God] who has subjected the same in hope.”* (Rom. 8:20) When God created and formed the first man he was made upright and without sin, but he did not possess eternal or immortal life; nor is it intimated anywhere in Scripture that by his first disobedience he would lose immortality or eternal life, as he had neither.

When God placed Adam in the garden, He subjected him to the fall, and informed him that when, or in the day he committed this offense of the divine command, he would die; that was the death of the Adamic man which *“passed upon all men.”* (Rom. 5:12)

It is prevalent teaching, based on the first error, that when Adam fell he disobeyed a conditional commandment and lost the immortal

life he regains in Christ. This is not true. Philosophers and theologians teach that Adam by his fall became “alienated” or “separated from the divine being and life of God.” But Christ, the Son of God said: *“I am come that they might have life, and that they might have it more abundantly.”* (Jn. 10:10) Speaking of His sheep (v. 28) He said: *“I give to them eternal life.”* Referring to this same life Paul wrote: *“To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.”* (Rom. 2:7) This word means deathless, uncorruptible, everlasting LIFE.

Adam in his best estate did not possess this kind of life, nor do the children of God possess it in their Adamic nature (Eph. 2:3; Rom. 7:18). From this and other related teaching of Scripture, it is evident that God the Creator did not make any such conditional covenant with Adam with a promise of life—either temporal or eternal FOR his obeying a command. Neither did God ever promise any of Adam’s posterity any life, blessings eternal FOR his obeying a commandment or law given since Adam’s fall. It was then, and remains God’s absolute sovereign right to both command and punish His creatures in consequence of any failure. He is never obligated any time or in any sense to His creatures.

Religious workmongers continually quote as conditional such scriptures as Isaiah 1:19: *“If you be willing and obedient ye shall eat the good of the land.”* This gracious promise was given to a sinful, rebellious, unworthy people, to be bestowed out of pure grace, and not in payment of any deserving merit for any service to God the Giver. So with all of God’s promises, commands, blessings, mercies and savings—ALL of them were, are and shall be

bestowed graciously—from, and out of His independent, infinite fullness. It could not be otherwise without reflecting upon His infinite sovereignty. This truth applies to all his creatures, whether angels, the redeemed elect or the non-elect reprobate.

It must and should therefore be clearly understood and freely acknowledged by every sin-convicted redeemed (no others can) that from Adam to the end, there are none in nature or grace—that could ever, by word or deed, be able to merit or earn the very least favor of Almighty God. Our Lord Himself made all this plain when He said: *“Does he thank the servant because he did the things that were commanded him? I trow not. Likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.”* (Luke 17:10) For a long time I had regarded myself as an unprofitable servant; but I had overlooked the little word “all”; then I knew I was something less than that, for I had never done “all” He commanded, and even what was ever done by any one, was wholly by His grace.

Since this is the real truth on this very vital, all-important matter, how presumptuous then, is it for depraved sinners of Adam’s race to believe and teach others to expect they will or can receive any favor of God—either in providence or in grace—apart from His own good will and unconditional right to bestow it. This being so, how utterly presumptuous, pharisaical and confusing, is the whole present workmonger system of men—both Arminian and Calvinistic!—in whatever form it is presented, whether a conditionalism for eternity or for time. It is difficult to believe those who hold and teach this error, have yet

seen themselves for what they are before a holy, sovereign Almighty God.

This doctrinal truth and many others, equally discriminating and denied by the religious world, have been contended for in the *Old Faith Contender*.

—Elder W.J. Berry
Old Faith Contender Vol. 58,
October-December

Source: Elder Berry’s article was posted by Brother Hoyt Sparks on his website Forum, **Message #18818**, on 15 May 2011.

**IN MEMORY
OF
DEACON DEAN G. CONNELL**

Brother Dean G. Connell, Deacon of Saints Rest Predestinarian Primitive Baptist Church of Dallas, Texas, born July 29, 1930, Church Clerk and treasurer since November 2, 1957, went to be with the Lord on August 30, 2011, after a lingering illness. He was 81 years old.

Brother Connell joined Saints Rest Church on July 3, 1954, and was baptized the following August 1. His membership was uninterrupted for over 57 years, and his lifelong character in the church and in the world was above reproach.

He was ordained to the office of deacon on July 19, 1964.

In the secular realm he worked for Gillette, which became Western States Transportation, until that company ceased operations. He finished his professional career with Roadway

Transportation, Inc., working in these companies as an accountant and collection agent.

The Lord God gave Brother Connell a keen, analytical mind and an intensity of purpose in his soul and spirit to use his talents in the service of the church. As Church Clerk and treasurer, he kept the church's records in a manner worthy of any major corporation.

From 1998, when *The Remnant* first came under the aegis of Saints Rest Church, Brother Dean kept the records of all the income, expenses, book inventories, and incidentals for this publication until his passing.

In doctrine and practice Brother Connell was unshakable and fearless. Whether in a matter involving a local issue in a church conference or in issues that affected churches and associations far and abroad, all could count on him standing firm on biblical principles. He was willing, if necessary, to stand alone on that which was right.

He is survived by his loving and devoted wife of 56 years, Sister Ettie Connell; one sister, and others related by marriage.

We do not ordinarily print obituaries, but this is intended to be more than that. Brother Dean was an integral part of *The Remnant* and he will be sorely missed. He was a dear brother in the church, but much more, he was a faithful friend, a loyal confidant, and a trusted advisor and counselor. Only time will demonstrate how valuable he was to Saints Rest Church, *The Remnant*, the brethren at home and abroad, and certainly to Sister Connell. We miss him but would not bring him back to the sufferings of this life, which for him have ended in eternal rest in his Lord and Savior Jesus Christ. May we always be given to say in times of our sorrow, "The will of the Lord be done."

Written by one who yet deeply mourns our loss.
—CC Morris

LARRY HALE IS TAKING ORDERS FOR ELDER MATTINGLY'S BOOK

Brother Larry Hale is preparing the printing of a collection of the writings of Elder David Mattingly. This second printing is a revision of the first. Added are the pagination of the entire book, corrections to some of the articles, and a *frontispiece* picture of Elder Mattingly. Larry is using a different printer this time, so the format is slightly changed, and the cost of the book will be \$45.00, which includes the shipping cost.

Some of Elder Mattingly's included articles are: (1) The Separation of the Religion of Christ from Judaism; (2) The Ordinance of Baptism; (3) Ordinance of the Lord's Supper; (4) Feet Washing; (5) My Sojourn in the Studies of Matthew 24 and the Parallel Scriptures; (6) The Restoration of Israel; (7) The Five Points; (8) The Resurrection of the Body; (9) God's Execution of His Will Concerning Good and Evil Deeds; (10) The Godhead; (11) What About Babies (12) Jacob and Esau; and (13) Newsweek's Support for Gay Marriage.

There are many more articles which are equal to the above in quality and interest.

Please notify Brother Hale as soon as possible if you want one or more copies, so he can know how many to print! You need not pay in advance. He will notify you about two weeks before the books are ready to ship, and you can send your check or money order then.

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JOEL 3.2

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.

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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.