

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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GRACE UP TO THE EDGE

by Elder David K. Mattingly

You have all probably heard it before. God gave you His Son who died for you. He sends His Spirit to give you the opportunity to be born again. His saving grace is there for you to receive. Now it's up to you to decide whether or not to accept His offer of salvation or reject it. Such grace leads the sinner to the edge and then God turns things over to the sinner's fleshly will to decide the direction he will go. Forget the fact Jesus told Nicodemus there is a clear distinction between natural birth and the heavenly birth: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3.6), and that this birth from above is not of the will of flesh or man but rather of God's will (John 1.13). Forget the fact "they that are after the flesh cannot please God" (Romans 8.8) or that "the natural man receiveth not the things of the Spirit of God" (I Corinthians 2.14); somehow it is commonly believed that it takes man born in nature to accomplish by his freewill the birth from above so that what he lost in Adam can be recovered.

The Scriptures present a different case. Look at several passages from chapter 6 of John. Jesus had said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." He followed with: "It is written in the prophets, AND THEY SHALL BE ALL TAUGHT OF GOD. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (verses 44-45). Now, we will conclude from this that all that are taught are the same as all that are drawn to Christ and that the basis of them coming is that they are drawn, not that they exercise so-called freewill. He summarized the same truth but used different language when He said: "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (verse 65). That God does not abandon His power to man's choice is evident by the fact He said the person drawn will be raised at the last day. Don't go there will the argument the raising up includes both the resurrection of the just and the unjust. Following the thought of the text, since saints are the ones drawn to Christ it is plain this resurrection refers only to them. Further, Jesus had approached the subject in a different way when

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He said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise case out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." These persons are manifest coming by faith, not faith that comes from man, but rather faith that is God-given (Ephesians 2.8) for Jesus added: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (verses 37- 40). We see the perfect harmony between Father and Son. The Father draws and teaches. The Son, as Savior, receives those whom the Father turns over to His charge. The work of God carries the sinner past the edge into the embrace of Christ Jesus and does not quit short of it. It is in full harmony with Paul's words: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be

of works, then is it no more grace: otherwise work is no more work.” (Romans 11.5-6).

The apostle spoke of “the election of grace.” Those who really believe salvation is by grace should have no problem believing in election. What better evidence is there that salvation is not based upon works than to hold it is consistent with God commencing salvation by choosing the sinner in Christ, redeeming him in Christ, and then in time bringing him to Christ?

I once was talking to a man who held to this idea of grace up to a point. He told me he believed in grace but that you had to do your part to be saved. I asked him if that was the case would it not be by you doing something that reasonably could be called a work. He gave me a blank stare as if that point had never occurred to him.

May we see the grace of God always carries us beyond the edge wherein it never leaves us to our own devices and may this grace be with us forevermore!

—Elder David K. Mattingly

11-11-11

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ROMANS 2.28-29 VERSUS ROMANS 9 THROUGH 11

by Elder David K. Mattingly

Initial Comments Concerning Romans 2.28-29

Paul in his epistle to the Romans wrote: “For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.” The meaning of his words is quite simple. He is defining a Jew not on the basis of racial lines but on the basis of internal qualities. Under this definition ethnicity plays no role. If all that a man can claim is that he is a circumcised Jew he has no more right to claim he is a child of God than the vilest of the uncircumcised heathen but by the same token a Gentile who gives evidence of a pricking of the heart has every right to be identified as a member of the Lord’s family. This, in a nutshell, is what these two verses teach.

The Problem: Over-reach

There is no problem as long as you limit your understanding of these two verses to this interpretation. The problem arises when one expands the meaning beyond what the apostle stated. You over-reach if you use these verses to support the view God forever abandoned any further special dealings with national Israel so that it will never be restored. According to this view Old Testament promises made to the nation of Israel need to be reinterpreted so that

they are seen as only typifying what in the New Testament belongs to the Church. In other words, when the Old Testament spoke of the “house of Israel” or the “house of Judah” anyone reading these verses today should understand the words to mean they really apply solely to the New Testament Church. These two verses are often cited to prove this view.

The problem with this comes when you try to take the principle taught in chapter 2 and make it correspond with language he used in chapters 9-11. Yes, in order to teach as he did in this chapter starting in verse 17 that Jews both “rested in the law” and made their boast of God while at the same time they did not keep the moral aspects of the law so that the uncircumcised found among believers could rightly judge them the apostle wrote as he did.

However, in chapters 9-11, he had an entirely different objective in mind. In these chapters he dealt with the nation of Israel’s general unbelief all the while many heathens were becoming believers in Christ. When he wrote about Jews (Israel) in these three chapters in every instance he was identifying national Israel, and likewise when he wrote about Gentiles in every instance he was meaning non-Jews.

One of the simple axioms I use when I interpret scripture is: one text that teaches one biblical truth does not negate another truth taught somewhere else in the Bible. What must be sought is an understanding how the two truths can be brought together to enhance a greater understanding of biblical truth. As it relates to the subject at hand it is necessary to bring together what is said in chapter 2 with what is said in the three later chapters to arrive at an understanding of what the Bible fully teaches.

Initial Comments on Romans 9-11

I say, unlike chapter 2, in these three chapters the apostle’s references to Jews were actually to national Israel and his references to Gentiles were actually to non-Jews. This takes into consideration birth, history, and religious upbringing of both groups. I say also he did this because his broader aim was to deal with the fact God was bringing many Gentiles to Christ while many Jews continued to oppose the gospel, especially when it came to preaching Christ to their own race. Therefore, when you read the apostle’s words in these chapters, be assured when he spoke of Jews he meant Jews and when he spoke of Gentiles he meant Gentiles.

The stage is set in the first few verses of chapter 9: “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for **my brethren, my kinsmen according to the flesh: Who are Israelites**; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom **as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen” (verses 1-5). Should there be any doubt Paul meant anyone but Jews when he wrote these words?

What Paul wrote was an epistle. He did not section his letter off with chapters and verses. Yet, it is interesting to note that at the beginning of the next two chapters he again used language that clearly identified actual Israelites:

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved”

(Romans 10.1). What! Are we to suppose that he thinks believing Gentiles may not be saved after all? I don't think so. But again, it is clear he was speaking about unbelieving Jews who were not saved. Likewise, at the beginning of chapter 11 his language continued to be clear: "I say then, Hath God cast away his people"? His response was plain: "God forbid." He proved his point by referring to himself: "**For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin**" (verse 1). In this verse it is plain he was speaking exclusively about Jews, to the exclusion of non-Jews.

If you keep these opening chapter verses in mind the rest of what the apostle said in these three chapters will fall into place. The following are some of the things he taught.

First, Israel was divided between those who actually were of the seed of Abraham in the spiritual sense and those who were of his seed only in the flesh. In short, some were really children of God in the spiritual sense and the rest were reprobate Jews. He established this point in Romans 9.5-13, 22-24a, 27-29, 31-33; 10.1-3, 16, 19, 21; and 11.8-10. But it is important to note that in these passages, when he wrote about believers and unbelievers he still identified them as members of national Israel.

Second, mingled among these verses he spoke of the Jew in the spiritual sense as a remnant but again they are identified as actual Jews. He made this point in Romans 9.27-29. He had before laid the basis for this remnant by separating Ishmael and Esau from Isaac and Jacob. The former two only had kinship to Abraham in the flesh, the latter two had both a natural and spiritual kinship (verses 6-13). He picked up again with this truth in Romans

11.1-7. What Paul wrote in chapter 2 in no way negates what he wrote in these verses. These remnant Jews may indeed have been circumcised in the flesh but importantly they also had been circumcised in the heart.

Third, he used the remnant seed among the Jews to prove God has not abandoned Israel. After having shown that Israel was "a disobedient and gainsaying people" (Romans 10.21), he continued: "I say then, Hath God cast away his people?" He answered clearly: "God forbid." He cited his own case to show that by "his people" he meant actual Israelites: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." He then referred back to the days of Elijah when the Lord had reserved a remnant seed who did not worship Baal, and he continued by saying just as in Elijah's time God also in his own time had "a remnant according to the election of grace."

Although Israel as a whole did not obtain the righteousness it sought (going back to Romans 9.31), "the election hath obtained it and the rest were blinded" (Romans 11.1-7). Things were really no different in apostolic times than they were in Old Testament times.

Despite the fact the Old Testament identified the Israelites as His people as to nationality, God always dealt in a saving way with His remnant. It was true in Moses' day when Israel wandered in the wilderness, it was true during the days of the prophets, and it was true in apostolic times as well. God always kept His attachment with Israel by keeping a "remnant according to the election of grace." The importance of this remnant shows that although many Gentiles were being converted it did not mean God forever abandoned Israel.

Fourth, he taught there were vessels of God's mercy prepared beforehand unto glory from among the Gentiles whom He called as He also had called some among the Jews. His first mention of saved Gentiles does not appear until Romans 9.24. It is plain when he spoke of them he was talking about non-Jews. It is plain when he wrote about "the vessels of mercy" in the previous verse and referred to "us" in verse 24: "whom he hath called, not of the Jews only, but also of the Gentiles" that he distinguished between two groups that were called, one Jewish and the other non-Jewish. These Gentiles fit very well into what he said in the second chapter about those who were not circumcised in their flesh but were so within. Yet, even though they were called Jews in the second chapter consistent with his language in these three chapters they were called Gentiles who along with believing Jews attained the righteousness of faith. The pattern continued this way in Romans 9.25-26, 30, 33; and 10.11-13, 20.

Dealing With Romans 11.11-24

After having shown by scripture that the Jews who were not a part of God's elect remnant were blinded (Romans 11.5-10) the apostle proceeded to teach that through the general state of Israel's unbelief the purpose of God was served to bring Gentiles to salvation. Using two different words in verse 11 to speak of their state he wrote: "Have they stumbled that they should fall?" His response was prompt: "God forbid." He then wrote: "through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy"¹ [Ed. Note: Elder Mattingly's footnotes are on page 9 following his article] and by so falling which he identified as a diminishing one could see Israel's greater

fullness in what it brought to the Gentiles (verse 12).² In verses 13-14 the apostle addressed the Gentile believers concerning what all of this meant by stating the great riches of grace now bestowed upon them might be used to lead those of his own flesh (the Jews) to emulate what they were attaining. Then he pointed out that since the casting away of the Jews meant the reconciling of the world the expectation remained that the Jews would be received again to life from the dead as they were still counted in the first fruits as being holy, and as the root of them remains holy so also the branches remains holy (verses 15-16).

Further, he compared Israel to an olive tree and the Gentiles to a wild olive tree and reasoned from this that the branches that were broken off were so that the Gentiles could be grafted in and be partakers of the root and fatness of the olive tree. Therefore, he advised the Gentiles not to "boast against these branches as the branches were broken off so that they might be grafted in. The Gentile branches grafted in, unlike the Jews that were broken off, stand by faith. He admonished them to: "Be not highminded but fear for if God did not spare the natural branches" they should consider they too might not be spared (verses 17-21). He then pointed to God's goodness and severity and warned the Gentiles to abide in His goodness lest they too should be cut off (verse 22). He advised that the Jews, if they don't remain in unbelief, could again be grafted in using the argument that as the Gentiles were cut out of the wild olive tree certainly the Jews as the natural branches could be grafted back into their own olive tree (verses 23-24).

Unlocking The Mystery

While still addressing Gentiles, the apostle began to unlock the mystery concerning what

God had in store for Israel's future. At this point he transitioned from conditional language to definite statements about this future. Verse 25 is very significant: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." From this one verse we may draw out certain things:

First, Paul was primarily addressing Gentile "brethren," as they would be the ones that would have conceits about Israel.

Second, Israel's blindness was not in whole but rather remained in part. A partial blindness is consistent with his previous references to the Jewish remnant.

Third, this blindness will continue until something happens. The Gentiles must first reach their fullness.

When Paul stated "all Israel shall be saved (verse 26)," one should not suppose that every Israelite will be saved. Otherwise, all his references in these three chapters to the blinded Jews will make absolutely no sense.

However, he was foretelling the time when the Gentile fullness will be complete followed by an Israel that will become a whole, restored nation and by quoting Isaiah 59.20 he showed this will occur when the Deliverer comes out of Zion and takes away Jacob's ungodliness. He then in verse 27 referred to the covenant prophesied in Jeremiah 31.31-34 that was addressed to the "house of Israel" and the "house of Jacob" that spoke of the time when the Lord would take away their sins. One must not fail to see that Paul is here applying these words, not to Gentiles, but to Israelites. He had already allowed that the fullness of the Gentiles will have taken place. But when will the Deliverer come?

I submit it did not come at the time of Christ's incarnation. The nation at large did not receive Him at that time.

I submit it did not occur on the day of Pentecost. That time had already taken place before Paul wrote this letter.

I submit it did not take place when the Lord came in judgment upon Judea in 70 A.D. when the Romans destroyed their land. At that time the Christian Jews had already escaped out of Judea and the rest of the nation was not drawn to Christ. Besides, at that time the Gentile period was still in its infancy. There has been no time yet in which what the apostle wrote in these verses has been fulfilled.

Therefore, I submit we wait for a future coming of the Savior in which Israel will be restored.

This restoration is further bolstered by what Paul wrote in the closing verses of this chapter. The Jewish people were enemies for the Gentile's sake but concerning God's choice of them as a nation they remain beloved for the fathers' sake as God's promises do not change (verses 28-29).

As in the past Gentiles were not believers but now had obtained mercy through the Jews' unbelief, the reverse will one day happen, wrote Paul to the Gentiles, "that through your mercy they also may obtain mercy" (verses 30-31). God has concluded both Jews and Gentiles in a state of unbelief so that He might show mercy to both (verse 32).

The apostle then concluded the chapter by praising God's wisdom and knowledge, His unsearchable judgments, and His governorship of His creation (verses 33-36).

Tying Some Things Together

Some final words are in order.

First, by way of summary, if you did not get my point the first time around I will state it as plainly as I can, there is absolutely nothing the apostle wrote in Romans 2.28-29 that should lead anyone to conclude there will not be a future restoration of Israel. To draw such a conclusion goes beyond what was said in those two verses. Further, such a conclusion contradicts what the same apostle writing the same epistle said in Romans 11.25-32.

Second, what is written in the second chapter links very well with parts of what is stated in Old Testament prophecies as well as what is written in Romans, chapters 9-11. The New Covenant prophesied to the houses of Israel and Judah wherein the Lord among other things promised: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jeremiah 31.31 & 33) is within the framework of Paul's statement concerning the internal character of His people, whether they are actually Jews or Gentiles.

Further, the apostle's words fit the description of what is found in Ezekiel 36.26-27: "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*." These internal characteristics are in full accord with Paul's language concerning "vessels of mercy," which were afore prepared unto glory, whether they be the called of the Jews or of the Gentiles" (Romans 9.23-24). Likewise, Jews that are left in a state of unbelief described throughout chapters 9-11 are quite in line with the apostle's words in the second chapter concerning Jews that have nothing more than outward signs of godliness.

Third, the fact that the New Covenant stated in Jeremiah's prophecy is addressed to the "house of Israel" and the "house of Judah" rather than to Gentiles can easily be dealt with in light of what is found in Romans chapter 11 concerning the Gentiles being identified as the branches of the wild olive tree that are grafted in among the natural branches. Further, that Gentiles are partakers of Christ is also consistent with various texts including Genesis 12.3 in which in the covenant God made with Abraham one provision stated: "in thee shall all families of the earth be blessed." Paul picked up on this promise in Galatians 3.7-8: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed."

Fourth, although there are many places in the Bible that refer to the fact that God removes His kingdom blessings from the Jewish people and bestows them upon others there is nothing to suggest that this removal is permanent. Such verses as Matthew 8.5-12 and the parable of Matthew 21.33-45 come to mind to foster the view that people other than the Jews would receive God's favors. However, when Jesus condemned Jerusalem's religious power base that repeatedly practiced hypocrisy and violence against the righteous and then foretold the evil that awaited them He said: "For I say unto you, Ye shall not see me henceforth, till ye shall say, blessed *is* he that cometh in the name of the Lord" (Matthew 23.39). This would seem to refer to a time yet ahead when a generation would reverence Him as many had just done a few days earlier when He entered into Jerusalem (Matthew 21.1-11). And it is quite consistent with what the apostle wrote of in the

grafting in of the Gentiles until the time of their fullness. Then, when the Gentile fullness comes the Lord will restore to Israel His covenant promises. Although there are many passages relating to Israel as castaways, the covenant made to Abraham in Genesis concerning both Jews and Gentiles can still coexist so that no portion of His promises are to be deemed null and void. Stated another way, what God promised Abraham concerning His blessing to the nations does not cancel out what He promised specifically to Israel. Both exist side by side.

Fifth, although we have referred to the Old Testament prophets to show that God's work in the hearts of His people can as readily be applied to His saints among the Gentiles as it can be applied to the Jews, yet the Lord's promises are specifically spoken in the context of the Israel nation. The houses of Israel and Judah are the only ones named as the beneficiaries of the New Covenant blessings. To them it is mentioned as a New Covenant because they were under an already existing First Covenant. Since the New Covenant would really be a First Covenant to Gentiles this would not be a New or Second Covenant to them and their participation would only come as a result of being grafted in with the Jews to whom the blessings were promised (Jeremiah 31.31-34). Further, although the promises of God's work in the hearts of His people are fully in line with His elect Jews and Gentiles alike other parts are clearly only for Jews, such as the fact they are to be taken from among the heathen countries and brought to their own land; that is, the land that was promised and given to their fathers (Genesis 13.14-15; Ezekiel 36.24-28). Surely, it is plain this part of the promises only applies to Israel. So these things must be considered when we look at the revealing of the mystery Paul wrote about in Romans 11.25-32.

With this I close this article.

-David K. Mattingly

3-18-11

Footnotes:

1. (Page 6, column 1) The jealousy of the Jews may not be manifest until a time much beyond Paul's time so that it remains in the future to be fulfilled. I see no evidence in the New Testament the Jews became jealous over the fact many Gentiles turned to Christ.

2. (Page 6, column 1) In his commentary of verses 11-12 Adam Clarke wrote: "The English reader may imagine that, because *fall* is used in both these verses, the original word is the same. But *their fall*, and *the fall of them* is *paraptoma* {I am using the English alphabet in displaying the word}, the same word which we render *offence*, chap. v. 15, 17, 18, and might be rendered lapse. Whereas *that they should fall* (ver. 11) is *ina pipto* {again using the English alphabet}. Now, *pipto*, *to fall*, is used in a sense so very emphatically as to signify being slain." Clarke went on to write: "It is well known, that to *fall* in battle means to be *killed*. It is in such a sense as this that St. Paul used the word *fall*, when he says, *Have they stumbled that they should FALL?* He means a *fall* quite *destructive* and *ruinous*; whereas by *their fall*, and *the fall of them*, he means no more than such a lapse as was *recoverable*; as in the case of Adam's offence." Source: Clarke's Commentary, Vol. VI, pp 128-129.

PSALM 37.9

For evildoers shall be cut off: but those that wait upon the LORD, **they shall inherit the earth.**

COMMENTS ABOUT ELDER DAVID MATTINGLY AND HIS ARTICLES

With heaviness of heart we must announce the passing of Elder Mattingly on December 30, 2011.

Shortly before his departure he and I exchanged several e-mails about the publication of these two articles and a third on which he was working. The third article was to have been a continuation of the following article on Paul's writings concerning national Israel, or the Jews and the prophesied restoration of that nation. In November, 2011, he wrote: "I am presently working on a third more lengthy article on Israel, and although these will remain two separate articles, I want them to be linked together to supplement the earlier article you had printed in a previous *Remnant*. The article on Romans will be changed a little bit at the start to explain there will be another article."

Then, on December 25, Sister Mattingly sent this note from him: "The article regarding Romans 2 vs 9-11, you are free to publish in the *Remnant* if you desire to do so.

"The article that I am working on now, it's a Restoration of Israel. I may never get finished with it. However, I have written a good portion of it that expresses basically my views. There are a lot of things in it that you will probably agree with. And if you want to utilize any of the things I have written, you are free to do so as you wish because it would probably take me on my own a 2-month period of time to be satisfied that I had said everything I wanted to say the way I wanted to say it."

He passed away five days later. He was a beloved brother in the Lord and a brave man,

in spirit, soul, and body, who labored as long as he was blessed to do so. We will greatly miss him and his clear articles, written to the honor, praise, and glory of his God and Savior, the Lord Jesus Christ. Our sympathy is extended to his beloved wife and family, and to all those who appreciate his books and articles.

A CHAPTER FROM WILLIAM HUNTINGTON

The following was recently received from Elder Enos Gingerich. The note from Elder Gingerich is introduction enough to Huntington's writing, which follows.—CCM

Dear Elder Morris,

Many believers in God's Predestination are aware of William Huntington, one of the most prolific writers and defenders of the Faith in his day. His preaching and writings have blessed thousands of God's people for over two hundred years. In my mind he has no equal. His main message was not eschatological, but simply the glad tidings of eternal salvation by and through the finished work of the LORD JESUS CHRIST. However, never one to shy away from anything Biblical, Huntington said the following, which is a word for word quote from an old reprint book that I have, titled *The Lord Our Righteousness*, October 27, 1811, pages 62-72. Notice the reference to the 1,000 year reign of Christ, which I highlighted.

E.S.Gingerich John17_9@yahoo.com

*

In the scripture the Lord hath given us proofs of the bodies of men being glorified in heaven; for the Holy Ghost saith, by faith Enoch was translated, that he should not see death, and was not found, because God had

translated him. The meaning is, as I conceive, he was not found of those who sought to kill him, as Peter was not found on the morning that Herod sought to have brought him forth for execution; and it is plain that Enoch was persecuted for righteousness sake, for before his translation he had this testimony, that he pleased God. And if any of you can get this testimony of the Holy Spirit in your conscience, that you have pleased God, then depend on it you will be sure to feel the anger, malice, and spleen of devils and men, as sure as Enoch or Peter; but when these were sought for they were not to be found, for these wretches to pour their malice on. And Elijah, the man of God, was translated in like manner, from an unfeeling and corrupted race of miserable men, to a world of happiness, with Christ and glorified spirits, for he was taken up into heaven in the presence of Elisha. *“For it came to pass, as they went on talking, there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.”* Now by this it appears that these two quickened ones had their bodies fashioned like unto the glorious body of Christ, their mortal bodies were changed to immortality, for flesh and blood cannot inherit eternal life. Therefore the necessity of changing this vile body is a part of our creed, and when this is completed in all, the wheat gathered into the garner of happiness, then the world and wicked are to be burnt up with fire from heaven, everlasting and unquenchable. So saith the Saviour, But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all, even thus shall it be in the day when the Son of Man is revealed. By which our Lord compares the end and destruction of this world to the destruction of Sodom; compares his taking away the righteous from the evil thereof, to

his delivering Lot out of the burning of Sodom. And as it fell on the wicked inhabitants when at the height of their sin and iniquity, when they were unprepared, and because of their unbelief did not expect it, so will it be at the end of time, when the Lord will rain on the wicked snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup; then shall the wicked be turned into hell, and all the nations that forget God, by which you must understand both fallen spirits and reprobate mankind.

Therefore when you are commanded to look on the earth, it is that you may think of those things, and, as Peter tells you, *“seeing that all these things shall be dissolved, what manner of persons ought you to be, in all holy conversation and godliness, that you may be found of him in peace, without spot and blameless.”* And when all these things are fulfilled, when the earth, the heavens, and all they contain, are burnt up, when God’s wrath is poured out on the wicked, when the general assembly, the church, the first-born of God, hath taken an everlasting flight from this vain world, then cometh the new heaven, the new earth, the new creation of God, wherein is to dwell righteousness. **In this new created world the saints of God are to live and reign with Christ a thousand years:** it is then the meek of the Lord are to **inherit the earth**. John tells us, in Rev. xxi. that he was carried away in the spirit to a great and high mountain, and that he was shewed that great city, the holy Jerusalem, descending out of heaven from God; he describes her glory, her light, her foundation, her walls, and her gates, and that the Lord God Almighty and the Lamb is the temple therein: that it had no need of the sun nor the moon, for the glory of God did lighten it, and the Lamb is the light thereof; and that there shall in no wise

enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but only them which are written in the Lamb's book of life, which is the bride, the Lamb's wife. **Now when the thousand years' reign with Christ our king is expired,** then Satan is once more to be loosed out of his prison, which is no sooner done, but he will form a project to dethrone Christ and the saints; he will gather together the wicked to effect his diabolical purpose, whose number is as the sand of the sea: this vast host will surround this beloved city, the dwelling place of the saints. Led on by Satan, they will think to subdue all before them; but Omnipotence will interfere, and the fire of his wrath will be poured out of heaven on him and his numberless host, which will send them burning with the vengeance of God to the lake of fire, there to be tormented for ever and for ever: and this is not all, there is to come the judgment of the great day, when death and hell are to deliver up their dead, when every one that is found therein is to be judged according to their works, and whosoever is not found written in the Lamb's book of life is cast into the lake of fire, into the lowest hell - this is the second death.

Then cometh the end, when Christ shall deliver up the kingdom to God the father; when he shall have put down all rule, all authority and power, for he must reign until he hath put all enemies under his feet, and the last enemy that is to be destroyed is death, and death and hell was cast into the lake of fire - this is the second death; - it is the death of death. And when our Lord hath destroyed his enemies, overcome and subdued their power, then it is that he delivers up the saints to God, even to the Father, that they may enjoy ultimate glory, and this last glory will swallow up the glory of the new heaven and the new earth; therefore "*Lift*

up your eyes to the heavens, and look on the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old as a garment." "*They are,*" says Peter, "*to be burnt up, to be consumed and destroyed as Sodom and Gomorrah, with all their wicked inhabitants.*"

Therefore we are to look at these things, and not to be forgetful of them, but to bear them in mind, and to remember that this is not our rest; that it is polluted with sin, it is ensnaring, it is deceitful, it yields no solid comfort. It is the blessing of God only that is calculated to make us happy; and if we expect or hope for happiness short of his blessing, we shall deceive ourselves, and be deceived, therefore you must not be forgetful that the heavens will vanish away like smoke, and the earth wax old as a garment that is worn.

Now cannot you see the safety of those that trust in Christ Jesus, the Son of God? He that dwells here dwells in safety, because he dwells in Christ, for Christ is the resting place of his people in all generations. "*O Lord,*" says Moses, "*thou hast been our dwelling-place in all generations, even from everlasting to everlasting thou art God;*" "*and my people,*" says God, "*shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.*"

And what do you suppose this peaceable habitation, this sure dwelling and quiet resting-place means? Why it means no less than God the Father, God the Son, and God the Holy Ghost; the ever-blessed and glorious Trinity; for he that loveth dwelleth in God and God dwelleth in him: and the way that we abide or dwell in Christ is by faith, and we dwell in the Holy Ghost by an unctuous experience of his grace and help: and these are the safe resting places, where we shall be safe and quiet, when

it will rain tire and brimstone on a polluted and sinful world, when it shall be as hail coming down on the forest; and whilst the people of God, even here enjoy a rest, the wicked are like the troubled sea, they cannot rest. *“There is no peace, saith my God, to the wicked,”* abide you in Christ Jesus; his name is a strong tower; the righteous run in and are safe; he is a shadow in the day time from the heat of persecution, a city of refuge from the avenger of blood; he shall be a hiding-place from the wind of error, and a covert from the tempest of ungodly men. As the river of water in a dry place, as the shadow of a great rock in a weary land, *“abide in me and I in you,”* says our Lord, *“for if a man abide not in me, he is cast forth as a branch and is withered, and men gather them;”* they join the company of the wicked, they are cast into the fire and are burned; therefore if you are not in Christ you will be found among the tares, which will be gathered into bundles, and burned in the fire of hell: but if you are in Christ then you are not of this world; but because you are not of this world therefore ye shall be hated; but fear none of their hate, for it is better to be hated of men than to be hated of God, for all that are hated and cursed of God shall be burned with the world, and those who are blessed of God shall be saved in the Lord with an everlasting salvation.

Then God’s command unto you is this: *“Hearken unto me, my people, and give ear unto me, O my nation: look on the work of my hand, and consider that it and the workers of iniquity are to be destroyed together.”* You shall be saved who trust in Christ, but the unbeliever that perishes goeth out of the world in sin and iniquity; they do not die unto sin here, nor die the death of the righteous at last, but are burnt up in the wrath of an offended God. *“But my*

salvation shall be for ever, and my righteousness shall not be abolished;” but some may say, what are we to understand by the salvation of God? To which I answer, there are three parts of salvation; and what may be termed the first part, was what our Lord completed on the cross, when our blessed Lord bowed his head and died; and then it was that mercy and truth met together, righteousness and peace kissed each other, in the death of Christ. God was faithful to his word; the soul that sinneth shall die. Our Lord died in our room and stead, and the word of God is not broken. God was faithful to his law; Christ in his life and death magnified the law, and made it honourable; in his death justice was satisfied. This is the way of our escape from eternal death, and the only way; this is the way we receive mercy, and the only way. God’s mercy comes to us through Christ, and God’s truth was established in his death. Peace came to us by his blood; *“having made peace by the blood of his cross;”* and by the righteousness he hath wrought out we are justified. And thus I can prove that from the death of Christ we receive mercy and truth, righteousness and peace.

Therefore the Lord says to sinners sold under sin, *“Return unto me, for I have redeemed thee;”* for at his death he finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness; he satisfied justice, closed the gates of hell, opened the gates of heaven. Christ is the author of our salvation, the captain of our salvation, neither is there salvation in any other; and it was completed for us on the cross. But the second part is this, God hath promised to apply this salvation to every soul for whom Christ died; this was well understood and predicted by good old Zacharias, the father of John. *“And thou, child,”* says he to

his son, *“shall be called the prophet of the Highest, for thou shalt go before his face to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins.”*

Here we are told it is a gift, and the Holy Spirit is the giver; it is his work to apply salvation; it is his work to give the knowledge of salvation, or the knowledge of your being saved by a remission of your sins; it is his work to reveal Christ crucified to sinners, which is God’s salvation; he gives us faith to believe in him, and it is this faith that purifies the heart or conscience. Faith in a crucified Saviour will remove your load of guilt, will remove the burden of your sin with which you before was grievously afflicted; it removes wrath and condemnation, for God hath promised to be wrath no more with them that believe; but if his children forsake his law, he will visit them with the rod.

Hence comes crosses, losses, sickness, contrariness in providence, the Lord’s walking frowardly towards us; yet he will not take away his mercy, nor remove his loving kindness for ever. The Holy Spirit reveals God’s salvation, gives the sinner faith to believe it; and if you never receive this principle of faith into your souls, what will be the consequence? why, eternal destruction, for he that believeth not shall be damned. But if God hath enabled you to believe, then happy it is for you. *“I will wait,”* says the prophet, *“for the God of my salvation: God will hear me: he will bring me forth to the light, and I shall behold his righteousness.”*

And God’s salvation waits for the people of his care minutely, hourly, daily, and until death, and therefore it is good that a man should both hope and quietly wait for the salvation of God, and no other than Christ is the salvation of God, to the end of the world. But this salvation

is far from the wicked; they will not believe on the Son of God; they willingly let slip this greatest of all his blessings; they wrong their own souls, and when death and eternity appear in view, then they find out their mistake; and if such howl on their beds and cry, yet they find no deliverer, they having rejected the salvation of God. But the salvation of God is near them that believe and fear him, and must be applied to the sinner as well as completed in Christ Jesus.

And the third part of salvation is, for us to receive it at death; for although we have enjoyed the peace of God in our souls by an application of salvation, and we remember well the time when our sins were blotted out, and when Christ was revealed to us, yet we do and shall meet with many temptations by the way, some of which do overcome us insomuch, that at times we find ourselves at a distance from God; we find guilt contracted; conscience tells us that it is sin that separates between God and the soul, and that it is on this account he hath hid his face; we have in-dwelling corruptions, we feel carnal enmity, and in this sense and on this account we are not arrived to a state of perfection as some vainly think; no, but the best of men may be carried away one time or other by lusts and the temptation of the devil, which hath caused and will cause much trouble of soul: and it was no other than this that made Paul cry out, *“I find then a law that when I would do good evil is present with me, for I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members: O wretched man that I am, who shall deliver me from the body of this death.”* It is the old man of sin, the law in the members, which is the body of this death that we are to be

saved from, and our bodies are to share in this third part of salvation: they are to be delivered from this plague, to be changed and to be fashioned like unto the glorious body of Christ; our souls are eternally to be saved from all sin, they are to be made perfect; and when out of the body they are called the spirits of just men made perfect, and at death the souls of the saints bid an eternal farewell to all sin, sorrow, and sighing. And it was this that Peter alluded to where he says, “*he hath begotten us again to a lively hope by the resurrection of Christ from the dead:*” it was this hope that carried their affection to heaven, they “*being kept by the power of God through faith to salvation,*” ready to be revealed at the last time, which is at the end of their race, and which salvation is to be revealed again at the end of the world, when they are to receive the end of their faith, even the salvation of their souls.”

COMMENTS

on the

CHAPTER FROM HUNTINGTON

Huntington’s article, above, actually part of a book he published in 1811, clearly sets forth what is now known as the premillennial view of how our God will end the affairs of this present evil age. Huntington simply took the last few chapters of Revelation chronologically and at face value. He did so long before John Darby began his writings (Darby was ten years old when Huntington wrote the above), twelve years before Edward Irving printed his first book, nineteen years before Margaret McDonald had her 1830 *dream-vision*(?) of a “pre-tribulation rapture,” and ninety-eight years before C. I. Scofield

first published his study Bible. Therefore, Huntington was hardly a modern “dispensationalist” and certainly not a follower of Darby and Scofield. (Do you suppose Darby and Scofield might have gotten their premillennialism from Huntington? No, I do not.)

William Huntington believed his Bible was to be read as it is written, literally. We hope soon to present more writings of other free grace writers who wrote before modern Dispensationalism got its shaky start. Each time we do, it puts the lie to the popular but misguided error that says premillennialism started with Darby, Scofield, and their kind.

There are minor points in the above article with which I (for one, and probably many others) would disagree; those points are for the most part differences in the chronology or time line—which prophetic events will come before others; but these are *differences of understanding*, and **they are not differences in principle**. There is a major difference between these two kinds of differences. A literal understanding *versus* a spiritual-only “interpretation” is a difference in principle; viewing an event like the locusts in Revelation 9 as historically past *versus* prophetically future is a difference in principle; yet we do not deny that every Scripture has “applications” beyond their primary meaning.

We have said before, prophecy and its “interpretation,” like foot-washing, is not something over which we must violently disagree, something that must cause separations between brethren. Rather, prophecy should be prayerfully considered and discussed among those whose blessed hope is the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2.13). “...**the testimony of Jesus is the spirit of prophecy** (Revelation 19.10)” and is not something to be taken lightly. —CCM

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6. **PLEASE NOTE:** This sale applies **ONLY** to the Welsh Tract Publications books indicated above and in the chart on page 17. It does **NOT** apply to the other books (**Pagan Festivals of Christmas and Easter** by Shaun Willcock, still \$10.00 postpaid, and **Absolute Predestination** by Jerome Zanchius, still \$9.00 postpaid).

We are assured that postal rates and mailing costs will only increase. We must ask \$3.00 *per book* for mailing costs, no exceptions. **This cost may increase again in the year 2012 to compensate for the U. S. Postal Service's rate increase, which is already here as of this writing (January, 2012).**

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A FEW WORDS ABOUT THE PUBLICATION DATE OF THIS ISSUE

(AND A SPECIAL THANKS)

Our publication date continues to lag behind the calendar. This issue carries the date of July-August, 2011, but it is going to press in early February, 2012. We are six months (about five issues) behind our proposed schedule.

The first issue of *The Remnant* sent from Texas was in July-August, 1998, which makes this, our seventy-ninth, an anniversary issue, beginning our fourteenth year of publication. Fourteen years ago, this seemed impossible.

First, as humbly as ever I might be enabled to do so, **I thank our God**, and second, our loyal supporters and readers who have waited patiently for each issue. In spite of delays and setbacks, you have increased our circulation by introducing new readers and subscribers to our magazine, and have continued to support our

efforts financially. On both points I am filled with gratitude to you. Since 1998, we have never solicited one penny from you, never published an appeal for funds. Never have we needed to, and Lord willing, thanks to **His blessings through you**, we hope and pray we never will. **It is impossible for me to contact and thank all of you personally, so please accept this, for now, as my expressed thanks to you and appreciation for you.**

We yet refuse to skip issues, to do a double or triple issue, or to go to a quarterly publication in order to catch up; at least until we are distinctly inclined to do so. For now, I still am (if not deceived) distinctly inclined **not** to do so. So, for now at least, since the cover date is not up to date, it might be well to think of each issue's date as a "serial number," only indicating its order in our ongoing series.

"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be (Ecclesiastes 11.3)." (That is another *predestination* text.) Whether I am right or wrong in not cutting corners in some questionable way of catching up, the Lord knoweth; He is the one Who inclines our hearts one way or another (Proverbs 16.1, 9), as the fall of a tree to the south or to the north.

Even though Texas has gone through a severe drought in 2011, we are fearfully hopeful that in the spiritual realm God has bountifully filled our clouds with refreshing rain from on high.

We thank our Lord and God, and you again, to all who have been so kindly supportive of *The Remnant* in every way. Please remember us before the throne of grace as you are enabled. —C. C. Morris

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

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

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

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

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

4—The absolute predestination of all things;

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

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

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

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

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

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

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

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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