

The Remnant

“Even so then at this
present time also there
is a remnant according to
the election of grace.”
Romans 11.5

May-June, 2012
Volume 26, No. 3
(This issue first printed in January, 2013)

An Answer to an Inquiry About Amillennialism and the Postmillennialism of David Brown

by C. C. Morris

Introductory Remarks

In the last issue of *The Remnant* (Volume 26, No. 2, March-April, 2012), my article was an attempt to answer Brother M. B.'s questions about the millennium, as I understand it from the Scriptures. In May of this year (2012) I received another letter and a phone call from a Brother P., who kindly suggested that I should reconsider amillennialism. He recommended that I get and read two books: Patrick Fairbairn's *Typology of Scripture*, and David Brown's book, first written in 1846, entitled *Christ's Second Coming, Will It Be Premillennial?* and he then asked that I give him my opinion of these books.

David Brown is the Brown of the Jamieson, Fausset, and Brown commentary on the Bible; his is the Postmillenarian book (above) that Horatio Bonar examined in his 1849 book, *The Coming and Kingdom of the Lord Jesus Christ* (subtitled, *Being an examination of the*

work of the Rev. D. Brown, on the second coming of the Lord).

Brown (1803-1897) served as Principal of the Free Church College in Aberdeen and as moderator of the Free Church of Scotland General Assembly (1885). He was one of the founders of the Evangelical Alliance and a director of the National Bible Society of Scotland. His book went through several editions and name-changes; one edition was entitled *Christ's Second Advent*. Loraine Boettner commented: "Probably the most influential books from the postmillennial viewpoint have been *The Second Advent* by David Brown (1846, revised 1849), which for many years was recognized as the standard work on the subject...." Dr. Brown's many revisions were prompted, evidently, at least in part, by Dr. Bonar's 1849 reply (and replies from others) to Brown's 1846 work. One edition was released in 1858. My copy is a reprint of an 1876 edition. I have no idea how many names and titles the book went through between 1849 and 1876, so I find it impossible to trace his words from one edition to another; but that should be inconsequential for the subject at hand. All quotes are from the 1876 edition I have.

The Remnant

published
6 times annually
by
Saints Rest Primitive Baptist Church
of Dallas, Texas

The Remnant Publications

In the interest of
The Old Order of Baptists

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The Remnant is sent free of any obligation
to all interested persons.

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In previous issues of The Remnant (January-February 2011 and January-February 2012) I have reprinted two chapters from Bonar's earlier (1847) book, *Prophetical Landmarks*, which was subtitled, *Containing Data for Helping to Determine the Question of Christ's Pre-Millennial Advent*. This book examined "anti-millenarian" arguments, both amillennial and postmillennial. When Brown released his 1846 book, Bonar wrote his 1849 reply.

Bonar's postmillennialism is so closely related to amillennialism that Brother P. and I both think Brown's book is worth exploring from a prophetic standpoint—but we probably think this for far different reasons.

In making his request of me to read Brown's book, Brother P. caught me at a vulnerable moment. It occurred to me that to be as objective as possible, I should not merely take for granted Mr. Bonar's words, which I had begun reprinting, as good as they are; I ought to give Brown a fair reading to see exactly what all the fuss back in the 1840s was about. In so doing, I could also hope, perhaps, to gain a better understanding of the amillennial and postmillennial positions. I told Brother P. I would do so, but since so much time and effort would be involved, both in the reading and my

resulting comments, that, Lord willing, I would probably print my comments in The Remnant as an item of (I hope) general interest. To this he agreed, and he has waited patiently for several months for this effort you have before you.

So I agreed to his request and ordered both books. Consequently, most of my reading time in the summer of 2012 was spent in reading David Brown's 499-page book (which includes three indices) word for word (except, of course, the indices).

Later Brother P. sent me a pamphlet by Charles D. Alexander entitled *Moses or Christ? subtitled Paul's Reply to Dispensational Error*. Brother P. also asked my opinion of what Alexander had to say. I receive a newsletter that often prints C. D. Alexander excerpts, so I am familiar with his opinions and find his amillennial views distasteful. I hope to have a bit to say about Mr. Alexander and his pamphlet later.

Defining Terms

(1) Post-Reformation Primitive Baptists (say from the 1600s and 1700s to the present) have for the most part been locked into Roman Catholic amillennialism for these last several hundred years, and (2) Rome's amillennialism and its later Baptist and Protestant development plays down or even negates the prophecies of Christ's second coming by applying them figuratively to His first coming or to the church. Consequently, (3) many modern Primitive Baptists may not understand some of the terms used by those who regularly discuss prophecy. Please bear with me, then, dear reader, in this attempt to comply with Brother P.'s request, while I, as briefly as I can, try to explain for a more general audience some of the words used in discussing prophecy concerning end times.

Definitions of Terms

The term millennium itself simply means a thousand-year period. We recently went through a change of millennia. Remember "Y2K"?

The Bible mentions a "thousand years" nine times, six of which are found in Revelation 20. It is from this chapter that the millennial views (amillennialism, postmillennialism, and premillennialism) begin. (To save time and space, those who write or speak on prophecy sometimes abbreviate these three terms as amill, postmill, and premill respectively.) Also, we will have occasion to use a term used by Mr. Bonar referring to all other systems opposed to the Premillennial view (amillennialism, preterist, post-millennialism, etc.) as anti-millenarian.

Important to note: The prefixes "a-," "post-," and "pre-" refer to when these various major schools of thought believe Christ will return in relation to the thousand-year millennium of Revelation 20.

The prefix "a-" means "no." As an atheist believes in no God (a = no, + theos = God; atheist = no God). An agnostic believes one has no absolute knowledge (a = no, + gnosis = know, or knowledge; agnostic = no knowledge).

Amillennialism and Amillennialists

Amillennialists believe there will be no [literal 1000-year] millennium as such. Therefore discussing whether Christ will return before or after something they do not believe literally exists or will exist is irrelevant to them.

The amillennialists believe the church is now in the millennium, which only figuratively represents (to them) a long time. Their thousand years is already almost two thousand years long,

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	PAST	PRESENT	FUTURE
FIGURATIVE	PRETERIST (NOTE 1)	AMILLENNIAL (NOTE 2)	POSTMILLENNIAL (NOTE 3)
LITERAL	(NOTE 4)	(NOTE 5)	PREMILLENNIAL, POSTMILLENNIAL (NOTE 6)

Notes:

1. Preterism essentially says prophecies of Christ's second coming are figurative and were all fulfilled in apostolic times, notably in AD 70, no later than when Jerusalem was destroyed.
2. Preterism seems to have in common with Amillennialism a belief that the millennium is an ongoing, figurative, and present-day event.
3. Postmillennialism says Christ's return will be in the future; millennium is highly figurative.
4. There is none of note (other than preterism) that says Christ has literally returned in the past.
5. All schools of thought believe Christ is providentially reigning now in a more or less literal sense, but He only rules spiritually—not in a literal body or visibly on earth now.
6. Premillennialism is the only view, as far as I am aware, that believes Jesus Christ will personally, literally, visibly, return and personally, literally, visibly rule on this earth over all humanity as King of kings and Lord of lords for a thousand years. Postmillennialists believe the church will first convert the world and usher in a millennium of perfect peace on earth; and that Christ will return at the end of the thousand years to conduct a general judgment, and all that this implies (see Revelation 20.11-15); after which He will inaugurate the eternal state.

If any brethren feel that I have misrepresented the various positions, or that they can further clarify the beliefs we are trying to compare, please send your comments. We do not wish to misrepresent anyone or anyone's position.—CCM

ADDITIONAL NOTE ON THE ABOVE CHART: We know some of these terms are new to many of our readers, as prophecy is not generally discussed in Primitive Baptist (and many other) churches. Whole books have been written about each position, so it is hard to summarize anyone's beliefs in a sentence or two. Our effort is to present each view as honestly and fairly as we are enabled. We present the above only in an effort to compare and to contrast, without prejudice, in a most general way, the major systems for the benefit of our readers.

(Continued from Page 3)

but to them that is only figurative anyway. Amillennialism teaches that the church, the kingdom of God, and the kingdom of heaven, Zion, Jerusalem, and Israel are all synonymous terms figuratively meaning the same thing. Theirs is exactly the same logic as saying, "Corn, spinach, meat, potatoes, and chocolate pie are all the same thing, because they are all food." This "spiritual kingdom," they say, was instituted during the ministry of Christ, or at the crucifixion and resurrection of Christ, or no later than the day of Pentecost; and that we are still in the kingdom-church and will be until Christ returns to conduct the final judgment of all mankind.

If the church age is the prophesied millennium as amillennialists believe, and Christ will return after the church age as they evidently believe, then for the life of me I cannot see why amillennialists are not all postmillennialists. Perhaps this is my problem alone; one of the amillennialists might give me a simple explanation.

Postmillennialism (Brown's View)

The prefix post- simply means after, as in "post-World War II economy." The postmillennialists believe Christ will return after the millennium.

Postmillennialists believe the church is in the process of converting the world now, in which the church will gradually lead the world into a millennium of a thousand years of peace and prosperity, after which Christ will return, judge the world, and usher in the eternal state.

By the very nature of this belief postmillennialists believe the world is getting increasingly better and will continue doing so until the whole world will eventually be Christianized.

Postmillennialism fits nicely with Arminian soul-winning, foreign missions, the "gospel regeneration" theory, the modernists' socio-political "social gospel" (including governmental "faith-based initiatives," with federal grants to participating churches), and the general belief that it is up to man's free will and efforts to convert the world.

What Amillennialism and Postmillennialism Have In Common

Both believe the 1,000 year millennium is figurative and not necessarily limited to exactly 1,000 years. Amillennialists see the church age as being the millennium. They say we are in the millennium now; but many amills also say we are in the tribulation period now; some say with the preterists that we are in the New Jerusalem now, and we are in heaven now—such are the vagaries of substituting figurative applications for plain language.

Postmillennialism says that the church is at present converting the world to Christ, after which we will have a thousand year millennium of universal peace and prosperity, and after that, Christ will return to judge the world.

Both amillennialism and postmillennialism are highly figurative and allegorical in their "interpretation" of Scripture. There is a strong element of Sadduceeism in their belief, "For the Sadducees [and many anti-millennarians] say that there is no [resurrection [of the physical body], neither angel, nor spirit... (Acts 23.8)."

Thereby the anti-millennarians furnish a starting-point for modernists who might pretend to justify their existence from the Bible. (Yes, some modernists do quote Scripture, of sorts. That's why they have their RSV. Even Satan had a try at misquoting Scripture in Matthew 4.6 and Luke 4.10f.)

Premillennialism

The prefix pre- means before, as one definition of predestination is a destiny or destination that is fixed before (pre- = before, + destiny or destination).

Premillennialists believe Christ will return before the millennium of Revelation 20. Indeed, they believe that is a major reason He will return: to institute His reign as King on the earth, literally and visibly during the millennium, which will be the seventh millennium since Adam.

The premillennialist believes the world is getting worse, not better, as Paul said: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived (2 Timothy 3.13)."

Every previous age since the creation has ended in apostasy, and the church age is no exception, nor will the millennium under Christ's rule be an exception to this decree. Indeed, it is a decree of God in His absolute predestination of all things, and that is for the express purpose to demonstrate to all sentient beings that "without me ye can do nothing (John 15.5)." Since Adam, we have been living in a divine demonstration program proving that man cannot meet any conditions of law or works (conditionalism), to merit salvation, either temporal or eternal. The experience of those taught of God has always been:

So by experience I do know
There's nothing good that I can do;
I cannot satisfy the law,
Nor hope nor comfort from it draw.
"My nature is so prone to sin,
Which makes my duty so unclean,
That when I count up all the cost,
If not free grace, then I am lost.
(Primitive hymn)

Only those who have been quickened by the sovereign grace of our Lord Jesus Christ can make such an admission with all their hearts, souls, and spirits. All others will try innumerable Satanic and manmade schemes to save themselves, to no avail. "There is a way which seemeth right unto a man, but the end thereof are the ways of death (Proverbs 14.12 and 16.25)."

Premillennialists believe the church age will end in apostasy, as have all previous ages, and that our only hope is the shed blood and imputed righteousness of Christ, and the literal return of the Lord Jesus Christ who, at His return, will raise and glorify His saints from all previous ages, put down all overt sin and rebellion throughout the entire world, and establish His literal earthly reign of the thousand years on this earth spoken of six times in Revelation 20, verses 2, 3, 4, 5, 6, and 7.

Premillennial but not Dispensationalist

The terms dispensation, dispensational, and dispensationalist are nowadays used as prejudicial words. Opponents of premillennialism enforce a double standard—Amillennialists can use the word "dispensation" freely. Elder Beebe did. Elder Trott did. Elder Smoot and scores of others did. Mr. David Brown, in his book we are discussing, did so repeatedly: pages 86, 323f, 325, 327, 337, 342, 351, 389, 390, 396, and 400, to name a few places. Modern amillennial preachers and writers regularly refer to "the church dispensation" and "the law dispensation," but any premillennialist who does so risks using the "D" word to his own detriment. It is like politics: If an Establishment "newscaster" calls a man an extremist or a racist, the conditioned masses must automatically fear and shun that man. Like-

wise, call a man a dispensationalist, and immediately everyone is supposed to fear him.

Cyrus Ingerson (C. I.) Scofield popularized dispensationalism in his Reference Bible first published in 1909. His theory divided Bible history into seven periods he called dispensations: Innocency, Conscience, Human Government, Promise, Law, Grace, and Kingdom. The latter, Kingdom, refers to the millennial kingdom of Revelation 20 and is the only one of Scofield's dispensations that he considered future from the church age (which he calls "Grace") where we are now. Because premillennialists and Scofield both view the millennial kingdom as being yet future, amillennialists, postmillennialists and preterists love to lump all premillennialists into the Scofield dispensational camp, using the dishonest tactic of guilt by association, in order to discredit those who believe in the literal, future, earthly kingdom of the Lord Jesus Christ.

The truth is, one can be, as I am, a premillennialist without following the dispensationalism set forth in Scofield's system. My view is premillennial; I am not a dispensationalist.

Amillennialists ask, "Where else does the Bible mention a thousand year reign?" We have the same Scripture for the thousand year reign of Christ that anyone else has for a general judgment—Revelation 20. We can as honestly ask them: Other than Revelation 20, where else does the Bible mention the Great White Throne judgment?

In the apostles' time, while the New Testament was being written, the apostles, the disciples, and the New Testament church were premillennial. The Old Testament saints believed that as God created the world in seven days, with the seventh being a Sabbath, so the

present creation would last seven thousand years, the last millennium being a thousand-year Sabbath of rest. This belief carried over into the church of the early followers of Christ. Hence Peter's statement in 2 Peter 3.8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." This is one of the most abused texts in the Bible. Millions have used it to destroy any literalness as to days, years, and prophetic time. I have been given to believe that, in this sense, two of God's days are two thousand years, and are used as such by the prophet Hosea, speaking of the elect remnant of Israel (of whom he prophesied in Hosea 6.1-2), who will be given to say in that day: "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

After what two days—Monday and Tuesday? Saturday and Sunday? No. After the two days (2,000 years) of the church age.

The Epistle of Barnabas, although it is not part of the Bible, is an historical document still available to us. In it he said: "Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, 'Behold, to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished."

The New Testament (NT) saints believed the same. This was generally believed among Christians as late as AD 600 or later (before amillennialism had fairly well uprooted it from the established, recognized, "official"

Roman church). Even then it continued to be believed until this day by multitudes of Christians who are not so much under the influence of Rome's amillennialism.

Paul's stay at Thessalonica, having been cut short (Acts 17.1-14), left the church wondering about what Paul providentially had left unexplained about God's prophetic schedule. ("Remember ye not, that, when I was yet with you, I told you these things?"—2 Thessalonians 2.5.) The brethren in the city of Thessalonica were undergoing severe persecution, and many thought, therefore, that they were then going through the Great Tribulation. Paul wrote his two letters to them to set forth the truth of the matter in greater detail.

Preterism and preterists

There is a fourth view, preterism, which should be addressed here. Preterists believe all prophecies were fulfilled in apostolic times. As far as I can tell, their sole justification for this belief is Christ's statement: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled (Matthew 24.34)," or, as it is worded in Luke 21.32, "Verily I say unto you, This generation shall not pass away, till all be fulfilled." They say, "All prophecy will be fulfilled in this generation! All prophecy means ALL PROPHECY. This generation means the generation that was alive on earth when Christ uttered these words. Nothing remains to be fulfilled, because it has ALL already been fulfilled in that generation."

This is probably the only text a Preterist ever understood literally. A current book about the book of Revelation, advertised on a pro-preterist website, has this to say in its promotional blurb:

With 22 chapters of symbolism, mysterious characters, and apocalyptic drama—all told in 'picture language' unmatched in the rest of Scripture—the book of Revelation is difficult enough on its own.

That's the way many commentators love to present Revelation: To prejudice their readers into accepting their misleading "interpretations," preterists and others convince the unwary to think Revelation is anything but a Revelation (which means a revealing or an unveiling); Revelation, they imply, is impossible to understand; so they predispose a gullible public to believe any preposterous theory their writers later espouse.

The preterists learned their lesson well from amillennialism, carrying the figurative or allegorical approach to Bible interpretation to its most ridiculous extreme.

The Book of Revelation Itself

Because so many commentators have presumed that Revelation is highly symbolic, figurative, mysterious, and extremely difficult to understand (which is because so many writers and speakers insist on saying Bible language is figurative), many saints who would like to read the book of Revelation are frightened away from this wonderful book. Yet this is the only book in the Bible that the Lord Jesus Christ Himself directly recommends to be read: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (Revelation 1.3)."

In spite of this endorsement from our Lord, many would-be readers of Revelation have been convinced they cannot understand it. They either assume they cannot understand it or that it

is useless to try. Consequently, questions abound about Revelation's contents. Perhaps no question has bothered Bible readers more than the twin issues of (1) whether the term "a thousand years" is figurative or literal, and (2) whether those thousand years are past, present, or yet in the future. Immediately, at least six possibilities present themselves; I have tried to chart these different views on page 4.

The problem is compounded by those who hold to a "historic interpretation" (historicism), saying the Revelation's seals, trumpets, vials, angels, locusts, earthquakes, and plagues represent everything from Napoleon's defeat at Waterloo to obscure events involving the Goths and Visigoths warring against Rome, to Genghis Khan and the Mongolian hordes, to the Crusades, to Mohammedanism, to Hannibal's crossing the Alps. Vint says Charlemagne bound Satan in AD 814. Brown himself says the church will bind Satan during the Millennium.

If such an approach were valid, it would be no wonder that those of us who struggled with medieval European history in high school are a bit hesitant to tackle Revelation.

Figurative, Literal, and Spiritual Applications

My approach to Bible reading is simple, uncomplicated. I wholeheartedly believe the Bible is the inspired word of God, and that every word, every individual letter, means something. That something is exactly what God intended for each word to say and mean.

Because Premillennialists take the Bible literally, we are often falsely accused of believing there is no figurative language in the Bible. We have been ridiculed as believing anything from God's literally having feathers and wings (Psalm 91.4) to believing the dragon

coming out of the sea (Isaiah 27.1) will be like Godzilla surfacing in San Francisco Bay.

Of course this ridicule is false. We fully recognize figurative biblical language exists. What we object to is trying to make anything and everything a sign or symbol of something else, a subtle and easy step to unbelief. The modernist's saying that the resurrection of Christ only means "the teachings of Jesus live on in our hearts" is a case in point not so very far removed from the so-called "spiritual interpretations" of the anti-millenarians.

Men like Mr. Brown play word games with the Bible, like playing Twenty Questions: Is it real? Is it spiritual or natural? Is it part of a kingdom? What's for lunch?

If I were required either to (a) attend a church and listen to lectures from the likes of Mr. Brown, or else (b) not to attend church at all, I hope I would gladly stay at home on Sunday mornings reading my Bible and hymn book. (Elder Beebe advocated avoiding attending meetings conducted by those who preach false doctrine, although not in this context.)

Here I must cut short any further opening remarks and address Mr. Brown's book.

This is not a book review as such. Without unduly quoting Bonar or others (other than quoting Mr. Brown himself), I simply wish to comply with Brother P.'s request by giving my observations on Brown's book, and, more specifically, on Brown's postmillennialism.

It is not my intent to write a point-for-point rebuttal of Mr. Brown's book. To do so would require my (or someone's) writing another 500-page book to weigh each of Mr. Brown's points. I have neither the inclination nor the time to take on such a project. Besides, the reply has already been ably written by Mr. Horatio Bonar in his *The Coming and Kingdom of the Lord Jesus Christ*. Therefore, no effort

is made to cover all Mr. Brown's points or even address them in the order he follows.

Now to specifics: I object to Mr. Brown's entire approach to the understanding (not to say "interpretation") of the Bible for the following reasons:

1. Postmillennialism is in principle Arminian or free will; that is, at its foundation its system depends on man's doing: Postmillennialism advocates the idea that men will convert the world by human efforts, means, and missionary methods before Christ will return. His is the classic missionary approach to world conversion. Brown, being a Presbyterian and Calvinist, would deny being Arminian, but his doctrine and practice shows what he is, a closet Arminian: He believes (with all consistent postmillennialists) that the human missionary system will eventually convert the unbelieving world to salvation in Christ.

Brown further disbelieves the doctrine of the total depravity of man, for he thinks that if Satan were truly bound so that he could not tempt men, then men would cease to sin.

2. Because of his Arminianism, Mr. Brown denies the direct operation of the Holy Spirit in the regenerating and saving of the sinner. His is the usual Arminian position that, in order to be "saved," one must hear the gospel preached. Christ did indeed say that "...this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matthew 24.14)." What He said, however, neither says that this preaching will regenerate its hearers nor what the end is that will come, nor when it will be.

3. Brown says in chapter 3: "Looking for Christ's Coming is impossible, on supposition of any certain intervening Period of a Thousand Years." That is, Brown admits that a

thousand years must follow after the church converts the world before we can look for Christ's return. If so, we have a long wait for His second advent.

This directly contradicts the many times we are instructed to watch and wait expectantly for His coming: "Watch therefore: for ye know not what hour your Lord doth come... Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh (Matthew 24.42ff)." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh (Matthew 25.13)." (See also Mark 13.33-37, Luke 12.34-40, 1 Thessalonians 5.1-11, especially verse 6; 1 Peter 4.7; Revelation 3.3.)

In the meantime, while we wait for the postmillennialists to convert the world, consider this: Since the world missions movement began its efforts to convert the world, we ask them to name one country missionaries have completely converted to Christ. Or, to make it easier for them, name one state within any country (Say a state like New Jersey, Iowa, or Texas in the USA) that has been converted, 100%, to Christ.

Is this still too hard? Then name one county. Is this still too much to ask of the missions movement? Then, name one city in all the world that has been 100% saved to believing faith in Christ in all the world and is now entirely Christian with no exception. Still no? Then tell me of one single city block whose occupants are all, 100%, without a single exception, Bible-believing Christians.

If Brown's followers cannot identify one single city block that has been won to Christ in over two hundred years, and it is as he says, the millennium cannot begin until the entire world is converted, then what prospect do we have for the prophesied millennium to arrive?

All this is in the face of the world's progress in evil: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away...But evil men and seducers shall wax worse and worse [not better and better], deceiving, and being deceived (2 Timothy 3.1-13)." "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 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 (Luke 17.26ff)."

"...Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (Romans 1.29ff)." And the church ends like the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou

were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked...(Revelation 3.15ff)." Then what prospect do we have for the church, by human effort, to bring in a postmillennial utopia?

4. According to Brown, "all means of grace, and agencies of salvation, terminate at the second advent," And he adds, "The intercession of Christ, the work of the Spirit, for saving purposes, will cease at the second advent," and "The kingdom of Christ—already in being—its millennial essentially the same with its present Character—its organic form unchanged." All of his conclusions here appear to me to be false, because of Brown's faulty symbolic approach to interpreting the Scriptures and its prophecies:

First, this "termination of all means of grace," etc., overlooks the fact that there are ages to come; and the fact that there will be sinners during the millennium (but not in the eternal state), some of whom will be saved, even then, as in every earlier age. That there are to be ages to come is evident: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus (Ephesians 2.7)." Regardless of how many ages there are to come, or what they may be like, there are ages to come in which He might [i.e., He will] show the exceeding riches of his grace, including the saving of some during the millennial age.

The text in Isaiah 65.20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being

an hundred years old shall be accursed," is considered by almost all, if not all, premills to be a millennial text, as is much more of Isaiah 65. There will be sinners in the millennial kingdom during the reign of Christ with His glorified saints, or else over whom will He reign with a "rod of iron"? Jehovah says to His Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them [the heathen nations] in pieces like a potter's vessel (Psalm 2.8f)." This text about Christ's ruling is quoted in Revelation 2.26f to include His saints: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." "And she [national Israel, NOT the church] brought forth a man child [Christ Jesus, not Constantine, as many anti-millenarians allege], who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." (Did Constantine rule all nations with a rod of iron? Was Constantine caught up unto God and to His throne?) "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God (Revelation 19.15)." Does this describe Constantine?

What need is there of such a stern iron-rod ruling by Christ if the postmillennialists' world has been 100% converted to Him?

No; of course there will be "sinners" during the millennium—else, over whom will He and His glorified saints so rule?

Second, Brown says the intercession of Christ will cease. Personally I disagree with

him and anyone else who takes that position. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them (Hebrews 7.25)." In all eternity He will stand as the wisdom, righteousness, sanctification, and redemption of His people. Never will they reach a plateau where they can say, "I have arrived; I'm home free. Now I have no longer need of Christ's mediatorial work. I'm glorified and beyond all that." GOD FORBID. There is no scriptural hint that the glorified saints in the eternal state will be independent of Christ as our divine intercessor, the Daysman for whom Job and the saints of all ages have looked for and desired. In all eternity the glorified saints will have the blessed comfort and assurance that Christ Jesus the Lord eternally stands good for them, and because He does, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Third, as to Brown's "The kingdom of Christ—already in being—its millennial [character] essentially the same with its present Character—its organic form unchanged":

A. The kingdom of Christ is indeed already in being, I agree, but it has not appeared in a manifest sense as it will at His return. Presently He rules providentially over all creation from His Father's throne. Only His saints can presently see or understand His providential rule, and that is only by faith. It will only be universally manifest when Christ reigns in His righteous world government from the throne of His glory (Matthew 19.28, 25.31; not as He presently rules providentially from His Father's throne). Then "the earth shall be filled with the

knowledge of the glory of the LORD, as the waters cover the sea (Habakkuk 2.14)."

"Seeing then that we have such hope, we use great plainness of speech (2 Corinthians 3.12)." When one trades plainness of speech away, substituting whatever clever word-play associations he imagines at the moment, he has at that moment discarded God's word in favor of his own logic, philosophy, theorizing, and imagination, which are all only evil continually (Genesis 6.5).

Even if I am totally wrong in my understanding of these things, Mr. Brown has not shown why we are wrong to believe the plain meaning of Bible words. He has not shown us why we must instead discard God's plain words in favor of his own brand of farfetched symbolism. He has never demonstrated or explained by what principle we need to "interpret" the Scriptures as he does, or how or why we ought to use any way to understand what God has said other than by the plain meaning of the Bible's language and words.

B. Brown and other anti-millenarians believe the church is the kingdom of heaven, and the kingdom of heaven is the kingdom of God, and the kingdom of God is the church, and the church is Zion, and the church is Israel (spiritual, of course), and Jerusalem, and whatever else fits their momentary fancy.

But Brown's postmillennial millennium, with "its organic form unchanged" (that is to say, everything will be then just like it is now), is only an extension of this present evil age into which we are eventually growing. The church is now, according to him, working at converting the world; when that is accomplished, it will be so gradual a thing that the millennium's "organic form" will be "unchanged" from this world's present "organic form" (which is, "the whole world lieth in wickedness"—1 John

5.19). Brown's unchanged postmillennial world is little different from that of the preterists, many of whom believe we are now in the new Jerusalem, we are now resurrected and glorified, we are now in the millennium, we are now in heaven, and even now we are walking on the streets paved with gold. To many of such interpreters of mysteries, if not most or all of such, we are in the millennium now, but we are also in the tribulation period; we are in heaven now, but we are also in hell. When one surrenders the Bible's authority, he may concoct any type of universe he desires.

5. Mr. Brown spends the entire twenty-six pages of his Chapter VII to say he does not believe Satan is bound, or will be bound, in the plain sense of this word, during the postmillennialist's millennium. The text in question is Revelation 20.1ff: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Mr. Brown, with most if not all other anti-millenarians, evidently believes Satan is now bound—at least to some extent.

If Satan is now bound in the bottomless pit and he cannot deceive the nations, and yet anti-millenarians think I am deceived in my premillennial belief, then who has deceived me? There are perhaps millions who believe some form of premillennialism. Who has deceived them, if they are deceived, and if Satan is now, presently, bound so he cannot deceive the nations? Who has deceived all the false cults if Satan is sealed in the bottomless pit that he

should deceive the nations no more? By what power do “evil men and seducers [shall] wax worse and worse, deceiving, and being deceived (2 Timothy 3.13)”?

If Satan is bound that he cannot deceive the nations, why did Christ warn His disciples, “Take heed that no man deceive you”? This was His first comment in reply to His disciples’ questions, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world [age]?” (Matthew 24.3f)

If Satan can no longer deceive anyone because he is bound and sealed in the abyss, and (as amillennialists teach) we are in the millennium now, why did Christ say, “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (Matthew 24.24)”?

Most anti-millenarians believe Christ bound Satan by His death on the cross. Peter wrote decades after Christ died on the cross: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour....” If Satan is at present sealed in the bottomless pit, how is it possible he is still walking about as Peter says? Whom are we to believe—the anti-millenarians, or Peter?

If an insane mass-murderer were bound like the anti-millenarians’ Satan is bound, he would have a 4,000-mile long chain on his ankle, and he would roam from Baja California to Nova Scotia, from Alaska to Cuba, deceiving and killing whomsoever he pleased.

6. Mr. Brown does not believe the first resurrection is a bodily resurrection; it seems doubtful he believes in a resurrection of the body at all. He devotes all 42 pages of his tenth chapter to nine arguments denying that the

first resurrection (Revelation 20.4) is a literal resurrection of the body at all. He modifies this to say the resurrection in verse 4 is limited only to the martyrs and places the resurrection of all the other saints at the “general judgment” (according to their works) of verse 12-13 (“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”). This ignores plain texts that show the righteous will be raised glorified in a separate resurrection at Christ’s coming, before the thousand years, and a full one thousand years before the wicked are raised and judged.

Since Brown’s postmillennialism puts Christ’s return after the millennium, and the millennium itself as a time of peace ushered in by the church’s having converted the world, he would evidently have the martyrs raised before Christ’s second advent and living in the natural world with the rest of humanity. If he were right in these things, his is as strange and awkward a situation to me as premillennialism is to him.

Space here prohibits our developing this subject further. Perhaps we can do so at another time, if the Lord wills. Here I can only register my protest and disagreement with Brown’s non-bodily resurrection position.

7. In this I can appreciate the work of Mr. Brown: He helps me considerably by putting the lie to all who say that (a) premillennialism began with Edward Irving, John N. Darby, or others in the early 1800s, or (b) the Roman

Catholics Francisco Ribera and Manuel De Lacunza invented "futurism" to counteract the Protestants who were saying the Pope of Rome is the Antichrist. Brown unwittingly aids premillennialism with scores of quotes or allusions to many premillennialists who lived and wrote long before Irving, Darby, or the other modern premills put pen to paper. Some of the premillennial brethren to whom Brown refers are Alsted, W. R. Freemantle, E. Bickersteth, T. R. Birks, Andrew Bonar, Horatio Bonar, M. Brock, J. W. Brooks, Thomas Burnet, A. Dallas, R. W. Dibdin, the Duke of Manchester, E. B. Elliott, T. S. Grimshawe, Dr. Homes, Increase Mather, Joseph Mede (1586–1639) (of whom Brown says on page 223, "the man who may be called the father of the modern form of premillennialism," and who wrote two centuries before Messrs. Brown, Darby, and Scofield), D. N. Lord, C. D. Maitland, Dean Hugh M'Neile, Joseph Perry, and others.

Related to the antiquity of premillennialism, I found a wonderful book entitled *A Sober Inquiry; or, Christ's Reign With His saints a Thousand Years Modestly Asserted From Scripture*, together with the answer of most of those ordinary objections which are usually urged to the contrary, written in 1660 (only forty-nine years after the KJV was translated) by someone only identified as "I. F." This book was republished by Rev. John Lillie in 1843. I. F. could scarcely have been a follower of Darby or a Scofield as he predates them by about two hundred years. (This 1660 book was a free download found on the Internet.)

8. Mr. Brown muddles and mixes prophecies of Christ's first coming with prophecies of His second coming. By applying millennial texts (which are about Christ's second coming) "spiritually," figuratively, or allegorically to

Christ's first coming or to the church, Brown hopelessly blurs the distinction between the two comings of Christ and the purpose of each of His advents.

9. Brown muddles and mixes prophecies of the Great Tribulation with obscure events from the Dark Ages.

10. Disagreement among premillennialists on details, which Brown mentions, is no argument against premillennialism. If it were, the same argument would devastate anti-millenarians, for there is far more disagreement between both schools, amillennialists and postmillennialists, and among themselves within their own schools, on their figurative applications of Scripture, than there is conflict among premillennialists.

11. That Arminians and cults believe in a literal millennium is no argument against premillennialism: Arminians believe in Christ's virgin birth, His miracles, His death on the cross, and His literal bodily resurrection, and other biblical truths, but that is no argument against those points of doctrine.

We are out of space and this issue of *The Remnant* is long overdue. I still owe Brother P. some comments on Alexander's pamphlet, and perhaps I will have a few more comments on Mr. Brown's book in the next issue.

In closing, for now, I hope our readers, whether or not they agree with my conclusions, will take into account that I have tried to comply with Brother P.'s request and give my thoughts, such as they are, on Mr. Brown's book. In perusing it for many months, one text has repeatedly come to mind about Mr. Brown's position and what I consider to be his many faulty, if not downright dishonest, arguments:

"And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish... (Nehemiah 4.10a)." —CCM

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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.