

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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ELECTION, ETERNAL LIFE IN CHRIST, UNION WITH CHRIST, ABSOLUTE PREDESTINATION OF ALL THINGS, A NEW BIRTH. AND BODILY RESURRECTION OF THE DEAD

by

WM. M. Smoot, Occoquan, Va.
February 12, 1885

Editor’s note: We thank Elder Stanley Phillips for reproducing this work from the pen of Elder Smoot and for Brother Greg Lund for his calling it to our attention.—CCM

[Note from Elder Phillips: We could have titled this article as “Smoot at His Best!” This is surely his “Masterpiece.” All bold characters or emphasis is supplied. -SCP]

A little over fourteen years have passed [1871] since I was enabled by grace to find a home in the Gospel church and among the people of the most high God. I have been thinking of the years that are past, of the changes they have wrought and of the goodness of God to me in so many thousands of ways. For years I had struggled under the horrible bondage of sin, with a deepening sense of my guilt and

helplessness, when it pleased the Lord to open to me the portals of salvation in and through our Lord and Savior Jesus Christ. As the everlasting doors were lifted up, unveiling an “eternal inheritance,” I saw with other eyes, and began to speak with another tongue of the wonderful works of God. The doctrine of God our Savior had been obnoxious to me, as it ever is to the dead, carnal heart; but now, in a flood of living beauty, I saw, I hope, to some extent the mystery of the sacrifice of Christ. How far-reaching, how comprehensive, how glorious the way of salvation appeared: I could exclaim with Paul, “Great is the mystery of godliness!” “O the depth of the riches, both of the wisdom and knowledge of God!” I saw the total depravity of every human heart, and from that horrible pit of total depravity came all human woe. Truly “darkness was upon the face of the deep.”

First of all the precious lessons clearly written in my experience was salvation by rich and sovereign grace. I knew it for myself. I had felt its precious power in opening a loathsome dungeon, in breaking the iron chains that held me in a horrible bondage, in leading me out in the wondrous liberty of the sons of God.

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Election, a point of doctrine that seems so dark to my natural mind, now shone with beauty, but not with the clearness of after years. As the years have rolled on, I hope that I have seen with increasing clearness under the surface and into the depth, at least to some extent, of the election of grace. "Behold My servant, whom I uphold," says the Lord by the prophet, "Mine elect, in whom My soul delighteth." No one has seen election clearly who fails to see it as an act anterior to time.

Election is something deeper than a mere purpose; it is an actual choice, before all worlds were made, of a people existing then and there IN our Lord Jesus Christ; existing in the sense in which Christ was and is, from everlasting the Life of His people. Their eternal life was there. I have no reference in this remark to their life in the earthly Adam, but to their life in the heavenly Adam. Thus Christ is called the "elect of God," and the whole elect family is elected in that election. It can be readily seen that the whole human family existed in Adam as he stood in Eden, before a single one of them was born; not in their individual development, but their natural life was there. So too,

the whole elect family of our God existed undeveloped in the Lord of life and glory when He was set up from of old, "from everlasting, from the beginning, or ever the earth was." Their spiritual life was there! There is the manifestation of this in time, as the lines of election are drawn in separating from the sons and daughters of the earthly Adam "the vessels of mercy which He had afore prepared unto glory."

In connection with the doctrine of election, and from a clearer view of it, the eternal, vital unity of Christ and His Church were opened with great beauty to my mind and heart. Now I could see, as I had never seen before, the divine principle upon which the Redeemer laid down His life for His people, and the way in which that offering became effectual in the salvation of the "members of His body, of His flesh and of His bones." For the first time in my life I could see the Gospel of such expressions as, "I am the Vine, ye are the branches." "And He is the Head of the body, the Church." "And not holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

Along with all of this, and interwoven with that exalted view of election, came some conception of the "three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are One."

[Note: I'm much of the same opinion as Smoot. Without a view of the eternity of election in Christ, many doctrines are mere words. And as he is noting here, they are a collection of revelation: they seem to develop conceptually together, each as a part of the other; and Ah! How glorious all of them then appear! In their absence, Ah! What cold dead orthodoxy and dry preaching there is; as John heard, "Thou hast a name thou liveth, and art dead." - SCP.]

More bright and plain this seems to me as the years go by. One eternal Omnipotent God in each of the three relations that He sustains to His people; the same Mighty, undivided, indivisible and eternal One IN the Father, IN the Word, and IN the Holy Ghost; but in each instance revealed He stands in a different relation to His people. They have an Eternal Father, an elder Brother and Savior, and an ever-present Comforter, and He is one only true and living God.

But back of all these sweet revelations of Truth, and reaching heavenward in the most exalted conception of glory, I hope that I have seen something of the sovereignty of that high and holy One, from whose infinite wisdom and Almighty power the great way of salvation sprang! In such a view, how insignificant all else appears! What are men or devils, principalities or powers, things past, present or to come? We worship One who

"Can dash whole worlds to death,
And make them when He please."

From this exalted and proper view of the sovereignty of our God comes that point of doctrine, hated by most, which has been the sweet solace and comfort of ten thousand times ten thousand and thousands of thousands of saints in every age of time: I mean the "absolute predestination of all things whatsoever cometh to pass." I am not fearful that this pure and holy character of the holy God whom we revere could be injured by the base aspersions of a sin-cursed world. Towering in the most exalted heights of heavenly purity, enshrouded in a blazing light of refulgent glory, "the great White Throne" of our God cannot be darkened by the small shadows of earth. The same Mighty One who holds the angels in light, chains the

devils in hell. From that all-predestinating Hand falls all the events, circumstances and incidents in every minutiae that are found upon life's pathway from the cradle to the grave, from the beginning to the end of time. Nothing short of this will do for Bible predestination. All carnal reasoning of the natural mind upon the subject, and every system short of the absolute predestination of God, must give way before the blazing light of the Gospel, as chaff upon the summer threshing-floor. Hesitate not, ye heralds of the sacrifice of Christ, to lift high this glorious doctrine. It will bear the closest Scriptural scrutiny. Fear not to proclaim unto the uttermost, what our God had been pleased to reveal of Himself. All worlds, with everything upon and around, and in them, were created for His good pleasure, and are but scaffolding drawn around the Building of Grace, to remain until the last elect vessel of mercy shall be manifested in time. Then shall the curtain of time be rolled away forever. As easily as that All-creative Word brought the innumerable creatures of space, the things of time, into existence from nothing, so easily shall that dreadful Word roll them back to nothing again.

The heavens above shall hear His voice, the earth beneath shall tremble at His Word. But I would not suggest that any should undertake to eat this iron-bound doctrine of predestination with soft-shell teeth. It will break through every soft way. "Thou shalt dash them in pieces like a potter's vessel."

When first I came to the Church, I found it hard to understand why I should have such a wretched, wandering mind. I had not a clear view of what Paul meant by such expressions as, "The good that I would I do not; but the evil which I would not, that I do." I felt keenly the Christian warfare, but could not see the source from whence these things came; at least my

mind was not clear upon that subject. Why was I so prone to err? Gradually and with great comfort I began to see that in the new birth my nature had not been changed; that there was an "old man" and a "new man;" two contending armies were there; and that grace but held in subjection this mortal body, until the glorious change for which we are waiting shall come. Then I began to see in a clearer light what death accomplished in the Christian's experience, and the glorious bodily resurrection from the dead. I hope that I could understand something of the cause of that longing cry of prophets and apostles, and holy men of God in every age, for deliverance from a body of sin and death, "from the bondage of corruption, into the glorious liberty of the children of God." "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of ONE; for which cause He is not ashamed to call them brethren * * * Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." - Hebrews ii, 10-15.

The resurrection from the dead; what bright and solid anticipations cluster here! What glorious prospects! What eternal enjoyments are here! It is a bright light, so far, and yet so near, revealing the heavenly and immortal glory; a light that falls upon the pilgrim's pathway, encouraging him all along the toilsome journey of life. It is the crowning work of salvation, the heavenly anticipation of his hope. And in referring to the resurrection, I desire to

express my firm, unwavering belief in the resurrection of the bodies of the saints. All ideas of the resurrection, aside from this, are mythical, and not based upon the Word of God. We shall see the accomplishment of the good pleasure of our God toward His people when time and its creatures shall be rolled away; when the redeemed, clothed in the radiant beauty of the immortal heavens, shall ascribe eternal praise unto the Lamb, in an exulted shout of victory over sin, death and hell forever.

To this glorious perfection my longing spirit has turned, at times, with an ardent desire to be clothed upon with "an house not made with hands, eternal in the heavens." As one by one of the precious children of Grace with whom I have taken sweet counsel in the holy worship of the sanctuary are called from time to eternity, each departure seems to sunder a link that binds to earth, and brings heaven nearer. The family circle is gathering there, and why should we not wish to be with them? I look back over the fourteen years that are passed, and how short they seem. How rapidly they have rolled away, but O what changes they have marked, what a varied surface they present, hills and valleys, joys and sorrows, life and death. All along their way are evidences of God's goodness and mercy, sometimes overwhelming testimony that sinks me down in the dust of humility. But I feel sad when I think of my own perverse returns. Then comes the caverns of gloom and doubt, times of trial and conflict. Underneath them all are the "everlasting arms."

I have given a brief summary of my understanding of some points of "the doctrine of God our Savior;" that which I have endeavored to preach wherever God in His Providence has opened the way, and with what ability He has been pleased to give. Many hundreds who have

believed and rejoiced in these things have been called away during the past fourteen years. I have the satisfaction of knowing for myself that many hundreds, yea, thousands more, all over this great land, north south, east and west, rejoice and believe in them to-day. In this number are included very many able ministers of the New Testament, who are divinely called and qualified by Him to proclaim the Truth (not truths) of the Gospel of the grace of God, and to defend with heavenly weapons against the growing attacks. "Behold his bed, which is Solomon's: three score valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night." — Song of Songs, iii. 7,8.

But there are many, many tender lambs of the flock, dear brethren and friends of Truth, who cannot see some of these deep and precious, wonderful things. We must not, we cannot, force them upon any. The true minister of the sanctuary must labor with patience, and in meekness and love, instructing, encouraging, warning, rebuking and comforting with the comforts of the Gospel the people of our God. This is a great and glorious work. Paul says, "Who is sufficient for these things?" and replies, "Our sufficiency is of God."

I have written, I hope, in the love and fear of God, with the love of His cause and of His people, and with a supreme desire for the welfare of Zion. Soon must we who are now young and active in the cause of Truth and in the ministry, lay our armor by, and be done with the things of time forever. The sword must pass from our hands into the hands of others. We would not, we cannot steady the ark. God will take care of His church, His doctrine, His people, ever! But to labor in that particular

sphere which He has assigned to each one, and according to the ability that He giveth, is the supreme object of the child of grace.

We rejoice to know that our God is above all else, and we bow with sacred reverence at His feet. May we lean upon His strong and everlasting arm, find rest in His holy presence, and be guided by His Spirit. Truly, without Him we can do nothing spiritual, or good. At His feet are found the consolations, instructions and comforts of His love; and from that place of holy, humble worship the feeblest child of God is enabled to soar into the exalted heights of bliss. When left to ourselves, how easy to err from the path of Truth and righteousness. How much we need the constant guiding hand of our God. What a precious consideration, that He will never leave nor forsake His people, that He will sustain them ever through all the way of time, and until the vaulted heavens shall give way before "the glorious appearing of the great God and our Savior Jesus Christ." It is there our longing desires shall be answered, our heavenly anticipations fully satisfied, as we awake with the likeness of the blessed Redeemer. We wait with patience the heavenly summons, knowing that the discharge shall be final and complete, and that the care-worn traveler shall enter forever the portals of rest. Rest eternal, unbroken rest! How soothing the thought to the weary, heavy laden ones! He is filled with humble reverence at the amazing mercy and goodness of his God, counting that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," when "death is swallowed up in victory," and all eternity filled with the unending praise of God.

William M. Smoot
Occoquan, Virginia
February 12, 1885

C. D. Alexander's booklet:
Moses or Christ?
A Review by C. C. Morris

Our correspondent who asked for our comments on David Brown's book, *The Second Coming of Christ-Will It Be Premillennial?* also sent a copy of C. D. Alexander's 16-page booklet asking for our comments on it. For those who have computers with internet access and who wish to examine Mr. Alexander's booklet for themselves, they may find a complete copy, as of this writing, at http://www.mountainretreat.org.net/eschatology/dispensational_error.shtml.

I. Areas of Agreement

As Mr. Alexander adheres to sovereign grace principles, there are some things with which I agree in Alexander's writings.

1. I agree that Christ is the end of the law for righteousness to every one that believeth (Romans 10.4).

2. The New Covenant is applied to the church.

Jeremiah 31.33f: "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. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

Ezekiel 36.26f: "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 texts and many others, while spoken to national Israel, also have their application in the salvation of God's elect Gentiles in the church. This in no way negates His promises to Abraham and his descendants, national Remember: There is only one valid interpretation of any given Scripture, but there are many applications. These texts were directed to national Israel, which is the only way they may rightfully be interpreted; but they are applied to the church as well as to all the individual children of God.

II. Areas of Disagreement

There are many more things with which I disagree in Mr. Alexander's writings.

1. Mr. A.'s oversimplification of Romans 10.4: "For Christ is the end of the law for righteousness to every one that believeth." Mr. A. makes no distinction between the ceremonial and moral laws. The ceremonial laws were fulfilled in Christ and abolished.

Christ is not the end of the law; that is, He did not come to destroy the law or to teach that it no longer has any value or purpose: "The LORD is well pleased for His righteousness' sake; He will magnify the law, and make it honourable (Isaiah 42.21)." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5.17f)." "Wherefore the law is holy, and the commandment holy, and just, and good...For we know that the law is spiritual: but I am carnal, sold under sin (Romans 7.12-14)."

Consider "the ten commandments" (Exodus 20). Are we now "free" to have other gods

before Jehovah Elohim? To make and bow down to graven images? To take His name in vain, dishonor our parents, kill, commit adultery, steal, bear false witness against our neighbor, and covet our neighbor's wife and possessions?

Even the sabbath day (which I intentionally skipped over, above, for the moment) is for our benefit. Christ said, "The sabbath was made for man, and not man for the sabbath (Mark 2.27)." In other words, the Lord gave the sabbath day of rest for man's benefit; it is for a person's own good, his spiritual, mental, physical, and emotional advantage for a person to rest one day in seven, even as God did, and He uses Himself as His own prime example (Exodus 20.11).

Christ is not "the end of the law to everyone that believeth"—that leaves out the key phrase, for righteousness. "Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word (Jeremiah 26.2)." By leaving out a few words here and there, men can make the Scriptures say anything they wish. (Omitting words is exactly what Satan did in Matthew 4.6 and Luke 4.10. Compare Satan's misquote with Psalm 91.11; Satan denied God's absolute predestination of all Christ's ways. Remember also Revelation 22.18-19.)

2. His misapplication of Paul's letter to the Galatians: Mr. A. wrongly implies and/or openly says Paul wrote Galatians against the eternal covenant God made with Abram, Isaac, Jacob/Israel, and their descendants. Paul did nothing of the sort. He wrote Galatians as a specific against free-will Conditionalism and Arminianism as systems for temporal and/or eternal salvation and blessings. Paul does not

comment on God's unconditional LAND covenant made with Abram in Genesis 15.18-21.

One of Paul's key texts in Galatians is chapter 3, verses 2-3: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Conditionalists joyfully reply, "Yes! Elected by the Father, redeemed by the Son, regenerated and called by the Holy Spirit; now that we have begun in the Spirit, the rest is up to you and me. Yes! It's now up to us either to obey or disobey!"

Arminianism, though older and more developed, is not as rash as her younger sister Conditionalism, who knows nothing of the doctrine of sanctification, of Christ's internal leadership of His people by the inner work of the Holy Spirit, of God's internal workings of grace in His children, of the fruit of the Spirit, of growth in grace, and, in spite of the saint's warfare within and without, of the final preservation of the saints through grace to glory.

But to return to the main point: Galatians is Paul's specific sovereign grace writing against all systems of salvation by works. Galatians has nothing to say directly about the doctrine of the future millennial kingdom of Christ on this earth, which Mr. A. dismisses as "dispensationalism." Galatians has nothing to do with nullifying the Lord's promises to Abraham; in fact, Paul argues, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise (Galatians 3.17f)."

The promised inheritance includes the unconditional, eternal land grant, not only of Canaan, but everything between the Nile and the Euphrates Rivers: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates... (Genesis 15.18-21)."

This is part of the promised inheritance secured to Abraham by Christ: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Galatians 3.15f)."

Christ Himself secures all the promises made to Abraham. Yet in his lifetime Abraham never owned a square inch of "the promised land" except the cave of Machpelah, which he purchased from Ephron the Hittite (Genesis 23.1-20). Abraham died as he lived, he and his little family confessing that "they were strangers and pilgrims on the earth (Hebrews 11.13)." The only way God's promise of the land grant can and will be fulfilled to Abraham is in the resurrection, beginning in the millennial reign of Christ!

3. Mr. A.'s doctrine that "God is through with [national] Israel": This is the modern idea that the literal promises made to Abraham, Isaac, Jacob/Israel, and their national descendants (the nation bloodline of Israel) were taken from Israel and are now given spiritually to the church. This false doctrine now goes by the name of replacement theology: The church, they say, has replaced Israel in God's economy of grace.

History repeats itself. Did Old Testament (OT) Israel typify the New Testament (NT) church? Is the church the recipient of Israel's

blessings, punishments, and typology? That is, does OT Israel really typify the NT church? Is the church merely the extension of OT Israel? Or did the church replace Israel? Mr. A. cannot make up his mind. On page 6 and 7 he says,

“...the Cross of Christ has abolished the earthly and temporal Jewish economy and set up in its place an economy of the Spirit which transcends [sic] the national, the carnal and the external.”

(Page 6; bold emphasis supplied—CCM)

“The Church of the New Testament is the legitimate successor of the church of the Old Testament.” (Page 7; italic emphasis is Mr. A.’s. Bold underline is mine.—CCM)

Then, on page 10, Mr. A. sets out to prove,

“...the Church is one, a unity, in Old Testament and New Testament, and that therefore the New Testament Church is the final form of “Israel,” the inheritor of all the promises to Abraham, Isaac and Jacob, the fulfillment of the prophecies of the kingdom which Messiah came to establish, and did in fact establish....”

We ask, which is it? Is the church as we now know it (a) in the place of Israel, (b) the legitimate successor of Israel, or is the church (c) a unity with Israel and her final form?

A successor can come, true enough, in the place of another, as one king or president is the successor of another; but President Reagan was not “the final form” of President Carter, nor was President Clinton “the final form” of President George Herbert Walker Bush.

It cannot be both, one being a replacement of another, and at the same time one being the extended, continued, final form of who or what went before.

If the church is Israel (“spiritual” or whatever), then since Israel had false shepherd-pastors before their captivity and destruction in Assyria and Babylon, then the church will also have false shepherd-pastors, and God will break His promises to the church and destroy her. Since Israel was under a conditional covenant, then the church must be under a conditional covenant, and the Arminians and conditionalists are right. If not, why not? After all, Mr. A. says the church is “...the inheritor of all the promises....” which would include the promised punishments and curses, would it not? If not, why not? Where do the biblical types fail?

I strongly recommend that our readers also read all of Ezekiel chapters 34, 36, and 37. Ezekiel wrote long centuries after David had died. When God says “And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it (Ezekiel 34.23f),” The only way God’s promise of David’s future reign as a prince among Israel (not a king over Israel!) can and will be fulfilled is in the resurrection during the millennial reign of Christ!

Nor can this be “spiritualized” into “David means Christ,” because Christ is now (and then He will be universally acknowledged as) King of kings and Lord of lords, not just a prince, which is merely the son of a king. The resurrected David will be among that glorified throng that sings: “Thou art worthy to take the book, and to open the seals thereof:

for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth (Revelation 5.9f)."

BUT—if God could and did break His eternal, unconditional promises to Abraham, Isaac, and Jacob (a foolish thought consistent only with replacement theology), then, according to all the types, God can and will break His eternal unconditional promises to the church, which would make God that cannot lie a liar. God forbid, and shame on Mr. A.! But if God broke His covenant with Israel, why can He not break His covenant with His church? Amillennialism, where is thy consistency?

The third chapter of Galatians is not the only text that mentions the unchangeableness of God's promises to Abraham:

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

4. Mr. A.'s denial that in the latter time the New Covenant will be established "with the house of Israel, and with the house of Judah...(Jeremiah 31.31)" :

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: if those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD (Jeremiah 31.31-37)." Language could not be plainer.

Consider for a moment: If you were going to say, "God will establish His new covenant with national Israel, including the Jews

(Judah),” how would you word it any differently from the way Jeremiah said it, to make it more plain, to be sure someone would not misunderstand or “spiritualize” it away?

Further, please notice in Jeremiah 31.32, it was Israel and Judah who broke God’s covenant and NOT GOD. The Lord has never broken His covenant with Israel, and He never will. “Which MY covenant THEY brake.” He can no more break His oath, His covenant, His promises, than He can cease to be the Living and True God, Jehovah Elohim!

Still further, God cites the starry universe, the sun, and the moon, and their perpetual existence as a token that Israel and Judah shall never cease to be a nation before Him forever. No wonder the Jew-haters want to see the material universe destroyed in a final conflagration they call “the end of the world”!

5. Mr. A.’s continual mistaking premillennialism and dispensationalism for each other: These are not at all the same thing, and a scholar of Mr. A.’s stature would have known this, deep down inside. He surely knows this by now. In 1991 the Author and Finisher of our faith finally and perfectly corrected his theology.

The premillennial return of the Lord Jesus Christ is only one facet of the dispensational theory; and in the minds of most dispensationalists, the return of Christ is linked with their “pre-tribulation rapture” theory, something for which many of us find no biblical justification whatsoever.

The “pre-trib rapture” (the idea that Christ will remove the church from the world before the great tribulation of Matthew 24.21 begins) is a relatively recent invention. We have recently commented at length on two books, by David Brown and Horatio Bonar, in which both

authors commented extensively on the subject, will Christ’s second coming be before or after the millennium? Between the two, Brown and Bonar wrote 750 pages, and neither one of them once mentioned a “pre-tribulation rapture” (or a “rapture” of any kind) at all—pro or con, positively or negatively. Had there been a rapture doctrine at the time, Bonar and Brown would have found something in it to argue about or at least mention. This plainly shows that in the first half of the nineteenth century, when they wrote, a “rapture” of any kind was not an issue and yet a new and novel idea rarely if ever discussed. (Irving and Darby were only working out the details of their new rapture doctrine in the 1830s. Scofield would come later, developing the theory in his Scofield Reference Bible, first published in 1909.)

Mr. A.’s blaming premillennialism for the dispensational error tells us one of two things: Either he was woefully ignorant of historical facts, or else he deliberately misrepresented the facts of historic prophetic doctrine in order to dishonestly prove his point.

6. Mr. A.’s blaming premillennialism for the errors of Arminian dispensationalism: He is like an auto mechanic who hates Japanese cars, so he spends all his time ridiculing Volkswagens.

Without his saying so, we know that dispensationalists, Jehovah’s Witnesses, Seventh Day Adventists, Herbert W. Armstrong’s followers, and other cults and isms also teach a coming millennial kingdom on this earth. We do not need the likes of Mr. A. to remind us of this fact, and certainly we do not need him to misrepresent us by lumping us in with the Scofieldites and the cults. It is no more the fault of those who believe the Bible teaches the premillennial return of Christ than

it is our fault that unbelievers on the Discovery and History channels say that Moses found a shallow place to wade across the Red Sea or that Christ did not really die on the cross but merely swooned into a coma and later got well.

For every Bible truth, Satan sees to it that a false teaching is raised up to supplant that truth. (That is why there are so many denominations; God sees to it that heresies exist as part of His purpose in His creation. "For there must be also heresies among you, that they which are approved may be made manifest among you.— 1 Corinthians 11.19)."

In the case of the thousand-year reign of Christ and His saints, the Scriptures plainly teach that the Lord Jesus Christ will yet assert His eternal right to place His feet again on His own footstool and rule it with a rod of iron. (Think of the absurdity of Christ owning a footstool but never again being allowed to put His feet on it!) The errors of dispensationalism and all the cults in no wise negate biblical truth in this or any other area.

7. While he opposes "dispensationalism," Mr. A. does not positively demonstrate from Scripture the necessity to "interpret" Scripture that plainly speaks of Israel, Judah, Ephraim, Mount Zion, Jerusalem, and similar terms as now applying only to the church. He says on page 10,

...the promises to Israel in the Old Testament prophecies are to be spiritually understood even when they speak apparently of literal and material restoration of "Israel and Judah." This is the key—the only key, to prophetic interpretation. (Italic emphasis is Mr. A.'s.)

This sounds, to me, like a private interpretation (see 2 Peter 1.20) if there ever was

one. From whence do anti-millenarians get their authority to so mishandle the plain meaning of the word of God, the Bible?

8. Will Gentile males be required to be circumcised during the millennium? Mr. A. says:

Those who reject the true spiritual interpretation of Ezekiel 44:6-9 must teach that "the stranger" (that is, the Gentile) is to be excluded from God's sanctuary unless he is circumcised...As they [premillennialists] insist that Ezekiel's temple is to be literally constructed they cannot escape the conclusion that circumcision is to be re-established in their millennium, on a far more extensive scale than ever before; Gentiles must be circumcised as well as Jews if they are to have access to divine worship.

Here Mr. A. expresses his ignorance of one of God's most basic statutes. All Ezekiel 44.9 says is, "Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel." This does not say (as Mr. A. says) that "Gentiles must be circumcised ...if they are to have access to divine worship." It merely says no uncircumcised in heart or in flesh, whether Jew or Gentile, shall enter into MY SANCTUARY, a place always reserved only for the Levitical priesthood. Gentiles will worship Jesus Christ during the millennium, and there is no reference here to their being circumcised. That is only a mistaken product of Mr. A's fertile imagination.

Thus it was in the tabernacle and in the former temples, and it will be so in any future

temple: No Gentile was ever allowed in the sanctuary, which would be sacrilege; nor was any Israelite other than the Levites; nor will any Jew or Gentile other than the Levites ever be admitted there.

If he had read a few more verses, Mr. A. might have seen this: "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house... (verses 10-11)."

In other words, the Levites who, along with the rest of the nation of Israel, have been chastised for almost two thousand years for their idolatry, will be saved and restored with the rest of the nation of Israel as prophesied in Romans 11.26.

"But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge (verses 15-16)."

9. Will the ceremonial laws and animal sacrifices be reinstated during the millennium? There is no doubt that this is a controversial topic, due to the prophecy of the restored temple as described in Ezekiel's latter chapters (40-48). Animal sacrifices were mentioned in Ezekiel 44.11, referred to in point 8, above.

Those who believe the animal sacrifices will not be restored are for the most part like Mr.

A., who on the one hand spiritualizes everything, explaining away everything Ezekiel says. On the other hand he says that to restore literal temple sacrifices would nullify the gospel and return man to legalism. Neither of these approaches are inevitable. To "spiritualize" something without scriptural warrant is, in effect, to make up one's own Bible as he goes along.

As for nullifying the gospel, it would do no such thing. All animal sacrifices, past or future (if they are ever to be so required again) are typical of the Lamb of God which taketh away the sin of the world, and we know it is "not possible that the blood of bulls and of goats should take away sins (Hebrews 10.4)."

Those who believe the sacrificial system will be restored are divided. But it seems, for the most part, they think the sacrifices will only be memorial in nature, looking and pointing back to Christ's death on the cross, even as the OT sacrifices looked and pointed forward to Christ's death.

A memorial service is not unheard of. The church presently has a memorial, looking back to the cross of Christ, the church ordinance called "the Lord's supper" or "communion." In like manner, it is believed, the temple sacrifices during the millennium will serve as a constant daily reminder to Israel that their nation was guilty of the body and the blood of their Messiah. Such a daily bloody memorial would drive home their individual and national repentance. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn (Zechariah 12.10)."

Will the animal sacrifices be a part of Israel's temple worship during the millennium? Personally, I do not profess to know, but the evidence from Ezekiel seems to say "yes." We can only say, if God should restore them, it is for a wise purpose. If God restores them, it will be God, not man who does it. If God restores the sacrifices for a thousand years, what is that to thee? Who is man to question or criticize God and His wisdom and purpose? Presumptuous man is all too prone to try to dictate terms to God, how He should behave, what He may and may not do, what He should and should not do, and in this subject there is no exception. Should Christ indeed reinstate animal sacrifices, and should there be anyone in that day who has questions or objections, Christ will explain it to them.

10. Mr. Alexander's final challenge

On page 16 he says, "We ask our dispensational friends to consider what their position will be if the present Jewish occupation ends in disaster." I am uncertain about what he means by "disaster," but his use of the anti-Israeli term "Jewish occupation" makes me think he is in sympathy with Israel's enemies who use the same term. By this I suppose he means, What if the nations round about the Holy Land completely destroy Israel?

I am not Mr. A.'s "dispensational friend," but I have considered what my position is in the face of his challenge: Destroy Israel if you can, and then we will talk about it.

God has sworn, and we have quoted, that the universe will cease to exist before Israel ceases to be a nation before Him (Jeremiah 31.31-36). Again, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. (Amos 9.9)." "Who hath heard such a thing?

who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her... (Isaiah 66.8ff)."

Between now and their final restoration and conversion, Israel will yet go through unimaginable sufferings: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. [written about 500 years after David died and was in the grave!]

"Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the

chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

“Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their Governor [the Lord Jesus Christ] shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God. Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not return, until he have done it, and until he have performed

the intents of his heart: in the latter days ye shall consider it (Jeremiah 30.7-24).”

Spiritualize that, Mr. A.! Scores of similar texts could be cited, had we the space, time, and inclination.

11. The use of the term Holy Land: Some object to the use of the term holy land. It’s in the Bible one time, and it is God who uses it: “For thus saith the LORD of hosts; After the glory hath He sent Me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent Me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent Me unto thee. And the LORD shall inherit Judah His portion in the holy land, and shall choose Jerusalem again (Zechariah 2.9-12).”

It is not the “Palestinians’” [Philistines’] land; it is not Israel’s land; it is GOD’s land to do with as He will! “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted MY land (Joel 3.2).”

*

We know even as we send out these comments that “He who is convinced against his will is of the same opinion still.” Those who oppose the plain language of Scripture will remain unconvinced unless and until the Lord God will give them repentance to the acknowledging of the truth (2 Timothy 2.25). May the Lord grant this to be so. —CCM

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Hebrews 2.8

Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him (Hebrews 2.8); i.e., we do not yet see with our natural eyes every knee bowing at the name of Jesus, of things in heaven, and things in earth, and things under the earth; and every tongue confessing that Jesus Christ is Lord, to the glory of God the Father (Philippians 2.10f), because every knee and tongue for the present are not submitted to Him; nor will we see these honors realized until He returns in power and great glory (Matthew 24.30, Luke 21.27). Then, whether saint or reprobate, we all will see it. That natural men will see Him with their natural eyes is evident from Revelation 1.7: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all

kindreds of the earth shall wail because of Him. Even so, Amen." Natural eyes will see Him, as natural eyes are part of "every eye," and natural eyes are all a natural man has. There is a higher truth overriding what is impossible in nature: "The hearing ear, and the seeing eye, the LORD hath made even both of them (Proverbs 20.12)."

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Psalm 84.9-12

Behold, O God our shield, and look upon
the face of Thine anointed.

For a day in Thy courts is better than a
thousand. I had rather be a doorkeeper in the
house of my God, than to dwell in the tents
of wickedness.

For the LORD God is a sun and shield: the
LORD will give grace and glory: no good
thing will He withhold from them that walk
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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;

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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.