

# 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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## GOD'S COVENANT PROPHESED IN THE BOOK OF JEREMIAH By Elder David Mattingly

**D**uring a Sunday school class I attended when I was still in high school the teacher was asked how people were saved before Jesus came into the world. She gave the inquirer a prompt answer saying the person was saved by obedience to the Law. No one, including me, questioned her answer. I had only a few months before taken an interest in the Bible, I was unfamiliar with many of its teachings, and I had not been a Christian pilgrim long enough to realize there was no way a person was going to be saved by obedience to the Law. I knew at that point I was not doing a real good job serving Christ but I reckoned this was due to a lack of maturity in the faith and that in time I would get my shortcomings down to an acceptable level. Had I had more time to try the path of keeping the Law I would have realized what she said was completely off the mark. And had I been more familiar with biblical teaching I would have challenged her answer by quoting what Peter told the Church in response to some Jews who

insisted the Gentiles must be circumcised and keep the Law: “why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15.10-11). Saved by obedience to the Law? Indeed! Try telling that to the apostle, and furthermore, I would have told her the Lord does not have two different ways to save sinners, one before Christ came into the world and the other way after He came into the world. I will deal more with this latter point at the end of this writing.

The Lord gave a remarkable prophecy through Jeremiah. It goes like this: “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

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### Contents

God's Covenant Prophesied in the Book of Jeremiah, By Elder David Mattingly.....	1
Preface to Elder Mattingly's Book.....	7
Gems, by Elder Lynwood Jacobs.....	8
Inspiration, by I.K., 1838.....	10
The Gospel of Satan, by A W Pink....	14
About Our Web Sites.....	18
Books, Notices.....	16-19

(Continued from page 1)

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" (Jeremiah 31.31-34).

Consider what is declared in this prophecy. First, it is a New Covenant that is for the Israelites. Second, it replaces the First Covenant made to Israel when the Lord delivered the people from Egyptian bondage in the days of Moses. Third, Israel violated this First Covenant. Fourth, unlike the First Covenant that established laws written upon tables of stone (II Corinthians 3.3), the New Covenant is written inwardly to those who are recipients of this Covenant's blessings. Fifth, unlike the First Covenant that was conditional in nature requiring obedience in obtaining blessings and threatening curses for disobedience (Deuteronomy 30.15-20, see also Deuteronomy, chapter 28, particularly verses 1-2 & 15), this New Covenant is an unconditional Covenant in which God promises the recipients will be His people. Sixth, the New Covenant promises God will teach His people

so that they know He is their God. Seventh, this Covenant promises God will forgive and remove the peoples' sins.

These verses from Jeremiah are referenced in the Book of Hebrews. Although the text is not word for word the same as in the Old Testament the wording follows the same outline as that given by Jeremiah. It should be taken into consideration that the original language of the Old Testament was Hebrew and the original language of the New Testament was Greek and both these texts then were translated into English so some differences should be expected but because the basic teaching is the same I will not bother to quote what is found in Hebrews. However, I want us to turn to what the writer had to say before he quoted from Jeremiah.

There is a common expression used today that goes like this: "if it ain't broke don't fix it." Well, leading up to the reference to the verses in Jeremiah the inspired writer wrote in Hebrews 8.7 and the first part of verse 8: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them..." He transitioned from the singular First Covenant to the pronoun them because this covenant had many commands that required the people to obey. After this point the writer quoted from Jeremiah. Follow his reasoning. The writer reasoned the First Covenant was flawed to the point that it not only could not be fixed but that it needed to be replaced by a Second Covenant. In short, it was broken to the point where it could not be fixed.

This gives rise to two questions. First, since the First Covenant encompassed the Law given to Israel by revelation from God during the days of Moses, was there a flaw in what God revealed? The answer, of course, is no, the

Law Covenant itself was flawless. Paul made this plain in Romans 7.12: "Wherefore the law is holy, and the commandment holy, and just, and good." The problem was not in the Law as revealed from Heaven. The flaw is found in the people who were placed under the Law. Paul addressed this point in Romans 7.14: "For we know that the law is spiritual: but I am carnal, sold under sin." In other words the First Covenant was unworkable because it required people "sold under sin" to faithfully obey the conditions laid down in it.

Thus, we return to Peter's statement that if the First Covenant prevailed a yoke would be placed upon the disciples that "neither our fathers nor we were able to bear" (Acts 15.10). And Paul followed up Peter's point later in his epistles when he wrote: "For what the law could not do, in that it was weak through the flesh" (Romans 8.3), and: "The sting of death is sin; and the strength of sin is the law" (1 Corinthians 15.56). Thus, you may as well expect a blind man to benefit from a book not written in Braille as to expect a person born into human flesh to be able to benefit from this conditional Covenant.

The second question then arises. Did not the Lord know the people under the First Covenant could not keep its provisions? We must be forthright in our reply. Of course, God knew. It would be the height of blasphemy to charge God with such ignorance and stupidity by saying He did not know where the failings of the First Covenant would be found. Why then did He establish a Covenant the people would not and could not keep? The question is answered in Galatians 3.24: "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In short, the Law Covenant takes the child of God to school to teach him his utter failings in keeping its

requirements so that he is driven in faith to Christ who justifies him through the provisions established in the New Covenant.

Let me apply Paul's words by relating my personal experience. A few months before I heard the Sunday school teacher's remarks about how people were saved before gospel times, I heard preaching that awakened me to my sinful condition. Before that time I gave little regard to how I was living but after being convicted I started pursuing a course in which I determined I was going to obey the Lord. I promptly started reading the Bible but the more I read of the commandments and admonishments in it the more I realized how utterly I was failing. For about eighteen months I remained in this condition getting an education from the schoolmaster law that as hard as I tried the First Covenant was doing nothing for me except teaching me that sin was too hard for me to overcome. I needed to do better to really become Christian. I felt I had to love more, believe more, and live better than I was doing. I can recall there were at least two times when I resolved the day before that for the next day I was going to live sin-free for the full 24 hour period. Mark what I said. I was limiting my plans for perfection to just 24 hours. However, at the end of both days I concluded I had miserably failed. The goal of sinless perfection still was completely beyond my grasp.

After lingering in this state for these eighteen months something else happened to me. A friend of mine confided to me he was considering entering into the ministry. Among the many religious sects that I was contacting at the time one was a Primitive Baptist Church and I suggested we go and talk to the elderly pastor of the Church about what my friend was considering. We went to his home, introductions were made, and we stated the purpose of the visit. I

do not recall what the old preacher told my friend but I assume there was nothing to encourage him to start pursuing this career as I don't think he ever did. However, after talking about this matter with my friend the minister started talking about the Doctrines of God's Sovereign Grace and I reckon for the first time in my life I heard the Gospel set forth. The old preacher told me some days later that he was not impressed with my friend at all but all the while he was talking about Sovereign Grace he saw I had the broadest smile on my face as though I was completely enjoying what he had to say. I was unaware of this broad smile but I do recall that as soon as I got home I started telling my mother what I had just heard. Then, a couple of days later I was washing my face in the bathroom when I started thinking again about what I had heard the preacher say and the scales suddenly fell from my eyes and I realized that what he had said was the truth. Before that time I was trying to mix free-will with grace thinking that saving grace would only become effective when I kept the Commandments but now I realized if I had to obey commands to be saved salvation would not be by grace. I saw salvation was either by works or by grace. I suddenly realized it was by grace, and immediately I was transitioned from the First to the Second Covenant, and was brought to Christ, and experienced justification by this God-given faith.

So, dear reader, you see the purpose God had for the First Covenant. It could not save the sinner. It could only pronounce him guilty. By it came the knowledge of sin. These truths are observed in Romans 3.19-20: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the

deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." During these eighteen months I had been getting an education from the schoolmaster. I was being prepared to see the folly in trusting in human flesh to think that salvation could be obtained by the works of this First Covenant so that when the Second, everlasting Covenant of the Savior, Jesus Christ, was proclaimed to me I was a ready candidate to receive it.

How many times have I heard folk quote Moses' words to the Hebrew people before he died: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30.19) thinking they support their free-will works doctrine! They have the same blindness I had not realizing Moses declared his words were against the people, not for the people.

You can well trace the history of Israel and see how they were cursed by their so-called "free-will" by following the carnal course of sin by virtue of the nature they had by birth. What nation or what individual has ever reached a level of love, faith, or obedience through human effort that was worthy of eternal life, or what Christian has ever lived that could boast in how faithful his service had always been to the Lord? The very Covenant that was so faulty that it had to give way to a new one is the Covenant those so zealous of their free-will works doctrine not only want to cling to themselves but have those schooled in its flaws embrace as well.

Read the last verse of Hebrews, chapter 8: "In that he saith, A new covenant, he hath made the first old." Then notice closely the last

part of this verse: "Now that which decayeth and waxeth old is ready to vanish away" (verse 13). Had the Epistle to the Hebrews been written today the wording would have no doubt been different. It would have said something like: "Now that which decayed and became obsolete has vanished away." You see, despite the fact the Son of God had fulfilled the Law and the prophets when He was incarnate in human flesh and bore the sins of many in offering His holy life in death unto God, was buried, rose from the grave, and afterward ascended into heaven years before, the priesthood and sacrifices established under the First Covenant still remained in practice by many Jews when this Epistle was written. The final blow came shortly afterward when the First Covenant vanished in the ruins of the temple's destruction at the hands of the Roman armies in 70 A.D., and any Jew who had remained steadfast in temple worship had this vanish from his grasp from that time forward.

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The way the prophecy concerning the New Covenant was written might lead anyone who does not have a fuller grasp of scripture to conclude it is only for a future generation of Israelites. After all it only mentions the houses of Israel and Judah as the partakers of this Covenant and it is set forth as something they will have sometime in the future. And too, the people of whom it speaks were the people who received the First Covenant right after they were delivered from Egyptian bondage. The general population of Gentile nations could not relate to this historical event. However, we should not conclude Gentile believers are excluded from this New Covenant. Heathen nations may not have been given the First Covenant so they would not see the New Covenant as a Second

Covenant as the Israelites would but nonetheless the provisions set forth in the New Covenant should now be seen as duly applicable for all of God's elect, whether they are Jews or Gentiles. Plainly, this is what is taught in Romans 2:28-29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." A natural born male Jew, circumcised in his flesh shortly after birth who has no internal work of God's Spirit has no more standing with God than the most vile among the heathen. However, a natural born Gentile who at some point in his life has been internally circumcised by the Spirit has as much standing with God as any natural born Jew who likewise has this internal work. Therefore, we conclude the provisions of this prophecy in Jeremiah apply as much for Gentile believers as they do for Jewish believers.

Let's now return to what was stated at the beginning of this writing when I mentioned the Sunday school teacher's remark that people before Christ were saved by obedience to the Law. In further response to what she said I now realize God does not have two different ways to save sinners. What all happens to saints in bringing them to salvation may differ as to circumstances experienced but the essential elements are the same. They must be eternally united to Christ by electing and redemptive love (Ephesians 1:4 & 7), and at some point in their lives they must have the work of the Spirit performed within.

Jeremiah did not explain the role of Christ's shed blood in bringing about the forgiveness of iniquity and the remembrance no more of sin

but the inspired writer of the Epistle to the Hebrews did deal with this matter in chapter 9. He pointed out the limited effects the blood of goats and calves had in purifying the unclean. He then added: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (verses 12-15). That is, rather than people being saved by the Law we see that the redemptive work of Christ not only covers saints in these gospel times but it also reaches back to the saints of God before His incarnation.

Further, although Jeremiah uses language that suggests the Spirit's internal work in His people was to come about at a future time I submit the Lord has worked inwardly in His saints in every age down to the present in accordance with what is set forth in the New Covenant. For example, in one of David's Psalms he wrote concerning the Lord's people: "The law of his God is in his heart; none of his steps shall slide" (Psalm 37:31). The king wrote these words, not only before Christ's incarnation, but he wrote these words also before the prophecy was written in the Book of Jeremiah. Yet, isn't it true that what David wrote essentially describes what the prophet wrote about concerning the New Covenant? But if it is true that the saints in all ages had experienced God's law in their hearts why should the prophecy indicate its fulfillment was waiting to happen in future days? I think the answer is to be found in the fact before Christ came into the world God's public ministration centered upon the Covenant

of Works requiring obedience to its laws all the while He was operating inwardly in the lives of saints under the provisions of the New Covenant with the full assurance of the efficacy of Christ's redemptive work. This public proclamation did not commence until these gospel times.

I close. May our Great Covenant God bless and keep you through our Lord Jesus Christ!

—David K. Mattingly 7-2-11

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### THE PREFACE TO ELDER MATTINGLY'S BOOK,

God's Execution of His Will Concerning Good and Evil Deeds

God's predestination is eternal, infinite, and all encompassing. These characteristics alone make it impossible for the human mind to come close to comprehending it or for the language of Man to adequately explain it. Having said this I am confident that God actively and independently predestinated. There were no secondary causes in God predestinating. Since He solicited no help from anyone in His act of predestinating, there are no secondary causes in the act itself, howbeit He accounted for secondary causes in what He predestinated. If the distinction I have just made sounds confusing, let me put it another way. All ends and the means to accomplish those ends are all laid out in what the Lord predestinated.

In writing this piece I found it impossible to disregard the doctrine of predestination. However, as the title of this work indicates the primary thrust deals with the ongoing and unfolding execution of what the Deity ordained, specifically with reference to good and evil

deeds. The execution of His Sovereign Will involves both His operations directly applied as well as His use of other means apart from Himself, and it also involves Him permitting and restraining the actions of the creature to bring everything to pass.

Identifying what I believe in this preface by stating what I don't embrace may not be deemed the best way to go but I'm going this route anyway. I am not an Arminian. Thus, I wrote as I did. I am not a Conditionalist. Thus, I wrote as I did. I am not an Antinomian. Thus, I wrote as I did. I am not a Universalist. Thus, I wrote as I did. I am not a Preterist. Thus, I wrote as I did. Although I have put a great amount of emphasis upon the word of God to set the standards that both identify the saints and that establish the course of their lives I am not one who holds to gospel regeneration. Thus, I wrote as I did. I am not one who believes saints by their efforts in this life attain sinless perfection. Thus, I wrote as I did. I am not one who embraces the claim of some who camp with the Old School Baptists that God is the author of sin. Thus, I wrote as I did.

It is sometimes like threading a needle to interlock and provide balance to the many truths set forth in the Bible. I hope I have adequately done this.

This writing was initially done in 2008 but it was finished in its final form in March, 2010.

Having said these things I begin the substance of this work. -David K. Mattingly

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NOTE: To order Elder Mattingly's book, God's Execution of His Will Concerning Good and Evil Deeds, (only available in electronic format), please see page 18.

Editor's note: The following article is the first of a series by Elder Lynwood Jacobs of Jasper, Texas. We hope to print more in future issues, Lord willing.—CCM

## GEMS

By Elder Lynwood Jacobs

**G**ems are verses of scripture that alone present a powerful message to believers.

One of the earliest examples is Genesis 4:26. "And to Seth, to him also there was born a son; and he called his name Enos: then men began to call upon the name of the Lord." Seth was a son of Adam. This establishes the fact that men began to worship God from the beginning of humanity. God has ever had witnesses among men on earth to praise, honor, and glorify him. They are called a remnant according to the election of grace.

Revelation 4:10. "Thou art worthy, O Lord, to receive glory, honor, and power: for thou hast created all things, and for thy pleasure they are and were created." This revelation to John made thousands of years after men began to call upon the name of the Lord, explain the purpose of God's creation that it is all for his pleasure. Those blessed to be manifested members of His family are given a peace that passes all human understanding by such scriptures as this. Their God is the God of creation of life, of immortality, of grace and mercy, of unending power and glory, of things seen and unseen, of nations and stars, of light and darkness both natural and spiritual, of elect and non-elect, of saints and wicked, of blessings and curses, of sight and blindness, and, yes, of innumerable things and events not mentioned here. Certainly HE is worthy to

receive glory, honor and power from his family, the family of God.

Isaiah 33:17 "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." No greater promise has ever been made to his Saints, except the promise of Christ as Saviour. No greater event will ever occur to them than when they first behold Him, the King of Kings, the everlasting God, and to see Him as He is when they go home to dwell in that beautiful land that is very far off. That life and immortality that Christ brought to light through the gospel of peace will now be manifest in its fullness, no more to be diluted by the trappings of the flesh.

Isaiah 43:21 "This people have I formed for myself; they shall shew forth my praise." The people of God have no confidence in the arm of flesh. They worship God in Spirit and in Truth, the only way he can be worshipped. In their formation they are gifted with the Holy Ghost, a spirit of wisdom and revelation of the divine attributes and purposes of God. This Holy Spirit alone prepares them for that home that is very far off, where they will praise him forever with a perfect praise that shall never end. Isaiah was one of the holy men of old who wrote as they were moved by the Spirit of God, often to write as though it was God himself speaking. In the truest sense, it was God speaking through the prophets.

Proverbs 8:22, 23. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." There is no way for the natural man to conceive of the God of this universe, nor conceive of one who was with God when there was no



earth, no mountains, no water, no fields, nor dust of the ground. The creation was yet only in the mind and purpose of God's holy will. To present this true God, or his Son, as some nice old grandfatherly figure who loves everybody, and who wants and wishes, and will-if-you-let-him is the most horrible abomination on earth, to me.

Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The word Immanuel means GOD WITH US. This great prophecy occurred hundreds of years before the coming of Christ to earth. It must have brought scorn to Isaiah from nonbelievers, as well as joy to those who believed. For years, until his birth of the Virgin Mary, great was the number of young virgins who wanted to be the one to be the mother of Christ. There are those today of the same mind, still denying his birth.

Heb. 7:19. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." The law was, and is perfect for the purpose it was created, even the law written on tables of stone. That law shows our imperfections because none has ever kept them to perfection except Christ. Being sinners, we look to the God of hope, who alone can fill us with all joy and peace in believing, that we may abound in hope through the power in the gift of the Holy Ghost. This gift imparts to our heart and mind the perfect law of liberty, the law of the Spirit of Life in Christ, the law of love that binds the saints to one another, and to Christ, and through him to God. We are drawn unto God by hope, through faith, and that not of ourselves, they are a gift of God.

Ezekiel 36:26, 27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When one is born again of the Holy Spirit, they walk in love, and go with thankful hearts to God for the saving grace in Christ Jesus. They walk in a new path ordained for them by God before the world began. It is the way of righteousness that leads unto life everlasting. It is the way of thankfulness to God, the way of joy, peace, humility, and compassion. Above all else, it is the way that leads to God and Christ.

Isaiah 43:11. "I, even I, am the Lord; and beside me there is no saviour." No private interpretation of other scriptures can change the fact that Jesus Christ is the only saviour of men, and the souls of men. He knows those whose names are in the Book of Life, because his Father wrote the Book and Christ co-signed it. He agreed with his father to die on the cross to remove the sins of his brethren, before Adam was formed from the dust of the earth. The gift of the Holy Ghost makes them manifested children of the King. Only God through Christ bestows eternal life to his Saints. Anyone saying they have saved a soul deceives themselves, and the Truth is not in them. When some the Apostle Paul thought he had saved turned against him, this made him to understand that he was not the saviour of God's children. When God saves, they are saved forever.

—Lynwood Jacobs, 2012

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## INSPIRATION

By I.K. of Abingdon, England, 1838

[Note by Elder Stanley C. Phillips: When this was written, less than fifty years had passed since Andrew Fuller, a "Calvinist", had introduced humanism among the Particular Baptists in England and America, and thereby inaugurated the modern missionary movement. Within these short decades, the "Haystack Youths" had successfully led the idealistic youths of their day to enter the ministry by academic education. The cold, dead orthodoxy of the natural mind, unsanctified by the personal indwelling of the Spirit and breath of God had fruited and filled the land. As had William Huntington, Warburton, Philpot, Gadsby, Beebe, and others, so I.K. raised a cry warning Zion's children.]

"And the inspiration of the Almighty giveth them understanding." Job 32:8

To see the vast quantity of religious magazines, books, etc., on religion in the present day is, what I shall say, disgusting! Yes, disgusting in the highest sense of the word. Correct doctrine, without one mite or drop of divine influences, is the character of magazines, book, and preachers innumerable and combined in the league of mere paltry and flimsy words. "O thou man of God; there is death in the pot!" (II Kings 4:40) There are Particular Baptist

magazines, books, and preachers of mere correct dry doctrine, as well as those among other denominations. "So that", as Mr. Hardy, of Leicester, said, (and I sometimes believe it to be true) "the best Christians one meets with are those who go by the name of Huntingtonians, that is, the co-experienced followers of the late and great Mr. Huntington." That great man, as Amos from being a herdman, was taken from carrying a coal sack, in order to show the elect race the difference of faith, which is of the operation of God, as contradistinguished from the faith standing in the wisdom of men.

Indeed, to see the deplorable mass of dry doctrine in magazines, books, and preachers in the present day, makes me so sick of them all as if I had taken, as it were, the most violent emetic in my soul. The very sight of all the mingled multitude described above, breeds a nausea of disgust even to hear their names or see the least memento of any one of them.

Inspiration is the word and doctrine which cuts off the whole herd of this unclean tribe which is infesting the land with dry doctrine. There are very few chapels in London where inspired preachers prophecy {sic-change to prophesy} according as the Spirit gives them utterance. Self-sufficiency, self-made gifts, academy-made preachers, and the vast swarm of earthborn praters concerning Christ, fill up the rest of the places of worship in the huge metropolis. And just in the same manner is it with the places of worship in all England. And just so is it, too, with nearly every magazine and book that is printed.

The poor things that can fluently preach, pray, and write in mere correct doctrine concerning Christ, do not consider that the devil knows as much as, yea, very much more than any one of them. (Acts 19:15)

Thus, Huntington used to cut all these men off, and would never have anything to do with them. He called them "non-inspired preachers." And, blessed by God, there are a few in the present day who will have nothing to do with the vast troop of those varnished wasps that buzz around the hive of Christ.

The honey and the inspiration are the sacred dew, anointing, and unction which alone do the least good to the broken-hearted, mourning family of God. This is the oil in the lamps of the wise despised virgins. The want of this oil is the want of the inspiration of God the Holy Ghost. Non-inspired men have the lamp of correct doctrine, but it is dry.

[Note by Elder Stanley C. Phillips: This can no longer be said, since the vast number of professing "ministers" have been carried away from the doctrines of Christ altogether. I. K. is writing as academic Calvinism was first rising. This, in time, led to Arminianism, which resulted in today's Pelagianism—or outright freewill deification.]

Non-inspiration is the secret stamp of damnation on swarms of preachers, writers, and talkers about correct doctrines. "Thus", as Huntington says, "when the cry was up, 'Behold, the Bridegroom cometh: go ye out to meet Him!' the foolish virgins quickly cry then to the wise, 'Give us of your oil, our lamps are gone out!' Gone out! How could it be else? There was no oil in them." The wick and the lamp are nothing. If you set fire to the wick when there is no oil in it, it will be only like a flash in the pan, or like a candle in the socket just ready to go out. "Our lamps are going out!" "Going out! How could it be otherwise?" Thus, there will be millions at the last day, who will then find that their non-inspiration is the oilless manifestation of their carnal

reprobation. Thus, all our correct doctrinalists will, as properly dried fuel, occupy a prominent place on the blazing pile of an eternal, inextinguishable, and awful hell, if grace prevent not. "Give us of your oil!" What! you begin then to see that the oil is all, and that the lamp and the wick of correct doctrine merely leave you no better off than the devil in hell. Eh! do you? On earth, people laugh at inspiration, that sacred, mystic oil. But the dry doctrinalists, when they get into hell, will find that inspiration is the sole and turning point between the elect and reprobate. The devil dresses up countless swarms of goats as preachers, writers, and talkers, with the lamp and wick of correct doctrine. Not a drop of oil. No! "Give us of your oil", said they. "Not so, lest we have not sufficient". For the true elect are scarcely saved. And, moreover, the oil of inspiration is incommunicable, except alone where God Himself gives it. Not a drop of that must ever moisten the wick in the lamp of a goatish dry doctrinalists. No; never!

The great mystery of divine influences, like a cloud skirting along, bordering and adorning true religion, is thus far far away out of the reach except of those who are highly favoured of God Most High. And all the elect are highly favoured alone. To see the horizon of the sky, bordered on an evening with a beautiful azure rim, long and alabaster-like, just before complete sun set, a token of farewell of the golden orb of day to the world, till the coming morn; this, I say, is an emblem of the fringe of glory bordering the divine vest of an elect man's feelings through divine influences on his religion. Thus does inspiration, as a canopy, overcloud with beams of light, glory, and excellence, a divine man's religion. Thus, as the harbinger of eternal day, and of a farewell

to the fading scenes of this natural globe whereon we live, Divine influences stretch the mind, through inspiration, to be fixed on the Great Font of divine life and light alone; even to that city of God where there is a river, the streams whereof make glad indeed. Which gladness is the oil of joy, inspiration, and divine influences, flowing from the ever-living spring thereof, "Where", as Huntington expresses it, "the Eternal Solomon, the Lord Jesus Christ, sits enthroned and crowned, as He in whom all fullness dwells." Inspiration, the sevenfold gifts and grace of His Most Holy Spirit, the cleansing, renewing, reviving, cooking, and sanctifying operations on those parched by the fires of guilt and sin, are a part of the mystic fountain, opened thus for sin and for uncleanness in the city of the spiritual David. This inspiration, then, is in word, thought, and deed, what no dead-hearted doctrinalist knows any thing of. The lips of an inspired man are health. The mouth or pen of a dry, merely correct doctrinalist, swallow up much good, and mock the expectations of all but bastards, hypocrites, and fools. Prov. 25:14.

For, the grand character of all non-inspired writers, preachers, and prayers is, that they never do the slightest good to sensible sinners and quickened souls, who have circumcised ears, and the festering sores of sin in their hearts. No big sounds of ready talkers will ever have any weight, except to such as "Doeg the Edomite, the Zephites, and the friends of professing Saul." And as "Saul had more love to the witch of Endor than to David", so dead Calvinists hate an inspired Christian, who can draw the line between bastard Calvinists, and those who are broken-hearted, mourning, and sin-destroyed penitents, stricken by the hand of God. "Have pity on me, have pity upon me,

oh, ye my friends, for the hand of God hath touched me!" said Job to his three friends (19:21). And I feel I had rather go a mile out of the way any time, than hear any one preach, howsoever gifted he might be, who had not the tongue of the learned from Divine inspiration alone.

There is a set of as dead Calvinists among Particular Baptist preachers, and church members, and writers, as need be found. In several of the counties of England, and in London, they swarm! Gifted men, there are, (to mention names is invidious) but their gifts are only natural, not inspired. Eloquent natural orators, like Tertullus. (Acts 24:1)

No; the doctrine of inspiration cuts off all these natural orators. Stage-players, mountebanks, and worshippers of self-display, are all the greatest preachers who are not inspired. "Sensual are they, not having the Spirit." The most accomplished, the most naturally amiable men, the most docile, soft, and pleasing disposition, gifts and abilities, are not worth one straw in the market of Zion, if not scented with the living water of regeneration running about the roots, and making all things new. For through the scent of the washing of the Spirit's regeneration and renewings, a man is alone enabled to "bud and bring forth boughs like a plant." But a mere natural, highly-gifted minister dieth and wasteth away; yea, a minister of this king, I say, giveth up the ghost, and where is he? "As the waters fail from the sea, and the flood decayeth and drieth up, so he lieth down and riseth not." (Job 14) A non-inspired minister "kindles death on living souls," and pleaseth well all oilless professors. "Our lamp is gone out!" said the foolish virgins. "Lo, their good is not in their hand: may the counsel of such wicked men, as dry trees, be far from me."

A fountain sealed up, a spring enclosed, wells out of which the waters of salvation (and not mere head-knowledge) are to be drawn: a well, springing up unto everlasting life, and (speaking of the Spirit) rivers of living water flowing, satiating, replenishing; spreading fertility, health, and gladness wherever they come; these are the Scripture similitudes, conveying to the renewed mind the imagery, as it were, of that ennobling, glowing, and delight beaming inspiration of the Holy Spirit of God, secretly, on the heaven-born race. "The secret of the Lord is with them that fear Him." (Psa. 25:14)

Tipped with divine dew, and edged with the living breath of God, a divine, inspired, and humble soul scatters the arrows and wields the sword of death among dry doctrinalists, to their sore dislike and hatred. For, like Laban's images, their dry doctrine being stolen from them by the thief in the night, they then have nothing left. Anguish takes hold of them as a woman in travail. Thus do dry doctrinalists, as the ancient Pharisees on Christ, gnash their teeth against an inspired man. Then they begin to abuse what they cannot understand. Then they begin, more or less, to sit on the seat of the scorner, and to say that there is no such a thing as inspiration. Then they say that correct doctrine and practice are enough. Then they blaspheme the secret golden oil, in which alone, as in the body's blood, there is life. "For the blood is the life." (Deut. 12:23) Thus, dry doctrinalists and the openly profane, dying so, meet at last in hell, "whereunto, also, they are appointed." For, if exalting the wick and lamp, making these to be the light-givers; if being "as blind as bats, and rebellious as devils" against the light-sustaining eternal doctrine of the oil of inspiration; if rebellion and ignorance like this

is not a mark of reprobates, I know not what is. Indeed, the parable of the foolish virgins, as true as the echo to the voice, is the very facsimile and the emblazoned death-warrant of the whole army of mere sound doctrinalists, who have not the oil of the perpetual, sensible, sustaining, illuminating, and all-in-all influences, inspirations, and fire of the ever-blessed and most deign and fountain-like Spirit of God, the alone Giver and Sustainer of life. As, in the natural world, we live, move, and have our being in God; so, regenerate and renewed souls walk, live, and have their elements, from first to last, from the Grand Font, whence all unction, anointing, inspiration, and dew descend. As Nebuchadnezzar was turned among the beast until he knew, by experience, that the heavens reigned; (Dan. 4:26) so dry doctrinalists shall know that there is a secret they never knew. So shall they know that mere correct doctrine and morality damn a man, as well as profaneness. So shall they know that to have eternal life abiding IN US is the secret, blessing, and mysterious anointing of God, breathed from the living breath of an inspiring and living God, on His own chosen friends, and on none else.

Further. Divine and inspired writing is, like Gideon's fleece, full of dew, more or less. "And it was so: for he arose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." (Judges 6:38) O sacred water of life! O bliss-replenishing moisture, drawn from the well of Bethlehem! (I Chron. 11:17) O soul delighting, balmy, and crystal fount, whence these living, slakeing [satisfying] waters descend on the soul that is divinely made to thirst after Christ! Of this water of the Holy Spirit's most sacred influences on the elect

regenerated soul, Christ spake when He said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water." (John 4:10) Of these sacred dews of inspiration, imparting life and light to the chosen seed, nearly all writers on religion in magazines and books are as destitute as the devil himself.

Selected from The Gospel Standard.

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(What would I. K. think now, if he could observe mainstream religion in the twenty-first century, when even the "dry Calvinism" of his day has been forsaken?—CCM)

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## The Gospel of Satan

by Arthur W. Pink

Satan is the arch-counterfeiter. As we have seen, the Devil is now busy at work in the same field in which the Lord sowed the good seed. He is seeking to prevent the growth of the wheat by another plant, the tares, which closely resembles the wheat in appearance. In a word, by a process of imitation he is aiming to neutralize the Word of Christ. Therefore, as Christ has a Gospel, Satan has a gospel too; the latter being a clever counterfeit of the former. So closely does the gospel of Satan resemble that which it parades, multitudes of the unsaved are deceived by it.

It is to this gospel of Satan the apostle refers when he says to the Galatians "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the Gospel

of Christ" (1:6,7). This false gospel was being heralded even in the days of the apostle, and a most awful curse was called down upon those who preached it. The apostle continues, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." By the help of God we shall now endeavor to expound, or rather, expose, false gospel.

The gospel of Satan is not a system of revolutionary principles, nor yet a program of anarchy. It does not promote strife and war, but aims at peace and unity. It seeks not to set the mother against her daughter nor the father against his son, but fosters the fraternal, spirit whereby the human race is regarded as one great "brotherhood". It does not seek to drag down the natural man, but to improve and uplift him. It advocates education and cultivation and appeals to "the best that is within us". It aims to make this world such a congenial and comfortable habitat that Christ's absence from it will not be felt and God will not be needed. It endeavors to occupy man so much with this world that he has no time or inclination to think of the world to come. It propagates the principles of self-sacrifice, charity and benevolence, and teaches us to live for the good of others, and to be kind to all. It appeals strongly to the carnal mind and is popular with the masses, because it ignores the solemn facts that by nature man is a fallen creature, alienated from the life of God, and dead in trespasses and sins, and that his only hope lies in being born again.

In contradistinction to the Gospel of Christ, the gospel of Satan teaches salvation by works. It inculcates justification before God on the ground of human merits. Its sacramental phrase is "Be good and do good"; but it fails to

recognize that in the flesh there dwelleth no good thing. It announces salvation by character, which reverses the order of God's Word-character by, as the fruit of, salvation. Its various ramifications and organizations are manifold. Temperance, Reform movements, "Christian Socialist Leagues", ethical culture societies, "Peace Congresses" are all employed (perhaps unconsciously) in proclaiming this gospel of Satan-salvation by works. The pledge-card is substituted for Christ; social purity for individual regeneration, and politics and philosophy for doctrine and godliness. The cultivation of the old man is considered more practical" than the creation of a new man in Christ Jesus; whilst universal peace is looked for apart from the interposition and return of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white slave traffickers, but are on the most part ordained ministers. Thousands of those who occupy our modern pulpits are no longer engaged in presenting the fundamentals of the Christian Faith, but have turned aside from the Truth and have given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance or the absence of good. Instead of warning their hearers to "flee from the wrath to come" they make God a liar by declaring that He is too loving and merciful to send any of His own creatures to eternal torment.

Instead of declaring that "without shedding of blood is no remission", they merely hold up Christ as the great Exemplar and exhort their followers to "follow in His steps". Of them it must be said, "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"

(Rom. 10:3). Their message may sound very plausible and they appear very praiseworthy, yet we read of them, "for such are false apostles, deceitful workers, transforming themselves (imitating) into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. 11:13-15).

In addition to the fact that today hundreds of churches are without a leader who faithfully declares the whole counsel of God and presents His way of salvation, we also have to face the additional fact that the majority of people in these churches are very unlikely to learn the Truth for themselves. The family altar, where a portion of God's Word was wont to be read daily is now, even in the homes of nominal Christians, largely a thing of the past. The Bible is not expounded in the pulpit and it is not read in the pew. The demands of this rushing age are so numerous that the multitudes have little time and still less inclination to make preparation for their meeting with God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them; many of which betray their trust by studying and expounding economic and social problems rather than the Oracles of God....

(Excerpt from A W Pink, submitted by Elder Enos Gingerich)

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He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

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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;

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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

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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.