

The Remnant

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

January-February, 2014
Volume 27, No. 1

THREE-ONENESS OF GOD

by
Elder Samuel Trott

The Scriptural doctrine of God's existing as One and Three, presented for the consideration of brethren:

That God is ONE appears manifest from every page of God's revelation; but I shall here content myself with quoting some of the those texts in which He has more positively taught that He is to be acknowledged and worshipped as one and only as one God. The 1st command in the Decalogue is in point. "Thou shalt have no other gods before me" Ex. 20:3. Thus Moses on another occasion: "Hear, O Israel, the Lord our God is one Lord" Deut. 6:4. Hear God also by the prophet saying, "Is there a god besides me? yea there is no god, I know not any" Isa. 44:8. Again, Isa. 45:22, "For I am God and there is none else." In Isa. 46:9, He says: "For I am God and there is none else; I am God and there is none like me." When we pass to the New Testament, we find Jesus teaching the same thing as taught by Moses, with His declaration prefixed that it is the first of all the commandments, "And Jesus answered him,

the first of all the commandments is, Hear, O Israel, The Lord our God is one Lord" Mark 12:29. Paul's testimony is, I Cor. 8:6 - "But to us there is but one God, etc."

Here, in conclusion of my proofs on the point of God's unity, I would remark that although the doctrine of God's existing as three is, as I shall show, fully revealed in the Scriptures, yet there is nothing like the positive declarations which we find on this point, found on the other. Surely, as the Master says; the first of all the commandments is this; so it is carried out through the law, the prophets and the New Testament. And certainly it cannot be without a special design. What then are we to learn from it but this, that the point of the first importance in the doctrine of God is His unity? Hence the system which implies directly or indirectly God's existing as three beings or gods, or parts of God, is a greater departure from the scriptural doctrine of God than is that which obscures or denies His essential existence as Three in One.

That God exists in plurality, and that His plurality is limited to three, I will now show from several texts of Scripture.

1st. That He has revealed Himself in plurality. The first name by which God declared

The Remnant

published
6 times annually

by
Saints Rest Primitive Baptist Church
of Dallas, Texas

The Remnant Publications

In the interest of

The Old Order of Baptists

Elder C. C. Morris
Editor and Publisher
P O Box 1004
Hawkins, Texas 75765
Phone 1-903-769-4822

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

Address all correspondence to:

THE REMNANT PUBLICATIONS

P O BOX 1004

HAWKINS, TX 75765-1004

Phone 1-903-769-4822

E-mail: remnantlink@gmail.com

Web sites: www.the-remnant.com
and www.primitive-baptist.com

EDITORIAL POLICY

All material submitted for publication in The Remnant becomes the property of The Remnant Publications and will not be returned unless its return is requested and the material is accompanied by an appropriately addressed envelope with sufficient postage.

The Editor reserves the right to reject any material received and to edit any article prior to its being published. Other than minor changes in spelling, punctuation, and grammar, no changes are made without the original author's full consent. Our intent is to express the author's doctrinal beliefs and sentiments as clearly as possible, and in harmony with our understanding of the Principles on page 20. Articles by writers other than the Editor do not necessarily reflect the Editor's viewpoint in every detail. The Editor's views are his alone and do not necessarily express the views of any other writer published in The Remnant, or of any other individual, group, church, or organization.

The Remnant in its entirety is protected by all applicable copyright laws. Authors retain all rights to their articles. By submitting their articles to us, writers grant First North American Serial Rights to The Remnant. Permission to reproduce or distribute any article, whether by photocopying, electronic media, or in any other way, should be sought from its author.

Contents

The Three-Oneness of God, By Elder Samuel Trott.....	1
The Work is Finished, by H. Bonar....	8
Peter's Denial and Restoration, by Elder C. C. Morris.....	9
Gems #3, by Elder Lynwood Jacobs...	14
Toplady on Psalm 115.3-4.....	15
State of the Remnant by C. C. Morris..	18
Books, Notices.....	16-19

(Continued from page 1)

Himself (as in Gen. 1:1, "In the beginning God created, etc.") is in the original plural, Elohim, but in this, as in most instances, it is connected with a verb singular, though there are exceptions to this, thus showing that this plurality exists in unity. In ver. 26 of this same chapter, God says, "Let us make man in our image, after our likeness;" and in verse 27, it is said, "So God created man in His own image, in the image of God created He him, etc." Thus we have God again presented to view both in plurality and in unity. In Gen. 3:22, "The Lord God said, Behold man is become as one of us." In Gen. 11:7, God says: "Go to let us go down and there confound their language." Isaiah says: "Also I heard the voice of the Lord God saying whom shall I send and who shall go for us" (Isa. 6:8). Unity and plurality again united. In Dan. 4:17, we read: This matter is by decree of the Watchers and the demand by the word of the Holy Ones. These Watchers cannot be angels, for it is not for them to decree concerning the affairs of kings and men. Christ, in the figure of Wisdom, says, "By me kings reign," etc. Prov. 8:15. Hear Daniel also further in that same verse, "To the

intent that the living may know, that the Most High ruleth in the kingdom of men."

2nd. I will now show this plurality to be declared in the Scriptures to be Three. In Isaiah, chapter 48, we hear Him who in verse 12 and 13 says, "I am He, I am the first, I also am the last. Mine hand hath also laid the foundations of the earth," etc., in verse 16, saying, "Come ye near to me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God and His Spirit hath sent me." Who can this be that declareth all these things of Himself, but He whom He declares Himself to be, in verse 17, The Lord thy Redeemer, the Holy One of Israel - the Lord thy God. And yet this glorious One says, "Now the Lord God and His Spirit hath sent me." Here then are Three clearly brought to view acting distinct parts in accomplishing the work of redemption. The Lord God, as Father, and His Spirit, the Holy Ghost, as uniting in sending the Redeemer; and the Lord thy Redeemer, as being sent, and who in equality with the Father declares, I am the Lord thy God, which teacheth, etc. Passing on to the New Testament, at the baptism of Jesus, the Saviour, we have the same Three presented to view as sustaining their respective stations in the great plan of redemption. We see Him, who was made of a woman, and made under the law, to redeem, etc.; and who was therefore the LORD THY REDEEMER, being baptized; and the Spirit, whose office it is to testify of Christ (John 15:26). So designating, by a visible appearance, Jesus, as the Messiah, that John could unhesitatingly bear witness of Him as being the Son of God. (See John 1:33-34.) "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him." And also the Father was

manifest as approving of the work the Son was engaging in, "And, lo, a voice from heaven saying, this is my beloved Son in whom I am well pleased" Mt. 3:16-17. Again the Three are declared as equal in authority, and equally objects of the believer's trust, in the instituted form of baptism: Baptizing them in the name - not names - of the Father, and of the Son, and of the Holy Ghost Mt. 28:19. They are also revealed as being equally the object of worship, and the source of blessing; in the form of blessing II Cor. 13:14. ("The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.") Again the Three are declared as sustaining their several stations in the plan of salvation, in Eph. 2:18 ("For through Him we both have access by one Spirit unto the Father."); in effect, in II Thes. 2:13 ("But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."); and fully in I Pet. 1:2 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." And in the text which has been so often referred to in this controversy, I John 5:7. Three are declared by distinct names, and as bearing testimony in heaven, not that they bear one testimony; but there are Three that bear record, it is therefore a threefold testimony, though the Three are declared to be ONE. There are many other texts in which each of the Three is declared by one or other of His peculiar names, and as sustaining His peculiar relation and performing His peculiar part in the plan of salvation; and there are other texts also in which the Three are presented to view at once, each at the same

time sustaining a distinct relation as in John 14:26 - "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, etc.," says Christ to His disciples. So that the Three must be something more than merely three names or three manifestations which He has made of Himself. God must be so Three that He can be distinctly manifested as Father, Son and Spirit, in the peculiar relations and stations of each, in the plan of salvation, at the same time. See also John 15:26, where the order is somewhat reversed.

I now pass to show from the Scriptures, that whilst, as has been shown, God has so revealed Himself as three, as that He is manifested as sustaining three distinct relations, etc., at the same time, that on the other hand, He is so revealed to be One, that when spoken of as God, even in reference to the distinct relations He sustains as three, He speaks and is spoken of as absolutely God, as the one Lord God, as He whose name alone is Jehovah. I here declare, and who will make me a liar on this point, that God is no where spoken of in the Scriptures in a way to justify expressions like this, God in the first person, God in the second person, etc., or God in the person of the Father, God in the person of the Son, etc., or that which such expressions imply, namely: God in the first order or relation, and God in the second order or relation, etc. Expressions calculated to present God to view thus in different grades, are evidently the offsprings of an overheated zeal to support a system. And as God said to Job, so it may be said to such zealots: "Who is this that darkeneth counsel with words without knowledge?" I shall on this head confine myself to proofs to show that the Father, Son, and Holy Ghost, each in His distinct relation, is declared absolutely and equally as God, the one God, etc. Referring to the text before

quoted, I Cor. 8:6, Paul says: "But to us there is but one God, the Father." - The Father then as distinct from the Lord Jesus Christ, is absolutely the one God. (See the whole text.) But Thomas addressed Christ as His Lord and his God, and no doubt Thomas had then true faith in exercise. John 20:28. And Paul says of Christ: "Who is over all God blessed forever. Amen" (Rom. 9:5). If Christ is overall God blessed, then He must be the Most High God. And therefore the only God.

When we look into the Old Testament, we find many instances in which God is declared by one or another of His names, as, God Almighty, LORD or Jehovah, etc., etc., in which it might be presumption in us to undertake to decide whether it is as the Father, as the Son, or as the Holy Spirit, He is therein declared. It is evidently enough for us, in such cases, to know that it is God, our God, the God of the Scriptures who is revealed as therein speaking or acting. In other instances by a reference to the clearer light of the New Testament, we may clearly discover, whether as Father, or as Son, or as Holy Ghost, it is that God speaks, or is declared. Thus we know from the New Testament that Christ is the Lord that hath shown us light, for He came a light into the world, etc., and this is the true light, etc. We are told, Ps. 118:27, that, "God is the Lord, which hath shewed us light." God then is Christ. And so John bears testimony, John 1:1-4. We know from the New Testament that Christ Jesus is the only Saviour, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" Acts 4:12. We know also that we have redemption through His blood, (Eph. 1:7; Col. 1:14) and therefore that He is the Redeemer of Israel. And the disciples were not deceived when they trusted that Jesus of

Nazareth had been He which should have redeemed Israel Luke 24:19-23. But on turning to Isa. 47:4, we read: "As for our Redeemer, the Lord of Hosts (Jehovah Sabaoth, in the original) is His name, the Holy One of Israel." Hence the name Jehovah Sabaoth, or Lord of Host is here clearly given to the Redeemer as such. He "whose name alone is JEHOVAH is the Most High over all the earth" Ps. 83:18. Is not then Christ in His distinct relation as Redeemer, the Most High and He whose name alone is Jehovah, and therefore distinctly the one Lord God? As to the name, Holy One of Israel, it as peculiarly belongs to Christ as the Messiah, as does the name Redeemer, and so I understand it wherever found. All the holiness of national Israel and of their multiplied rites, etc., was centered in Christ, as He was shadowed forth in them. And all the holiness of spiritual Israel is found in Him, as made unto them sanctification, holiness, etc. I Cor. 1:30. That the Father also in His distinct relation, as calling Christ, upholding Him, giving Him for a covenant of the people, etc., is He whose name alone is Jehovah, I will now show from one text. After declaring Himself as He that created the heavens, etc., and then saying to Him whose office it is to be a light to the Gentiles, to open the blind eyes, to bring out the prisoners, I the Lord (Jehovah) have called thee, etc. He then goes on to say, "I am the Lord (Jehovah) that is my name and my glory will I not give to another nor my praise to graven images" Isa. 42:5-8. Now looking to Isaiah chapter 43, we shall see that He who addresses Israel and says thou art mine, I have redeemed thee, I have called thee by thy name, and repeatedly in the same connection declares Himself their Saviour, their Holy One, their King, etc. (see verses 3-14-15) as confidently and

absolutely declares, as did the Father in the preceding chapter, that He is Jehovah. He says verse 3: "I am the Lord thy God," and in verse 11: "I am the Lord and besides me there is no Saviour." In both of these instances, instead of Lord it is in the original Jehovah. And in verse 12, he says to His Israel, "Therefore ye are my witnesses saith the Lord that I am God." And will not His people with Thomas bear witness that He is the Lord their God? And can any doubt from these Scriptures, as thus compared, that the Father and the Son whilst distinct, as manifested in their separate relations in the economy of salvation, are each absolutely the one Jehovah, the one self-existent, independent God in all His divine attributes? It will be discovered by those who examine the Scriptures, that I have selected but few among the many proofs in point.

As to the Holy Ghost's being in His distinct relation absolutely God, we have also proofs in point. Thus by comparing II Pet. 1:21, with II Tim. 3:16; and Acts, chapter 5, verse 3 with verse 4, we shall find that He who in the one instance in each verse is said to be the Holy Ghost is in the parallel text declared absolutely to be God. Christ informs us, John 6:63, that it is the Spirit that quickeneth, yet Paul tells the Ephesian brethren, that, "God who is rich in mercy, etc. hath quickened us together with Christ" Eph. 2:4-5. In the mouth of two or three witnesses every word shall be established, we are told. Hence the above establish the fact that the Holy Ghost is God, the One God. I would suggest for the consideration of brethren, whether, from the declaration of Peter, "For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21), we are not authorized to understand, when the

prophets speak of God speaking to them, that the Holy Ghost, in His distinct office is intended? Thus when Isaiah says, "the Lord spake to me with a strong hand and instructed me," are we not to understand that the Holy Ghost was He who thus spake to him with a strong hand, or in him, as he speaks to the saints in these ways and instructs them? For, I presume, God spake not audibly to the prophets. And whether, among many other texts, we are not to understand, in the text Amos 6:8, which is rather a remarkable one, the Lord, the God of Hosts, which saith, The Lord God hath sworn by Himself, is the Holy Ghost in His distinct office?

What, then, is the sum of this Scripture testimony, concerning God as being one and three? It is, as I receive it, this:

1st. That the Lord our God is ONE Lord. ONE JEHOVAH - that besides Him we are to have no other as the object of our worship and trust.

2nd. That this one Jehovah, exists as THREE, and so exists as THREE, that in all His divine majesty and perfections, He as the Father remains the invisible God, high seated on His throne, rolling on His eternal purpose, maintaining the honors of His throne, demanding and accepting satisfaction for His transgressed law, etc. At the same time the Son, as appointed heir of all things, be made a High Priest, offers Himself in sacrifice, and having purged away the sins of His people, enters into glory as their Intercessor and Forerunner. And, also at the same time, as the Holy Ghost be a distinct Witness, through the Apostles and in the hearts of God's children, of the completion and perfection of the work of Christ and of the acceptance of His offering and intercession for His people by the Father.

And 3rd. That whilst He is thus three, these three are so absolutely ONE, that each is the one Jehovah, acting in His distinct relation, in all the fullness of the Godhead; so that whether it is the Father, predestinating, and loving; the Son, redeeming, interceding and governing, or the Holy Ghost, quickening, comforting and guiding, whatever part or point of the believer's salvation we contemplate, we are constrained to say it is God's act, and God's perfection is in it.

Should I be asked what I mean by God's existing as three; I answer, my meaning is that He as absolutely, eternally, and essentially exists as three, as He exists as God. I feel authorized so to understand it, first: from this consideration, God has manifested Himself in the Scriptures as three and I cannot conceive that in making a revelation of Himself, He would declare Himself as existing as three and one unless He so existed; so I must believe He eternally existed, as essentially three, as one. Secondly: I am confirmed in this, by His declaring Himself to be, I AM THAT I AM, not I Am, what I eternally was not. How He exists as ONE, or how He exists as three, He has not told me. I can no more comprehend how He eternally exists of Himself, that I can how He exists as three or as three and one. It is enough for me to know that He so exists, and therefore that every part of salvation is His work, and bears His mark of perfection. But I will add that I can no more believe that God, in order to exist as three, was under the necessity of begetting and breathing Himself into existence as such, that I can, that He begat or breathed His essence into being.

Again, should I be asked: Are the Three, three persons? I answer, not in a proper sense and I think to use a word in an indefinite and

improper sense, tends to confuse and darken counsel. An undefined term can be of no use; it may do hurt.

I am authorized to speak of the Father as a person, not only because He is God, but also because as God, the Scriptures speak of His person, in Heb. 1:3, the Son is said to be the brightness of His glory, and the express image of His person. But I understand the term person here not to have reference to the Father in His distinct relation as such in the Godhead, as the attachment to a system has led some to represent it; but to Him as the invisible God, it being evidently a parallel passage with Col. 1:15, where Christ is said to be the image of the invisible God. I am also authorized to speak of the Son as a person, because He is God, and also because He stands in personal relation to His church as Her Husband, Head and King. And in speaking of Him as a person, I am led to contemplate Him as having some things peculiar embraced in His person, which do not belong to the Father or Holy Spirit as such. For He is revealed as God and man, and having in Him that life which is the light of men, all in one person. In like manner the Holy Ghost is declared to be God and as exercising the attributes of a person as in I Cor. 12:11 - "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." That is, I am authorized to speak of each, the Father, the Son, and the Spirit, individually as manifested, and as acting, as God and therefore as a person. But I am thereby no more warranted to say they are three persons than I am to say they are three Gods. That I may not, however, appear to make a greater difference than what really exists, between what I understand to be the scriptural view of the subject, and the system of men. I will add further; that

what many mean by the terms three persons, namely: that the relations and distinctions, which the Father, the Word, and the Holy Ghost sustain each toward the other, are of a personal nature, I believe to be a scriptural idea, revealed by the use of the personal pronouns distinctly applied to each, and in other scriptural declarations. And for this I contend in opposition to the notion that the Three are only three offices or manifestations of God. And when persons, in using these terms, are careful to explain that they do not use them in the full import of the terms I do not feel so much opposition to their using them, though for reasons before assigned, I do not use them. But when, without any reserve or explanation persons say absolutely that there are three persons in the Godhead, or like Elder Osbourn, say there are three proper and distinct persons, my mind revolts at it as absurd in itself, and as calculated to beguile the inexperienced into a notion of three gods or something like it. And when Eld. O. or others assume to prescribe to us that we must conform to them in the use of these terms, or be denounced as heretics, I certainly shall resist it, as being, so far as it goes, the very spirit of popery; the terms not being sanctioned by Scripture authority.

I now appeal to my brethren, Does not the revelation which infinite Wisdom and Love has given us of God in the Scriptures, possess in and of itself a godlike glory, beauty, simplicity, and adaptation to our cases, which the explanations and sophistry of the schools with their undefined, but consecrated forms of expression only tend to mar and confuse? Such as their explaining God's existence as three, by their first, second, and third persons, one begetting, another begotten, and the third breathed forth, and the Godhead of the Son as begotten,

thus, that He is very God of very God, begotten - not created, begotten, unbegotten, etc. Whoever may undertake to study the system of men on this subject, with the idea of comprehending the being of God within a human system, will find such study producing a very different feeling from a suitable reverence of the greatness of God, they will find it to be a leaning to their own understandings, and producing disappointed feelings at the incapacity of their reasoning powers to grasp and arrange the subject without confusion, and a consequent bitterness of feeling toward those who discover the weakness of their system and reject it.

On the other hand, when we go as little children to the Scriptures to receive the revelation which God has been pleased to give of Himself, and to receive it just as He has given it, we are filled with reverence and awe at the greatness, the glorious majesty, and incomprehensibility of Him whom the Son has declared; and are humble before Him under a sense of how little we know or can know of God. Should reason under these circumstances attempt to approach the subject, she is confounded at once, driven back abashed, and gives place to faith whose province alone it is to apprehend the revelation of God. And she, as she takes hold of this subject, is still knowing that it is the being of God she is embracing in her arms, the great I AM THAT I AM. Yet faith apprehends all in the revelation that we need to know to inspire us with fear, reverence and love of God; with unreserved and childlike trust and confidence in Him, and with boldness of approach to Him, and pleading with Him in all our straits. This revelation corresponds with our experience. Our experience taught us nothing of first, second and third persons in God, of eternal generation of a begotten or breathed forth God; nor of the pre-existent soul of Christ, etc. But

when our hearts were opened to understand the law, we felt that it was the law of God our Creator which we had transgressed, that against Him and Him only we had sinned. When the plan of salvation was revealed to our souls, it appeared all of God; God, in the riches of His love and in His wisdom and power to save, was manifested to us; and with confidence we trusted in His salvation. In our after experience, when a promise has been peculiarly applied to our case, or a Scripture has been opened by the Holy Ghost to our understanding, we have been ready to say with Isaiah: "The Lord spoke thus to me with a strong hand, and instructed me" Isa. 8:11.

There remains one point more to be shown, namely: what I understand to be the scriptural doctrine concerning the sonship of Christ, that brethren may know the whole amount of error, which it has been insinuated that myself, and perhaps, Brother Beebe and others hold.

Centreville, Fairfax County, Virginia, July 28, 1840.

S. Trott.

SIGNS of the TIMES.

THE WORK IS FINISHED

Have I then no work to work in this great matter of my pardon? None. What work canst thou work? What work of thine can buy forgiveness or make thee fit for the Divine favor? What work has God bidden thee work in order to obtain salvation? None. His Word is very plain and easy to be understood, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). There is but one work by which a man can be saved. That work is not thine, but the work of the Son of God. That work is finished.—Horatius Bonar

PETER: HIS DENIAL AND HIS RESTORATION

by C. C. Morris

And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice (Mark 14:30).

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me (Luke 22:34).

*

But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew (Mark 14:68).

"And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept (Mark 14:72)."

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice (Luke 22:60f)."

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. (John 13:38)

Peter then denied again: and immediately the cock crew. (John 18:27)

*

Poor Peter. He gets blamed for everything. Next, someone will be saying he started the Roman Catholic church or something.

He was no worse than the rest of us, but he has become a convenient scapegoat. We are

bad, we admit, but at least (so we think, when we are left to our depraved Adamic nature) we are not as bad as Peter, who, after being warned and told by Christ that he would deny his Lord three times before sunup, he first boasted he'd never do such a thing, saying he would fight to the death for Him, and then he did the very thing he said he wouldn't do.

We sometimes forget that all Christ's disciples made the same boast ("But he [Peter] spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all (Mark 14.31)," and, "Then all the disciples forsook him, and fled (Matthew 26.56; Mark 14.50)."

Before we criticize him too strongly, however, how many times have we made vows to God and broken them? And how many times have we accused Peter and excused ourselves? (Romans 2.15)

"For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether (Psalm 139.4)." Not only was it predestinated that Peter would deny Christ three times, it was also predestinated that the rooster could not open his mouth twice until Peter had finished his three denials. We often hear, "God opens and no man can shut, and He shuts, and no man can open." This is true of doors, combination locks, and the mouths of men and roosters.

If free will were true (which it is not), it would seem that Peter could have avoided denying Christ three times after being told he would do exactly that. If Peter had a free will (which he did not), then why did he not leave the Roman campfire after his first or second denial? Was that campfire so enticingly warm and comforting that he couldn't walk away from it into the chilly darkness of that awful night? Yet he did deny Christ the three times, as He had foretold, and he did so exactly as the Lord

had said he would: before the rooster crowed twice. If there was ever circumstantial proof of the doctrine of absolute predestination of all things, this is it. When he heard the cock crow the first time, why didn't he run for his life? We suppose he probably would have, if Conditionalism or other forms of free-will doctrine were true, which they are not.

Contradictions? No.

Some "critics" of the Bible become overly concerned about what appears to be contradictions between biblical writers. Their concern is ill-founded. What at first seems to be a contradiction may really be either a more thorough explanation, or added details not given by the other writers.

Sometimes we reason from the general to the particular; other times we move from the particular to the general. To reconcile the gospel accounts that mention Peter's denial, it is probably more helpful to proceed from the most specific to the more general. We will begin, then, with Mark's pointed statement:

"And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

There we find

1. there were two cock-crowings and three denials. That gives us

(a) 5 separate events

(b) We know the cock crowed immediately after Peter's third denial from Luke 22:60: "And Peter said, 'Man, I know not what thou sayest.' And immediately, while he yet spake, the cock crew."; and also from John 18:27: "Peter then denied again: and immediately the cock crew."

(c) the last event, then, must be the cock's crowing immediately after Peter's third denial.

For brevity's sake in what follows, D signifies Peter's Denial, and C the rooster's Crowing.

(d) There are 32 permutations (2^5 or $2 \times 2 \times 2 \times 2 \times 2$) for five events ranging from DDDDD to CCCCC. There are obviously overlaps of the above 3 categories, and no combination other than three denials and two crowings is possible. We remove:

(1) the 16 permutations that end with a denial, and

(2) the 22 permutations with either less than or more than exactly 3 denials and two crowings (e.g., eliminating DDCDD, DCCCC, DCDCD, CDCDD, etc.), and

(3) the 24 variations that end with DD, CC, or CD (the final denial must be followed by the final crowing, i.e., ...DC), and

(4) the one variation DDDCC must be removed because Peter's last denial must be followed immediately by the rooster's last crowing (...DC). Also, no gospel writer indicates Peter denied all three times before the cock crowed the first time.

This gives a total of 29 permutations that must be eliminated for one or more reasons, which leaves only three possible combinations. See next.

2. All three denials must be before the second crowing. The possibilities remaining are:

(a) CDDDC: Eliminated because no gospel writer indicates that the rooster crowed before any of Peter's denials.

(b) DCDDC: Possible, by comparing all accounts.

(c) DDCDC: Possible, by comparing all accounts. From John's account I am convinced that this, DDCDC, is the actual order:

—Peter denied being Christ's disciple to the maid keeping the door (John 18.17). The cock crowed the first time (Mark 14.67-68).

— Peter denied being Christ's disciple a second time (John 18.25).

—Malchus asked Peter, "Did not I see thee in the garden with him?" Peter then denied again [the third time]: and immediately the cock crowed [the second time] (John 18.26f).

Objection: "What about Matthew 26:34? 'Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice,' implying the cock would crow only once, contradicting Mark 14.30."

Reply: Matthew 26:34 may be understood as, "This night, before the cock [completes his] crow[-ing twice], thou shalt deny me thrice."

Objection: "What about Luke 22.34? And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, implying the cock would crow only once, contradicting Mark 14.30."

Reply: Luke 22.34 may be understood as, "the cock shall not [complete his] crow [-ing twice] this day, before that thou shalt thrice deny that thou knowest me."

In both of these texts we expect what Christ said was in exact harmony with what Mark recorded that He said.

Peter's Cursing and Swearing

"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew (Matthew 26.74)."
 "But he began to curse and to swear, saying, I know not this man of whom ye speak (Mark 14.71)."

Again, we've all heard it said, "In order to convince the campfire crowd that he had nothing to do with Jesus, Peter began to use filthy, unmentionable, vulgar words." Peter was a fisherman-sailor. So, they say he began to "cuss" and "swear like a sailor."

I knew one Arminian preacher that often said, "Peter's language was so filthy it would have peeled the paint off a battleship."

It was nothing of the sort. Had this sensationalist preacher done a little homework in the Greek New Testament, he might have been given to see how wrongfully he misrepresented Peter.

The KJV Bible says Peter began "to curse and swear." The definitions of these words are:

Curse (αναθεματιζειν, anathematidzein): "to call down curses upon oneself if what he said were not true."

Swear (ομνυειν, omnuein): "to swear or promise with an oath."

We've all heard people say, "I would swear on a stack of Bibles." That is essentially what Peter was saying, but without the stack of Bibles. What he said, in effect, was, "On my honor, by all I hold sacred, I swear I do not know this man. Honest to God! If I'm not telling the truth, may God curse me and damn me in hell." Serious words; they are far more grave than if he had merely used a few dirty four-letter words.

Peter's Denials and the Way Back

"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly (Matthew 26.74f)."

So Peter denied the Lord Jesus Christ three times; not two or less, and not four or more. Three times, exactly as the Lord had said, he denied his Lord, after boasting he would fight to the death defending Him.

*

When an explorer enters a cavern, he must usually leave by the same route he went in (unless the cave has several branches and mouths, or there is a "back door"; but Peter did not have a back door escape route.). Peter's problem was: he denied his Lord three times, and he must now retrace his steps. Three steps into this cave; now he must take three steps out. Christ required Peter to face the question of whether or not he loved his Lord, and to do it three times, once for each of his three denials. But the way Jesus did it was unique in the pages of the Bible. Nowhere else did God or man do anything so unnerving as what Christ did to Peter. The method Jesus used on him was devastating.

Many commentators approach the exchange between the Lord and his wayward disciple as though Jesus asked the exact same question three times and merely wore Peter down. They suppose Peter merely gave up after Jesus repeatedly asked him the same question.

That's not what happened at all. These commentators overlook the Greek words Christ and Peter used in John 21. These two words are the key to the entire passage.

They say, "the Greeks had a word for it." The Greeks actually had at least three words for different kinds of what we call "love":

1. Agape, agapao (αγαπαο): The divine self-sacrificial love, the giving unreservedly of oneself for the one whom he or she loves. This is the kind of love a man shows in dying to save his family, or a mother by giving of herself for her children and her husband, even to the point

of death, or a soldier who loves his country enough to die in battle for it. Most of all it is the love God uses by divine inspiration to express His own love for His people in giving His only begotten Son to die for the salvation of the objects of His love. It is a love rooted in reason, not to be swayed by emotionalism. It is the word Christ used in John 3.16: "God so loved (egapesen, a form of the word agapao) the world..." "...having loved (agapesas) his own which were in the world, he loved (egapesen) them unto the end (John 13.1)." Agapesas and egapesen are forms of the word for agape-love.

2. Philos (φιλος): Friendly, neighborly, brotherly. Love of the feelings or emotions; warm instinctive affection (Berry, Interlinear Greek New Testament).

Philosophy is the love of wisdom (philos + sophia, φιλος + σοφια) (love + wisdom).

Philadelphia, "the city of brotherly love," comes from philos (φιλος + αδελφος (adelphos, brother).

3. Eros (ερος): Erotic love. This Greek word is not in the New Testament.

In John 21.15 Christ asked Peter, "Simon, son of Jonas, lovest [agape] thou me more than these?" "He saith unto him, Yea, Lord; thou knowest that I love [philos] thee." The Lord used the stronger word, agape, in His question. Peter used the weaker word phileo in his answer.

We might paraphrase the three-part conversation like this:

1. "Simon, do you love me with divine, self-sacrificial love?"

"Yea Lord, thou knowest I have a brotherly affection and friendship for Thee."

2. "He saith to him again the second time, Simon, son of Jonas, lovest [agape] thou me? He saith unto him, Yea, Lord; thou knowest that I love [philos] thee." In other words:

“Simon, son of Jonas, lovest thou me with divine, self-sacrificial love?” He saith unto him, “Yea, Lord; thou knowest that I have a brotherly affection and friendship for thee.”

3. The third time, our Lord hit Peter with the most distressing question of all, something Peter could not handle. “The Lord saith unto him the third time, ‘Simon, son of Jonas, lovest (PHILEO) thou me?’” Peter, do you even have a brotherly affection for Me? Do you?

“Peter was grieved because He, using Peter’s own, weaker word, said unto him the third time, phileo thou me?” Peter’s grief was not brought about by the mere repetition of the same question over and over, which would seem to have been bad enough. No, this third and last time Jesus used Peter’s own word: Do you even have what you claim to have, a friendly affection for Me?

Peter answered with the same word he had been using. During this entire exchange he never used the word agape, or divine, self-sacrificial love.

He was beaten, but it was not a physical beating. His suffering was internal, in his heart, soul, mind, conscience, spirit, having to do with growth in grace and in the knowledge of our Lord Jesus Christ—a phrase Peter used many years later in writing to the brethren: “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen (2 Peter 3.18).”

Many years later, as he wrote his second letter (2 Peter), he remembered the distinction between these two kinds of love that Christ taught him that morning on the shore of Galilee. Peter wrote, “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren (phileo), see that ye love one another (agape) with a pure heart fervently (1 Peter 1.22).”

Unfeigned love of the brethren is Philadelphian love.

To love one another with a pure heart fervently is agape love.

*

There is much reassurance in these biblical accounts. The greatest comfort might well be in what Christ told Peter: “But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren (Luke 22.32).” Jesus said when, not if, thou art converted. His conversion, no less than his salvation, was certain, and the reason is given: Christ’s intercessory prayer in Peter’s behalf. “I have prayed for thee, that thy faith fail not.”

John 14.1 is not a “funeral text,” although it is often used in that way. This is a text of the Lord’s preservation of His weak child; Christ would keep Peter even as Peter later wrote: “...you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” Read John 13:38 through 14.1 without the supplied chapter division, which completely disrupts Christ’s expressed thought:

Peter said unto him, “Lord, why cannot I follow thee now? I will lay down my life for thy sake.” Jesus answered him, “Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

All of this was said individually to Peter, not to the disciples in general. How comfort-

ing! "You will deny me, Peter, but don't let your heart be troubled about it. I've taken care of it for you."

Christ and Peter, and John in writing his gospel account, were not the only ones who made the distinction between agape love and philadelphian love. Paul used the difference to good advantage in 1 Thessalonians:

"But as touching brotherly love (Philadelphia) ye need not that I write unto you: for ye yourselves are taught of God to love (agape) one another (1 Thessalonians 4.9)."

Paul is saying, I don't need to write to you and tell you to be nice and friendly to each other; such is a waste of time. God has already taught you far more than that. He has taught you and given you true self-sacrificial love for each other.

No one can teach true divine love for God's people but God Himself. "It is written in the prophets, And they shall be all taught of God...(John 6.45)."

May our sovereign Lord teach us the difference between friendship among good neighbors and sacrificial godlike love for the brethren. May He give us that truly divine, supernatural, agape love for the brethren that can only come from Him. "But the fruit of the Spirit is love (agape), joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance...(Galatians 5.22)." —CCM

PSALM 48.14

For this God is our God for ever and ever:
He will be our guide even unto death.

GEMS, No. 3

by

Elder Lynwood Jacobs

Gems are verses of scripture that alone present a powerful message to believers.

1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned." In this letter unto the church of God which was at Corinth, to them which were sanctified in Christ Jesus, and called to be saints, the Apostle Paul was blessed to separate the wheat from the chaff. He was to tell them that eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for THEM THAT LOVE HIM. Why? Because God reveals them by his Spirit. Them that love him are the ones that have the love of God shed abroad in their heart by God, who first loved them. According to the manifest will of God, the spirit of man reveals only natural things, and the Spiritual things of God are foolishness to him. According to the manifest will of God, those that have his Spirit searcheth all things, yea, even the deep things of God. To say that the natural man can truly accept Christ as his personal saviour is foolishness.

John 17:2 "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." This statement of Christ when he was talking to his Father is as plain as anything written in the scriptures. Christ has not only power over all flesh, but all power in heaven and in earth. He will have this power until he delivers up the Kingdom to God. Eternal life is a gift, and it is for those that God gave to Christ. God ordained eternal life, Christ paid for it, and the Holy Ghost makes it manifest. God

glorified Christ, Christ glorified his brethren, and both Christ and his brethren glorify their Father. That is what eternal life is all about!

Heb.13:21." Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen." Brethren, don't worry! The God of peace is the one who works in you both the will and do of his good pleasure, and you will manifest good works according to his ordained will. Christ's power is the same God given power that brought Christ from the dead through the blood of the everlasting covenant. The Saints of old did not know when they did a good work, because they asked Christ, "When did we do these things?" He told them that since they had done these things unto the least of his little ones, they had done it unto him. We do not even know who his little ones are, but Christ knows them. Good works are the fruit of the Spirit, and are the outward manifestation of God's love in our heart. My 16 year old granddaughter says that the doctrine according to Lynwood 1:1 is "If true love is the source, there can't be anything wrong with it." I say, amen, and praise God that she also believes it.

John 6:44. "No man can come to me, except the Father which sent me draw him: and I will raise him up again at the last day." Further along (John 6:63) Christ gives the reason for this statement, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." They that are in the flesh cannot believe in God, but they are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in them. Christ said that I and my Father will take up our abode in you. When they do, your body becomes a temple of the Holy Spirit which you have received as a gift of God. When they do

you become a manifested Saint of God. When you are raised again on the last day the Holy Spirit which is yours, will take up its abode in your Spiritual body, and so shall you ever be a living, embodied Saint, who worships the Lord thy God forever.

Psalm 23:6. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." There are no more beloved words in the Bible to many than those in the 23rd Psalm. This last verse is the hope of those sanctified in Christ Jesus. What a joyous event when they can say, "Surely Christ's goodness and God's mercy has followed me all the days of my life, and I am now dwelling in the house of the Lord forever.

—Lynwood Jacobs
February, 2012

Our God is in the heavens: He hath done whatsoever He hath pleased. Their idols are silver and gold, the work of men's hands." (Psalm 115:3-4)

Let me ask: if it be so very absurd to worship the work of other men's hands, what must it be to worship the work of our own hands? Perhaps you say, "God forbid that I should do so." Nevertheless, let me tell you: trust, confidence, reliance and dependence for salvation are all acts, and very solemn ones too, of divine worship and upon whatsoever you depend, whether in whole or in part, for your acceptance with God and for your justification in His sight, whatsoever you rely upon and trust in for the attainment of grace or glory, if it be anything short of God in Christ, you are an idolater to all intents and purposes.—Augustus Toplady

HALF PRICE SALE ON ALL WELSH TRACT PUBLICATIONS BOOKS

1. This sale is in effect immediately, until our supplies are exhausted or until further notice. **NO LARGE QUANTITIES OR BULK ORDERS AT THESE PRICES.**

2. Elder Beebe's Editorials: Complete 7-volume sets, while they last, will be \$70.00 per set plus \$3.00 per volume shipping: \$91.00 per set, postpaid.

3. Because of its popularity and historic value, Volume 1 of Elder Beebe's Editorials is in short supply. Therefore, copies of Volume 1 will only be sold as part of complete sets of all seven volumes as long as our supply lasts. **NO exceptions.** For us to run out of Volume 1 would be unfair to those who want to order complete sets. See Item 2, above.

4. Individual Volumes 2-7 of Elder Beebe's Editorials, while they last, will be \$10.00 each, plus \$3.00 shipping per volume; \$13.00 each, postpaid.

5. Other books may be purchased at half price each, plus \$3.00 shipping per book, as follows:

The Select Works of Elder Samuel Trott: Formerly \$20 plus \$3.00 postage, now \$13.00 postpaid.

The Christ-Man in Type, by David Bartley: Formerly \$8 plus \$3.00 postage, now \$7.00 postpaid.

Feast of Fat Things: Formerly \$7 plus \$3.00 postage, now \$6.50 postpaid.

~~A Second Feast: Formerly \$12 plus \$3.00 postage, now \$9.00 postpaid.~~ **OUT OF STOCK! DISCONTINUED**

The Trial of Job, by Elder Silas Durand: Formerly \$14 plus \$3.00 postage, now \$10.00 postpaid.

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

We are assured that postal rates and mailing costs will only increase. We must ask \$3.00 per book for mailing costs, no exceptions.

The chart on page 17 summarizes our sale prices.

This is an excellent opportunity to round out your library or to buy extra copies of these historic books for loaning or for gifts.

Please consider purchasing one or more sets for donating to public libraries (church, city, county, state, or a college library).

Texas residents please add 6.75% State sales tax to all orders. As a favor to Texans, the tax amount has been calculated for you and appears in the far right column of the chart on the next page.

Book Title & Author	Old Price incl. postage	Sales Price incl. postage	Sales Tax (Texas only)
Elder Gilbert Beebe Editorials Complete set of 7 volumes	\$161.00	\$91.00	\$4.73
Beebe, Volume 2	\$23	\$13	0.68
Beebe, Volume 3	\$23	\$13	0.68
Beebe, Volume 4	\$23	\$13	0.68
Beebe, Volume 5	\$23	\$13	0.68
Beebe, Volume 6	\$23	\$13	0.68
Beebe, Volume 7	\$23	\$13	0.68
Select Writings of Elder Samuel Trott	\$23	\$13	0.68
Feast of Fat Things	\$10	\$6.50	0.24
Christ-Man in Type, by D. Bartley	\$11	\$7	0.27
A Second Feast	—————\$15	OUT OF STOCK!	DISCONTINUED
The Trial of Job, by Elder Silas Durand	\$17	\$10	0.48

NOTE: Please add \$3.00 per book volume for postage and handling. No exceptions.

Texas residents, please note: The State of Texas has made me an honorary tax collector. I am just as happy to act in this capacity, with no reimbursement of any kind for my services, as you are happy to include the State sales tax with your order. Thank you for understanding.

No telephone orders or credit card orders, please. Send check or money order to:

THE REMNANT
P.O. BOX 1004
HAWKINS, TX 75765-1004

REPAIRING THE WALLS THAT ARE BROKEN DOWN

State of The Remnant, 2014

With this issue we are beginning our numbering system over again. In 2013 we published four issues of The Remnant, but they were dated in 2012 as we got farther behind.

<u>ISSUE</u>	<u>PUBLISHED</u>
May-June 2012	January 2013
July-August 2012	April 2013
Sept-Oct 2012	May 2013
Nov-Dec 2012	August 2013

1. These issues were behind schedule by 8 months, 10 months, 9 months, and 10 months respectively.

It was January 2014 when we arrived at the "January 2013" issue (this one)—a full year behind. We are not kidding ourselves or anyone else. This is unacceptable to me, and I am sure it is unacceptable to our faithful friends and supporters who have so loyally stayed with us through our trials and tribulations.

It is time to readjust and go on. To be realistic, we must either continue publishing with the date a year behind with little prospect of ever catching up, or else skip the dates for calendar year 2013.

We will do the latter. The present volume number reflects the truth: Lord willing, this will be our twenty-seventh volume. We are skipping the dates for calendar year 2013. We solicit the prayers of the Lord's children for His strength and guidance as we face another year with more responsibilities than one man can handle without God's sovereign

blessings. We know, too, that any work in the Lord's vineyard is too much to expect without His blessing. "Brethren, pray for us (1 Thessalonians 5.25)."

2. The Remnant Website: Our presence on the Internet at www.the-remnant.com has been out of commission for over a year, through no one's fault other than my own inattention.

We are deeply indebted to Sister Sheryl Jackson, who originally designed our website and maintained it for several years. More than we can say, we also appreciate the work of Brother Matthew Poole, who took over the site's maintenance after Sister Jackson. Together, these two have made the site as good as possible.

In the absence of the-remnant.com, Brother Mark Rhoades furnished us an ongoing presence on the Web at www.primitive-baptist.com. We first met Brother Rhoades' parents in 1960 and have known him literally ever since he was born.

Now that Sister Sheryl and Brother Matthew have both fully retired from their respective Internet businesses, Brother Mark has agreed to take over The Remnant's website, continuing both it and primitive-baptist.com for us. He and I are now working together rebuilding, upgrading, and updating both sites, which have been generally neglected for some time.

3. Books: Someone somehow published a deliberate falsity on our the-remnant.com website without our knowledge or permission, stating that we are no longer selling our books. The truth is, we have never stopped selling the books, as advertised in every issue of The Remnant. Lord willing, we will continue selling our limited supply of Welsh Tract Publications books until our supply is exhausted. See pages 16-17. —CCM

ELECTRONIC BOOK BY ELDER DAVID K. MATTINGLY

Good news! Elder Mattingly's book, God's Execution of His Will Concerning Good and Evil Deeds, is still available for a while longer. Chapter headings include "Evil Deeds," "Good Deeds," "Providential Ways God Controls Mankind's Evils," and "A Brief Look at the Future Concerning Elect and Reprobate Persons." This is some of the finest writing we have seen on the subjects Elder Mattingly addresses.

This book of 65 pages and seven chapters is only available as an e-mail attachment. Order it from d.kenneth2@att.net and say "REQUEST FOR BOOK" in the subject line.

BOOK: "PAGAN FESTIVALS OF CHRISTMAS AND EASTER"

The book, "Pagan Festivals of Christmas and Easter," by Shaun Willcock, is a concise, 64-page booklet on the origins of "religious holidays." It has been appreciated by our readers since we first advertised it. Copies may be ordered from The Remnant at

The Remnant Publications
P. O. Box 1004
Hawkins, TX 75765-1004

Single copies are \$10.00 postpaid to the USA; \$17.00 to other countries. Texas residents please add 6.75% sales tax (48¢) for each copy ordered.

SEE OUR
HALF-PRICE BOOK
SALE!
PRICES ON PAGES 16 AND 17!

ABSOLUTE PREDESTINATION
by Jerome Zanchius

This is the classic work on the doctrine of predestination. Written over 400 years ago, it was translated into English by Augustus M. Toplady. There has never been a serious attempt to refute this book, mainly because it cannot be refuted! Paper cover, 128 pages. \$9.00 each, postage paid to the USA; \$16.00 to other countries.

Send all orders to:

The Remnant Publications
P. O. Box 1004
Hawkins, TX 75765-1004
Phone 903-769-4822

Texas residents only add 6.75% sales tax on all books.

ADDRESS CHANGE?

If your address has changed and you have not notified The Remnant, then please notify us as soon as possible. If you do not furnish us with your new address, including the Zip + 4 designation, your Remnant will be returned to us, and we are charged for this service. If this happens, your name will be dropped from our mailing list without further notice.

If you no longer wish to receive The Remnant, please let us know, and we will remove your name from our mailing list. We appreciate your consideration.

Saints Rest Primitive Baptist Church
 THE REMNANT PUBLICATIONS
 P. O. BOX 1004
 HAWKINS, TX 75765-1004

BOUND PRINTED MATTER

NONPROFIT ORG.
 U. S. POSTAGE PAID
 TYLER, TX
 PERMIT NO. 275

CHANGE SERVICE REQUESTED

A STATEMENT OF PRINCIPLES:

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

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

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

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

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

4—The absolute predestination of all things;

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

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

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

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

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

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

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

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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