

The Remnant

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

November-December, 2014

Volume 27, No. 6

ROME SPEAKS FOR HERSELF PART II

by C. C. Morris

Amillennialism teaches that there will *not* be a future “millennium” in which Christ will reign on earth prior to the eternal state beginning, but rather

—that Jesus is presently reigning from heaven, seated at the right hand of God the Father,

—that Jesus also is and will remain with the church until the end of the world, as he promised at the Ascension,

—that the binding of Satan, described in Revelation 20.1-3, occurred at Calvary; The power of Christ and the spread of the gospel has prevented Satan from “deceiving the nations.” This is the first binding he suffered in history after his fall from heaven. Nonetheless, good and evil will remain mixed in strength throughout history and even in the church, according to the amillennial understanding of the Parable of the Wheat and Tares.

—the thousand year period of Revelation 20 is a figurative expression of Christ’s reign being perfectly completed, as the “thousand hills” referred to in Psalm 50:10, the hills on which

God owns the cattle, means all hills, and the “thousand generations” in 1 Chronicles 16:15, the generations for which God will be faithful, refers to all generations.

—that God is through with national Israel, and the Old Testament promises to Israel are now applied spiritually to the church.

—that at Pentecost, the millennium began, as is shown by Peter using the prophecies of Joel, about the coming of the kingdom, to explain what was happening.

—that, therefore the Church and its spread of the good news (gospel) IS Christ’s “millennial” Kingdom.

[Note 1: The above is a partial summary taken from various amillennial (Roman Catholic) web sites. I trust it is a fair and accurate summary of the amillennial position. Does any of it sound familiar to you?

Note 2: The various words using any form of the word *millennia* are of Latin origin and mean the thousand years of Revelation 20; earlier writers also used the term *Chiliasm*, a word of Greek origin and also referring to the same thousand years.

Note 3: Since amillennialism and premillennialism are such long words, writers on this subject often abbreviate these and related

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

Rome Speaks for Herself, Part 2,
By C.C. Morris.....1

**Dean Alford: The Millennium and the
First Resurrection,** by C.C. Morris...14

Books, Notices.....16-19

(Continued from page 1)

terms by substituting **amill**, **postmill**, and **premill**. We will on occasion use this practice in this article.—Editor]

Amillennialism is sometimes associated with *Idealism*, as both teach a symbolic interpretation of many of the prophecies of the Bible and especially the Book of Revelation. However, many amillennialists do believe in the literal fulfillment of Biblical prophecies; they simply disagree with (pre)millennialists about how or when these prophecies will be fulfilled.

The difference between the Roman Catholic view and the generally accepted Primitive Baptist view of what “the millennium” is, and what it means, is, as Elder John Lee Smith used to say, “the difference between sheep meat and mutton.”

In the last issue of *the Remnant* we gave a reasonable number of quotes from historians, encyclopedias, and Roman Catholicism's official authorities to document

- (a) amillennialism's origin in the Roman Catholic Church and her forerunners, and
- (b) Rome's unalterable stand against premillennialism in all its forms:

A. Rome's official **Catholic Church Catechism** (abbreviated by Rome as CCC):

B. The **Vatican's** official Internet website

C. A direct quote from **Pope Pius XI**

D. Robert H. Brom, Bishop of San Diego, on another Roman Catholic sponsored website, <http://www.catholic.com/tracts/the-rapture>, bearing Rome's NIHIL OBSTAT designation and Bishop Brom's IMPRIMATUR

E. A quote from Jon Kennedy's book (another authoritative and authentic Roman Catholic source), *The Everything Jesus Book: His Life, His Teachings*

F. The Internet encyclopedia (Wikipedia, <http://en.wikipedia.org/wiki/>) article on Amillennialism

We did not have the space to fully develop some of the above statements, and we are not near finished. We hope in this present effort

I. to further develop some of the above, and

II. to provide more documentation further showing the clear connection of Rome and her forerunners with amillennialism.

I. Comments on the Above Quotes

A. The quote from the **Catholic Church Catechism (CCC)**

We will again give the quote from this source, the CCC's paragraph #675 (the numbers 675, 575, etc., are paragraph numbers within the official CCC):

675 Before Christ's second coming the Church must pass through a final trial that will shake the faith of many believers.⁵⁷⁴

The persecution that accompanies her pilgrimage on earth⁵⁷⁵ will unveil the "mystery of iniquity" in the form of a religious deception offering men an

apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.⁵⁷⁶

Rome sees herself as THE Church, not as the agent of persecution ("final trial"), but the receiver of persecution in her "pilgrimage on earth." As she sees things, the "'mystery of iniquity' in the form of a religious deception" is, briefly and in general *whatever opposes the doctrines of Rome or detracts from her*. Specifically, it is aimed at those who, from apostolic days until now, were and are "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2.13)" and "the glory that should follow 1 Peter 1.11."

The **men** referred to in the phrase above, "*in the form of a religious deception offering men an apparent solution to their problems*," are those who have a premillennial hope in Christ's return to undo the damage Satan did in Eden [see 1 John 3.8], i.e., the millennial hope that they here call "the form of a religious deception." This is "the apparent solution to their problems," the promised return of Christ and His establishing His kingdom on earth as King of kings and Lord of lords, the resurrection and glorification of all saints from Adam's time until that day, and the saints' ruling and reigning with Christ during the thousand years. [This will indeed be the solution to all the problems of those who so look for His coming.—Ed.]

For anyone to believe in the millennial kingdom, especially for a Roman Catholic to do so, would be, according to the CCC, "at the price of apostasy from the truth."

Although they do not all use such dramatic language as “apostasy from the truth,” all amillennialists nevertheless follow Rome’s lead here, either implying or saying outright that premillennialism is apostasy.

“The Antichrist’s deception” they warn of, “*a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh,*” is the proclamation that Jesus will return, in the flesh, as Israel’s Messiah.

It is nothing if it is not ironic that Rome would warn against our proclaiming the second coming of Christ as a “pseudo- [false] messiah,” when the Pope himself does exactly what they warn against (“man glorifies himself in place of God and of his Messiah come in the flesh”) by saying he is the Vicar of Christ.”

In their saying “Jesus will return, in the flesh, as Israel’s Messiah,” they fail to mention that His coming in the flesh will be in His **glorified resurrection flesh** as prophesied throughout the Scriptures: “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven** (Acts 1.9-11).” “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1.7f).”

Evidently, one of the main reasons Rome resists the idea that the Creator God will literally come in His glory to take charge of His creation is because she presently has a usurper, who calls himself the Vicar of Christ, in charge of “the Church.” The usurper does not wish to give place to Him who is “the [real, authentic] Head over all things to the church, which is His body, the fulness of Him that filleth all in all.”

B. From the official Vatican Website:

What’s the Catholic Position?

As far as the millennium goes, we tend to agree with Augustine and, derivatively, with the amillennialists. The Catholic position has thus historically been “amillennial” (as has been the majority Christian position in general, including that of the Protestant Reformers), though Catholics do not typically use this term [amillennial]. The Church has rejected the premillennial position, sometimes called “millenarianism” [i.e., premillennialism] (see the *Catechism of the Catholic Church* 676). In the 1940s the Holy Office judged that premillennialism “cannot safely be taught....”

(Bold emphasis supplied. The above is taken from the Roman Catholic web site at <http://www.catholic.com/tracts/the-rapture>, which bears Rome’s official **Nihil Obstat** and **Imprimatur**. When you seek Roman Catholicism’s official pronouncement on a subject, **you cannot get more official than her Imprimatur and Nihil Obstat.** —Ed.)

To restate Rome's position: Rome endorses amillennialism as derived from Augustine; declares premillennialism cannot safely be taught; and the "majority Christian position in general, including that of the Protestant Reformers," is amillennial.

To our seven remarks in the last issue of *The Remnant* we would add these:

8. Rome virtually recognizes the Protestant Reformers as part of herself, which is correct for her to do. It cannot be emphasized and repeated enough: The intent of Luther, Calvin, and the Reformation movement was not to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing (2 Corinthians 6.17)." Their proposal was only to reform Rome, to remove certain idolatrous and superstitious practices from the Roman church, such as the selling of "indulgences" and "veneration of relics."

The Protestant movement is part of Rome and always has been. Rome awaits the Protestants' return to Romanism, which is happening nowadays; it is one of the main underlying thrusts of the worldwide ecumenical movement.

9. In general, Primitive Baptist support of amillennialism is in harmony with Rome's view and the Reformers' doctrine, that **premillennialism cannot safely be taught**. There are many premillennial exceptions among the Old Baptists, for which we thank the Lord God. But there are also many who will still say: **We will go along with doctrines like soul-sleep, non-resurrection of the body, no-hellism, weird "spiritual interpretations" and the like, but we will not tolerate the first-century church's millennialism.**

More Tidbits From History

We are told that in the second century AD there was a sect known as **the Alogi**. Those who know about this group say that (1) the Alogi rejected all of the apostle John's writings, and (2) they were amillennial. If these two allegations are so, then their rejection of the Gospel of John, 1 John, 2 John, 3 John, and the book of the Revelation of Jesus Christ should speak volumes about the merits of amillennialism.

About the same time, a presbyter named **Caius** (under the influence of *Neo-Platonism* and *Dualism*), **Clement** of Alexandria, and Clement's successor **Origen** all **denied premillennialism**.

Historians are wonderful to pass on such things to us, because **they unwittingly prove premillennialism truly existed in those early days! Premillennialism had to be there for Caius, Clement, and Origen to deny!** Heretics excel at denying the doctrine of Christ: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son (1 John 2.22)." "Then came to him certain of the Sadducees, which deny that there is any resurrection (Luke 20.27)."

Dionysius of Alexandria said Revelation was not written by John, and even if it was, it could not be taken literally. Dionysius, like all the others of the Alexandrian school, was a forerunner of amillennialism.

Origen tended toward an "Idealism" which considered only the spiritual world as real. Like Mary Baker Glover Patterson Eddy, he thought of the physical world of sin, broken teeth and skinned knees, lost contact lenses, hard, dirty jobs, bills to pay, cancer, disease, and worn-out cars (what most of us consider "the real world") as being a "rude" and "crude" illusion (what Mary B. Eddy called

“a product of mortal mind”). One historian says, “Thinking that *only the spiritual is real*” [a belief that is also foundational to Eddy’s “Christian Science”—Ed.] “was basic to his belief-system.”

It should be of interest that amillennialism began gaining ground in and after the Medieval and Reformation periods, or, mainly after the Roman Emperor Constantine made Christianity “a legal religion.” Premillennialists then found it increasingly difficult to say **all worldly religions, politicians, and politics, including the Emperor (who had the power of life and death over his subjects), are antichrist, and Christ will destroy them all when He returns to establish the kingdom of heaven on earth.** This is especially dangerous when religious and political leaders could (or can) enforce their decrees by sword and flame, as those Roman leaders in power in those days commonly did, and which the Man of Sin will do in the final days before Christ’s return.

“Amillennialism is also common among ‘mainline’ Protestant denominations such as the Lutheran, Reformed, and Anglican churches. Amillennialism started declining in Protestant circles since the rise of postmillennialism in the eighteenth century and the resurgence of premillennialism in the nineteenth century, but it regained prominence in the West after World War II.”

—<http://www.newworldencyclopedia.org/entry/Amillennialism>

Augustine (AD 354-430) was originally premill, but later changed his views, stating the thousand years of Revelation 20 was “a metaphor for the church age.” His view is generally accepted by Catholic theologians. In writing about St. Augustine’s view of the millennium, **Fr. Vincent P. Miceli, S.J.** states

that “The real meaning of the thousand years is that the saints are reigning at the present time with Christ in His kingdom the Church. For the Church is now, today, His kingdom.” (*The Antichrist* [Harrison, NY: Roman Catholic Books, 1981], 74). Source: (<http://www.catholiceducation.org/articles/apologetics/ap0087.html>, which redirects to <http://www.catholiceducation.org/en/religion-and-philosophy/apologetics/are-we-living-in-the-last-days.html>)

“Amillennialism was championed by St. Augustine and is the view held by the Roman Catholic Church, the Orthodox Church, and many Protestants... Like many theological beliefs, **amillennialism was born from a combination of human cultural influence and a reluctance to believe God meant His Word as literal truth.**”—<http://www.compellingtruth.org/amillennialism.html>

Augustine systematized amillennialism, and it became the standard view not only of the Catholic Church but also the Greek Orthodox Church. It is also adhered to by “mainline” Protestant denominations such as the Lutheran, Reformed, and Anglican churches... During the Medieval period, the Catholic Church suppressed radical premillennial groups such as the Franciscan Spirituals in the thirteenth and fourteenth centuries and the Taborites in the fifteenth century.

We now turn to some additional quotes that bear out what we have been saying:

Martin Luther and the Augsburg Confession

Anyone who thinks Martin Luther and his Lutherans are not and were not still part of the Roman Catholic church after he nailed

his 95 theses on the meeting-house door should become acquainted with *The Augsburg Confession*. Philip Schaff, who was certainly no friend of premillennialism, wrote in his history book:

“(4) **The distinctively Lutheran views—mostly retained from prevailing catholic tradition**, and differing in part from those of other Protestant churches—are contained in the articles on the sacraments (IX., X., XIII.), on confession and absolution (XI.), and **the millennium (XVII.)**. The tenth article plainly asserts the doctrine of a real bodily presence and distribution of Christ in the eucharist to all communicants, and disapproves (*improbant*) of those who teach differently (the Zwinglians).⁹⁷³ **The Anabaptists are not only disapproved, but condemned (*damnamus*) as heretics three times**: for their views on infant baptism and infant salvation (IX.),⁹⁷⁴ Civil offices (XVI.), **the millennium and final restoration (XVII.)**.—Philip Schaff, *History of the Christian Church*, CHAPTER IX, Sec. 119 (4). [Bold type supplied—Ed.]

Schaff later adds: “**The doctrine of the second advent and millennium** (rejected in Art. XVII.),...**has found advocates among sound and orthodox Lutherans, especially of the school of Bengel, and must be regarded as an open question.**”

“**The [Augsburg] confession [of the Lutherans] was translated into English in 1536 and influenced the Thirty-nine Articles of the Anglicans and the Twenty-five Articles of Religion of the Methodists.**”—*Encyclopedia Britannica* article, under *Augsburg Confession*

The confession itself begins with these words: “The churches, with common consent among us, do teach....” In the articles of

faith that follow, the pronoun **they** refers back to these churches which were, by existing law, held both accountable and answerable to their then Emperor, Charles V, for their beliefs and teachings. “The churches with common consent among us” were those churches under the influence of Luther, Melancthon, and others of the early Protestant movement within the Roman Catholic church.

The more one studies church documents such as the Augsburg Confession, the more clearly may he see that *the entire Protestant movement is only an internal squabble within the Roman Catholic church*.

Article V of the Augsburg Confession says, “**We condemn the Anabaptists and all others who believe that the Holy Spirit can come to people without the external Word, through their own preparations, thoughts, and actions.**” The translation of the Augsburg Confession by Glen L. Thompson adds this “historical note” in the margin:

Anabaptists—A group whose name means “to be baptized again.” The Anabaptists started as followers of Luther but came to believe that the Holy Spirit did not work through infant baptism, so adults needed to be baptized again. They also taught that the Holy Spirit would come to man directly, without use of Word or sacrament.

Of course, producing any one example of the Anabaptists’ existence before Luther’s time (something most easily done) invalidates Mr. Thompson as an historian and ruins his so-called “historical note.” However, what makes Thompson’s note interesting for Old Baptists is that he verifies that the Anabaptists (1) believed “the Holy Spirit did not work

through infant baptism, so adults needed to be baptized again”; and (2) “...also taught that the Holy Spirit would come to man directly, without use of Word or sacrament.” (See our own principles, number 7, on the last page of this issue of *The Remnant*). This verifies again what we stated in our series on *Regeneration Without Means*, in *The Remnant*, July-August, 2000, through January-February, 2001, namely, that Old Baptist doctrine in every age has been that God the Holy Spirit directly regenerates and calls His people without the use of any human means, methods, instrumentalities, or man’s agencies, whether they are scriptural (e.g. preaching the gospel) or unscriptural (as Sunday Schools, foreign missions, tract societies, so-called “soul winning,” and the like).

On the subject of the millennium, Article XVII of the Augsburg Confession states:

We condemn the Anabaptists...We also condemn all others who are now spreading the Jewish idea that before the dead are raised, the godly will rule this world and that everywhere the ungodly will be overcome.

Schaff elsewhere translates the above as: “...others ‘who now scatter Jewish opinions that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed.’” (*History of the Christian Church*, Vol. 2 (Peabody, MA: Hendrickson, n.d.) 381.

(Of the two translations, take your pick.)

Plainly, Article XVII verifies that the Anabaptists were spreading “the Jewish idea” that before the dead are raised [*i.e.*, before

amillennial Rome’s “general judgment”], “the godly” will rule this world “everywhere,” and these godly saints, in ruling, will “overcome the ungodly,” reigning over them along with Christ and His rod of iron. [Amen!]

The amills—in that day, in our own, and in every age since amillennialism was invented—have always tried to make the Abrahamic-Davidic millennial kingdom to be nothing more than a “Jewish idea.”

The Swiss Reformer, Heinrich Bullinger, put the following in **the Second Helvetic Confession**: “We also reject the Jewish dream of a millennium, or golden age on earth, before the last judgment.”

John Calvin wrote in his *Institutes* that chiliasm [millennialism] is a “fiction” that is “too childish either to need or to be worth a refutation” (a simplistic dodge to avoid dealing with solid scriptural teaching). He interpreted the thousand years of Revelation 20 non-literally, calling it the “various disturbances that awaited the church, while still toiling on earth.” How he gets that from **the first resurrection and the resurrected saints’ ruling with Christ** is almost as great a mystery as is Mystery Babylon herself.

It should go without saying, **but we will say it anyway:**

For Origen, Rome, Calvin, Luther, Melancthon, Heinrich Bullinger, Zwingli, and many other notable names in church history to “reject the Jewish millennium” of the Anabaptists of their respective days, those Anabaptists had to have been teaching chiliasm, which is what we now know as premillennialism!

Why this doctrine is referred to as a “Jewish millennium” is because high on

Christ's priorities in that time will be fulfilling all the promises God had made in the Abrahamic and Davidic covenants. Do not think the first verse of the New Testament was put there just to fill up space: "The book of the generation of JESUS CHRIST, the son of DAVID, the son of ABRAHAM."

1. As for Abraham, he and his descendants are to occupy all the land God promised to him, not merely from the Mediterranean to the Jordan River valley and from Lebanon to Sinai, but **from the Nile to the Euphrates!** "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, **from the river of Egypt unto the great river, the river Euphrates:** The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (Genesis 15.18-21)."

Remember, the only part of that land Abraham ever owned was the cave of Machpelah, which he bought from Heth for a burial-place for his wife and family. That's all. If God does not at some future time give Abraham all the land between those two mighty rivers, His oath to Abraham or to anyone else (including His bride, the church, which He purchased with His own blood) would be worthless. He then would be unworthy of the name and reputation of the living and true God.

Moreover, if those enemies of Israel who have vowed to destroy her because of her occupying a little part of the Promised Land, if those enemies realized what God had really promised Abraham as "the Promised Land," they would be more insane in their terrorism than they already are.

2. As for David, the Lord said to him through Nathan the prophet:

"Thus saith the LORD, Shalt thou build me an house for me to dwell in? [David had proposed building a temple for his God.] Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

"Moreover I will appoint a place for my people Israel, **and will plant them, that they may dwell in a place of their own, and move no more** [Genesis 15.18-21; if the present return of Israel to their ancient homeland is not this prophesied final regathering, then it must yet take place for God's word to be true]; neither shall the children of wickedness afflict them any more, as beforetime [yet to be fulfilled because they are still being afflicted daily by the children of wickedness], And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.

"Also the LORD telleth thee [DAVID] that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee [thy seed, which is CHRIST], which shall proceed out of thy bowels, and I will establish his kingdom. [shortsighted men assume God

means Solomon, but Solomon was only a weak prefiguring of The One who is greater than Jonah and greater than Solomon, Matthew 12.42, Luke 11.31]

“He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men [“the chastisement of our peace was upon him; and with his stripes we are healed (Isaiah 53.5).”]: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established **for ever** before thee: thy throne shall be established **for ever**. [not merely for a generation or two, or even for “1,000 years,” but FOR EVER.—Ed.] According to all these words, and according to all this vision, so did Nathan speak unto David.”

We move ahead to Gabriel’s announcement to Mary:

“28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David [according to God’s promises]: 33 And He shall reign over the house of Jacob **for ever**; and of His kingdom there shall be **no end**.”

Later, Mary told her cousin Elizabeth, “46 My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For He that is mighty hath done to me great things; and holy is His name. 50 And His mercy is on them that fear Him from generation to generation. 51 He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich He hath sent empty away. 54 **He hath holpen His servant Israel, in remembrance of his mercy;** 55 As He spake to our fathers, to **Abraham**, and to his seed **for ever** (Luke 1.46-55).”

Zacharias, the father of John the Baptist, at John’s official public naming, in part said: “Blessed be the Lord God of **Israel**; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us **in the house of His servant David**; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father **Abraham**, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life (Luke 1.68-75).”

More Quotes From Rome

1. The Catholic web site, **Catholic Doors** presents the following interesting series of questions and answers:

Q. 1. What does millenarianism mean?

A. Millenarianism, millennium, millennium, postmillenniaslism [*sic*] and premillennialism are words associated with the non-Catholic belief that Christ will return (Second Coming) to physically reign on earth for a period of 1,000 years.

Q. 2. What does the Catholic Church have to say about this belief?

A. The Catholic Church refers to it as the “Antichrist’s deception.” The following is stated under # 675-6 of the Catechism of the Catholic Church:

675 “Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. [Lk. 18:; Mt. 24:12] The persecution that accompanies her pilgrimage on earth [Lk. 21:12; Jn. 15:19-20] will unveil the “mystery of iniquity” in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.” [2 Thess. 2:4-12; 1 Thess. 5:2-3; 2 Jn. 7; 1 Jn. 2:18, 22]

676 “The Antichrist’s deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgement. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, [DS 3839] especially the “intrinsically perverse” political form of a secular messianism. [Pius XI, *Divini Redemptoris*, condemning the “false

mysticism” of this “counterfeit of the redemption of the lowly”; cf. GS 20-21.]

Q. 3. How come I have never heard of these terms before?

A. As a general rule, these terms are not part of the Catholic vocabulary.

Q. 4. Why are they not part of the Catholic vocabulary?

A. These terms are embraced by **non-Catholics who are waiting for the coming of the physical reign of Jesus on earth for a thousand years.**

The Catholic Church teaches that Jesus is presently reigning on earth in His invisible Kingdom. Jesus is presently reigning among us in the Sacrament of the Holy Eucharist and in the Sacred Tabernacles.

To believe in the millenarianism is to deny the presence of Jesus in the Sacrament of the Holy Eucharist and the Sacred Tabernacles. Because we believe in the presence of Jesus in the Sacrament of the Holy Eucharist and in the Sacred Tabernacles, there is no need for us to refer to millenarianism that opposes what our faith teaches us.

Source: <http://www.catholicdoors.com/faq/qu29.htm>

2. “Amillennialism has been widely held in the Eastern Orthodox Church as well as in the Roman Catholic Church, which generally follows Augustine on this point and which has deemed that premillennialism ‘cannot safely be taught.’” (Bernard LeFrois, *Eschatological Interpretation of the Apocalypse*, *The Catholic Biblical Quarterly* 13 (1951): 17-20).

3. [Decree of the Holy Office, July 21, 1944]: 2296 In recent times on several occa-

sions this Supreme Sacred Congregation of the Holy Office has been asked what must be thought of the system of mitigated Millenarianism, which teaches, for example, that Christ the Lord before the final judgment, whether or not preceded by the resurrection of the many just, will come visibly to rule over this world. The answer is: The system of mitigated Millenarianism cannot be taught safely.

(“The Presence of Christ in the Mysteries of the Church”) [From the Encyclical, “Mediator Dei,” November 20, 1947] Source: <http://www.catecheticonline.com/SourcesofDogma23.php>

4. “The Church has rejected both millenarianism and its political form, secular messianism.”

Source: http://www.catholicity.com/catechism/coming_in_glory.html

[Note: By *secular messianism* the author means a worldly or earthly kingdom (rather than just a *spiritual* kingdom) personally ruled over by the Messiah, the Lord Jesus Christ.]

5. “So what is Amillennialism?”

“Well, Amillennialism is by definition a denial of a literal millennial Kingdom.

“It is the only truly “orthodox” position of Christianity (as demonstrated in part by the writings of St. Augustine).

“It states that the millennium, or thousand year reign of Christ, is solely a metaphor. A metaphor for the glorious nature of the work Christ accomplished ‘in the tomb.’ That is, the work Christ accomplished as described in the middle third of the gospel of the Kingdom but which is no longer taught in the modern church!

“Amillennialism, as taught by the historic church [i.e., Roman Catholicism], never taught the millennium was to be taken literally; never

taught that there was to take place a thousand year reign of Christ here on the earth (see Augustine’s *City of God*, Book 20, Chapters 7-9).” [From *AMillennialism—The Only True Teaching Of The Historic Church?* (c) Copyright - Paul Rakowicz.]

source:

<http://www.cjrpress.com/blog/amillennialism/>

6. John Wesley: A-millennialist Catholic

“We believe that John Wesley was ‘catholic’ enough in his Christian faith to be called an ‘a-millennialist,’ though he never attempted to refine an intricate system of futuristic prophetic understanding. Wesley believed what the universal Christian church had taught, in main, up until his day, that is, that Christ would come in the end of the world to resurrect the dead and judge all mankind.” (Originally published in *The Lord’s Coming Herald & Wesleyan Bible Prophecy Advocate*, Fall Edition 1999.) [Bold supplied.—Ed.]

Source: http://www.rapturerevival.org/Articles/john_wesley—amillennialist.html

*

FROM THE STATEMENT OF VALLEY CHURCH OF CHRIST

of

PHOENIX, ARIZONA:

Amillennialism - The view the kingdom of God is in existence now and is realized in the church and in salvation with no literal, earthly millennium in store for the future. In amillennialism, the thousand-year reign is considered a metaphor and spiritual symbol. (Within the churches of Christ, amillennialism [or some variation thereof] is now the predominant view.)

Along with the doctrines of Calvinism, Dispensational Premillennialism is among the most damnable heresies in all the religious

world. (Valley Church of Christ, 3535 West Georgia Avenue in Phoenix, Arizona, 85019)

Source:

<http://www.thevalleychurchofchrist.com/studies.asp?articleID=27>

[Bold supplied.—Ed.]

This “Church of Christ” web site clearly sets forth the amillennial view, of which any amillennialist, including amill Presbyterians, Episcopalians, Methodists, amill Primitive Baptists, or any other amillennialist would be proud. Not content with that, they plainly oppose the doctrine of salvation by grace, which they obviously hate, oppose, and dismiss by using the inaccurate term, “doctrines of Calvinism.” [Of course, Old School Presbyterians, Baptists, and others who yet hold to sovereign grace principles would disagree with the Campbellite view of “the doctrines of Calvinism”; we only cite them here to demonstrate that their view of prophecy is the same as that of any other amillennialist.—Ed]

Should readers wish to do so, those with Internet connections may check this amillennial Campbellite site at their leisure.

Closing Comments:

1. Some may yet wonder why all this is so important to me. These things are vitally important because

a. Satan has opposed, ridiculed, and lied about Christ’s second coming in every age, but especially since the New Testament church era began. Mr. C. Cooper notes in his article “*Chiliasm and the Chiliasts*,” *Reformed Theological Review* 29 (1970): 12.), “**from the third to the fifth centuries Chiliasm was vigorously fought and ruthlessly put down, although it was not officially declared a heresy. It was all really**

rather awkward, because previously nearly everybody of note had been a Chiliast....”

One might expect such a comment from a premillennial publication, but we owe a special thank-you to our Reformed Theological friends for verifying the presence of Chiliasm (premillennialism) in those early days of the New Testament church.

Nowadays amills allege that “Darby, Edwards, and Scofield started Premillennialism,” but they cannot now use that lie to deceive anyone who knows the true history of these things.

The doctrine of the second coming of the Lord Jesus Christ AND what He will do when He returns is prominent throughout the entire Old and New Testaments of the Bible. We still hold that the Scriptures are our only complete and all-sufficient guide to our faith and practice. They must be adhered to according to the plain meaning of the words as they were inspired. They should be understood according to their grammatical meanings. That principle applies to prophecy as well as to any other part of the holy Scriptures. (See Principle #2 on the last page of this issue.)

b. There are those who will yet be satisfied with their amillennial belief-system. We are glad to help them trace their doctrinal roots back to Rome.

2. You may have noticed, the quotes from Rome’s spokespersons keep referring to a quote or two from the Vatican that “In the 1940s the Holy Office judged that premillennialism “cannot safely be taught....” and similar statements, and their continual citing of the CCC #676. If so, you may have wondered why there is not a wider choice of citations. The answer is simple. Roman Catholicism is more strictly controlled than are we who are

used to hundreds of articles and opinions freely disagreeing among ourselves about “interpretations.” Historically, Baptists have been at the forefront of those who have fought for religious liberty and freedom, first in what they believe a scripture means, and second, for the freedom to express their views in both speech and on the printed page, without fear of retaliation by those who disagree.

With Rome it is not so. When their Pope speaks, that usually settles the issue as far as they are concerned, especially on issues such as this, and no one scarcely dares to disagree with what the Vatican has decreed—under penalty of excommunication or worse.

No newly converted child of God (truly born of God and led of the Holy Spirit), who has never been exposed to the differing schools of prophecy, were he or she given nothing but a Bible to read—never would such a one develop a theory like amillennialism, “replacement theology,” or a system of “spiritual applications” of the prophecies concerning national Israel. It takes years of exposure to Roman Catholic and Protestant influence in countless books, articles, and sermons before such ideas sound natural.

On that note might be a stopping place. We could continue (there is much more information where this came from!), but for now we forbear. This issue of *The Remnant* and the previous issue have fairly well documented the sources of amillennialism, tracing it back to its fountainhead, Roman Catholicism and her forerunners. No doubt others could have done better and many have done so.

The historians and writers cited from among the various denominations are clear, plain, and unashamed to admit their spiritual pedigree. Nor am I ashamed to disagree with the pagans and their modern followers.—CCM

Dean Henry Alford on the Millennium and the First Resurrection

(Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Revelation 20.4-6)

Henry Alford (1810-1871) was dean of Canterbury from 1857 until his death in 1871. He is often referred to as “Dean Alford.” He lived, taught, and wrote in a time when many churches and Bible students held to amillennialism, which denies a literal thousand year kingdom. Amillennials also teach that at “the end of time” there will be only one general resurrection and one general judgment for all mankind—that is, for both the children of God and the reprobates.

In opposition to amillennialism, **chiliasm** (or *premillennialism*, or simply *millenarianism*) taught that there would be a millennial kingdom described by the Old Testament prophets who told of the Messiah and His glorious, future, literal worldwide reign. Millenarians also taught that there would be two resurrections: the first resurrection for God’s children and the second resurrection for the reprobates, and that these two resurrections would be separated by a thousand years of perfect peace and blessing under the reign of the Lord Jesus Christ as King of kings and Lord of lords, along with His people (see Revelation 20:4-6). It should also be noted, as Alford does, that the premillennial view was universally held by the early church.

Dean Henry Alford’s great work was an edition of the Greek New Testament, with his explanatory notes, now titled *Alford’s Greek Testament*, from which the following quotes are taken. His work is highly regarded by

Greek scholars. He is prominently footnoted throughout *The Interlinear Literal Translation of the Greek New Testament* compiled by George Ricker Berry.

The following is copied from *Alford's Greek Testament*:

“On one point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation. I mean, the necessity of accepting literally the first resurrection, and the millennial reign. It seems to me that if in a sentence where two resurrections are spoken of with no mark of distinction between them (it is otherwise in John 5:28, which is commonly alleged for the view which I am combating),—in a sentence where, one resurrection having been related, “the rest of the dead” are afterwards mentioned,—**[if we are at liberty to understand the former one figuratively and spiritually, and the latter literally and materially, then there is an end of all definite meaning in plain words, and the Apocalypse, or any other book, may mean any thing we please...**

“It is a curious fact that those who maintain this, studious as they generally are to uphold the primitive interpretation, are obliged, not only to wrest the plain sense of words, but to desert the unanimous consensus of the primitive Fathers, some of whom lived early enough to have retained apostolic tradition on this point. Not till chiliastic views had run into unspiritual excesses, was this interpretation departed from.

“It will have been long ago anticipated by the readers of this Commentary, that I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived

next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents.

“As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain “souls lived” at the first, and the rest of the “dead lived” only at the end of a specified period after that first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave; —then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardly enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope.” [End quote. Bold and italicized emphases supplied.—Ed.]

The principle set forth in the cited words above is so trustworthy and generally recognized as sound by Bible commentators that they call it **Alford's Law**. George Eldon Ladd, Alva J. McClain, Joseph Seiss, J. Barton Payne, William Eugene Blackstone, George N. H. Peters, and others refer to this Law in their books.

As this law applies to Rev. 20.4-6, Alford plainly says, there is no way this text can mean only a “spiritual resurrection” if language has any meaning at all. This IS the bodily resurrection the saints earnestly desire.—CCM

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**

BOOKS FROM ELDER STANLEY PHILLIPS NOW AVAILABLE

We have now received word from Brother Hoyt Sparks on the availability of the books which Elder Phillips was preparing at the time of his passage from this life:

Monday, Apr 21, 2014, at 12:12 PM

Greetings Elder Morris:

Hope this finds you and yours doing well in the Lord.

I brought the remaining books published by Elder Phillips back with me. Today I finished separating the various books and counted them for inventory; and am ready to accept orders. Below is an announcement for you to please publish in *The Remnant*. I will also announce the books for sale via the Predestinarian email forum....

We have for sale the remainder of the books published by the late Elder Stanley C. Phillips. These books will be sold until the inventory is exhausted, and there will not be additional ones published. Each book will be sold for \$20.00, which includes shipping and handling FOR USA SHIPMENTS ONLY. [*Those ordering from outside the USA should inquire from Brother Sparks about shipping costs before ordering.*—CCM]

Particulars are as follows:

WRITINGS BY ELDER WILSON THOMPSON: For sale are Volumes II and III. Elder Phillips did not publish a Volume I because he considered the AUTOBIOGRAPHY OF ELDER WILSON THOMPSON to be Volume I. There are nine (9) extra volumes of Volume III, and these may be ordered separate from Volume II. Otherwise, Volumes II and III will be sold only in sets.

WRITINGS BY ELDER WILLIAM SMOOT: For sale are Volumes I, II and III. There are two (2) extra volumes of Volume II, and one (1) extra volume of Volume III. Otherwise Volumes I, II and III will be sold only in sets.

GOLDEN AGE OF BAPTISTS IN AMERICA 1791—1890: For sale are Volumes I and II, and these will be sold in sets only.

Please send your order with the payment to:
 Hoyt Sparks
 486 Choate Dairy Road
 Sparta, NC 28675
 (Home phone: 336 372 6289)
 (Cell phone: 703 615 0071)
 (Email: hoytsparks@hotmail.com)

All proceeds, after shipping costs, will go to the widow of Elder Phillips, Sister Alma Phillips. Sister Phillips has been a semi-invalid for about 40 years. Her family and friends are making efforts to keep her in the family home for her remaining years, rather than her residing in a nursing home.

If you have any questions, please let me know.

God bless,
 Hoyt D. F. Sparks, SL

God deals with nations...

...as He does with individuals. “The wicked shall be turned into hell, and all the nations that forget God (Psalm 9.17).”

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 wish to continue receiving *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.