

The Remnant

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

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THE "SHALLS" OF THE PROPHETS EXPRESS FUTURISTIC DETERMINATION by Elder Jonas C. Sikes

In Daniel 12:10, we read: "Many shall be purified, made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Our limited brethren will readily agree that the first, second, fourth and fifth clauses of the above sentence are expressing the purpose of God, but they balk at the third, "but the wicked shall do wickedly"- Strange, isn't it?

Let us quote it again. "Many SHALL be purified, made white, and tried." Here are the three first clauses in the full sentence. Let one of those who **claim to be** "Primitive Baptist" get into a discussion with an old-time Arminian, and he [the *so-called* Primitive Baptist—Ed.] will insist on the word shall as expressing determination when used in the second and third person. He will quote: "Thou shalt call His Name Jesus, for He shall save His people from their sins" (Matthew 1: 23). He will insist, "All that the Father giveth Me shall come unto Me" (John 6:37), and, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25).

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And again, "He that heareth My word and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation," etc. (John 5:24), and, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish" (John 10:28). Let his opponent say that these do not express purpose, but are merely foretelling, and it is possible for them to fail to come to pass, for sinners can refuse to be saved, and it is possible for the dead to fail to hear, and if they hear, they may not live. If his opponent says that these "shalls" only express possibilities, which may, or may not come to pass; or that it is possible for any or all of them to fail, all of which is true if they do not express determination—he will surely object. It is not

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only possible, but is highly probable, if the scripture can fail to come to pass or be fulfilled. Let his opponent argue that the three clauses first in the sentence that we are considering, do not express purpose, but only express a possibility that men can prevent, and he will vehemently deny it, and argue that these things (shalls) cannot fail to come to pass. He will argue that God has said they shall, and heaven and earth may pass away, but His word shall not fail. But let the same Primitive Baptist get into a discussion with **an Old School, or real Primitive Baptist**, who will argue that the next clause in the same sentence expresses purpose when it says, "But the wicked SHALL do wickedly," and he will then argue just as vehemently that the word SHALL in that clause does not express purpose. That the wicked could keep from doing wickedly, and brand all who say that the wicked can't help doing wickedly as "CAN'T HELP ITS."

THE "CAN'T HELP IT" CHARGE BY CONDITIONALISTS

Let us see if they can help doing wickedly. Peter says of them: "Having eyes full of adultery and that cannot cease from sin" (II Peter 2:14). Paul said, "Whatsoever is not of faith is sin" (Romans 14:23). Then the man who has no faith cannot do anything else but sin. Jesus, speaking of men, compares them to trees, and says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matthew 7:15-19). Then Luke records, "For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a

bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh" (Luke 6:43ff).

In Matthew, it is recorded: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matthew 12:33-35). We learn from these statements of Jesus, that an evil man can no more help doing that which is evil, than an evil tree can help bringing forth evil fruit. Has Jesus exaggerated things in His picture that He has drawn? It was the decree of God expressed in the creation, that every thing should: "bring forth after its kind" (Genesis 1:11, 12, 21, 24, 25). Jesus has argued this question on the basis of that decree, and says positively that they cannot do otherwise. Who is it that is constantly declaring that God would be unjust if He punished a man for what he could not help, and that idea, as "Can't help it" doctrine? Let them tell how the evil tree can help bearing evil fruit, if they can, or brand Jesus as a "Can't help it." Can any of Adam' race help being sinners? Since they are born sinners, can they help sinning? Can those that are accustomed to doing evil learn to do well any more than the Ethiopian can change his skin or the leopard his spots? (Jeremiah 13:23).

The God-limiting Baptists claim to believe that God foreknew all things and that He chose His people in Christ before the foundation of the world, and left no chance for the rest of the human family to be saved, and that He knew before He made Adam that he would sin, and He determined before He made him that He

would condemn his whole posterity to death for the sin of this one man, Adam, although they would not be in existence when this one man committed this sin, and of course, they could not help it; yet He condemned all of his offspring to death for what they could not help, and determined that when He should bring time to an end, He would assign all mankind, except His elect, to everlasting torment, without ever giving them a shadow of a chance to escape it! And yet, when we declare our belief in the predestination of all things, they hold up their hands in holy (?) horror, and cry out, "Unjust, unjust, unjust."

They had no chance in the garden to keep from being made sinners by Adam; and they have had no chance since to change their sinful natures; and no more chance to not do evil than the evil tree has to not bear evil fruit.

Now as I have made this charge against the God-limiting Baptists, I will say that if any of them believe that any of Adam's race, except the elect, has ever had any chance whatever to escape everlasting punishment, and will write me and tell me when, where, and how they had that chance, I will correct that charge as publicly as I have made it. And if they believe that any of the human race could help being made sinners, and will explain how they could have helped it I will also withdraw that charge publicly. If they do not do that, my picture of their position will stand as stated.

But let us further consider the language of the prophets, and see if we cannot establish beyond doubt that the "shalls" in prophecy are used to express determination. When I was a boy, our schoolbooks, both our grammars and dictionaries taught us that shall, in the second and third person, denoted, or expressed, determination. And I have not yet been convinced that it is not the truth as regards prophecy.

We will start with the book of Daniel. The words shall and shalt, if I mistake not, occur 239 times in that book alone, and there is not a

place in the entire book, when spoken by the prophet in the second and third person, but what is used to express God's purpose or determination of things that shall come in the future. Then there are only two or three places where it is used by any one else, where it was not used to express determination. The word does not occur in the first chapter, but it occurs 23 times in the second chapter. And in every place, except in the ninth verse, it expresses determination. In that place the king said to his wise men, "Tell me the dream, and I shall know that ye can shew me the interpretation." Even in this place it is used to emphasize the fact that they should tell him his dream or they should be put to death.

The other 22 times "shalls" are spoken by Daniel, showing this king the interpretation of his dream, all of which was a revelation from God of the rise and fall of kings and kingdoms, all of which God had determined. In the fourth chapter, in interpreting the king's dream, he tells the king: "This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Daniel 4:24).

Earlier in the same chapter, Daniel tells him: "This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Daniel 4:17). Daniel used the word shall nine times in this fourth chapter, telling this king the things that the Most High has decreed shall come to pass.

We will step back to the second chapter. In it the king had a most wonderful dream, and it had

gone from him and he demanded of the wise men of his kingdom who pretended they could interpret dreams, that they tell his dream and the interpretation thereof, and they could not do it, and he passed a decree to put all the wise men of his kingdom to death. But God gave Daniel the interpretation. In order to prove conclusively that God was revealing the things which He had decreed should come to pass, as He had declared them by Daniel, saying these things shall come to pass, and to show that these "shalls" were all intended to express God's decree of the thing contained in his dream, I will quote a part of Daniel's language. The first shall used by Daniel in this chapter, (that contains 23 "shalls") is in the twenty-eighth verse. It reads as follows: "But there is a God in heaven that revealeth secrets and maketh known to King Nebuchadnezzar, what shall be in the latter days." In telling him of things God had shown should be in the latter days, he said: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Then he said, "This is the dream, and we will tell the king the interpretation thereof." He then tells the king what it means and in doing so, he tells the king of four kingdoms that shall rise up and go down, and he then says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to

the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Can any one read this and not see that all these things are determined of God? In his other dream in the fourth chapter, Daniel told him that the thing that he gave as the interpretation was the decree of the Most High God. And yet this dream and its interpretation were of far greater importance than the other one. That only dealt with Nebuchadnezzar and his kingdom and what men should do to him and it; while this one deals with Nebuchadnezzar and the ending of his kingdom, and the rise of four other natural kingdoms (Persian, Mede-Persian, Greece, and Rome) like his was, and the setting up of God's everlasting kingdom, which He said shall break in pieces and consume all these kingdoms and shall stand forever.

If the things contained in his other dream were decreed of God, and Daniel said they were, then there cannot be any doubt but that every thing contained in this one was also decreed of God. Hence, every "shall" used by the prophet in the second and fourth chapters were used to express or declare God's decree, that which He had determined in His counsel. The third chapter has no word by the prophet in it, but it has the word "shall" in it six times, and five of them are used to express what the king had decreed, and the other means "can" or "is able." It says, "Where is the God that shall deliver you out of my hands?" Keep in mind this was not a prophetic "shall."

This brings us to the fifth chapter of Daniel, which has but four "shalls" in it and they are the king's, and they tell what shall be done for the man who can read the handwriting on the wall. There is not a prophetic "shall" in it, but it proves the truth of the statement of Jeremiah when he said, "O Lord I know, that the way of man is not in himself; it is not in man that walketh to direct his steps." When the king's wise men could not read the writing Daniel came forward and read

it. But before he read it he told the king, Belshazzar, about his father, Nebuchadnezzar's dream, all of which was by the decree of the Most High, and said to him, "And thou, his son, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven, and hast brought the vessels of His house before thee, and thou, and thy lords, and thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor know; and the God in whose hand is thy breath, **and whose are all thy ways**, hast thou not glorified." "And whose are all thy ways"? Yes, that is exactly what he said.

I must say that I have never read after a stronger Predestinarian than the prophet, Daniel. He even declares that all the ways of this old king are God's!

I would ask the objector to this doctrine, does God claim anything as His of which He did not even determine its existence? He claims by the mouth of His prophet Daniel that all this wicked king's ways are His. He must mean that they are His in the sense He purposed them in His determinate counsel where and when He determined all future, and which He directs in His universal Providence. If this is not true then I would be glad for any one who objects to this position to write me and tell me in what sense they are God's ways.

In the fifth chapter of Daniel, the word "shall" occurs five times; and the word "decree" eight times; and the word "purpose" one time; but there is not a prophetic "shall" in it. In the seventh chapter, the word "shall" occurs twenty times, and in every place it an expression of God's absolute decree.

GOD'S "SHALLS" AND HIS ABSOLUTE DECREE

In the seventh chapter of Daniel, every place the word "shall" appears expresses God's absolute decree. I will quote the first two places

and the last two following. The two first used are in the following quotation from Daniel's vision. He says: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (verses 13f) These are the first two "shalls" and any one can see and know that they are expressing God's absolute decree of the coming of Christ and the setting up of and the perpetuity of His kingdom.

The last two say: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (verse 27). No one who is not biased by prejudice can fail to see at a glance that God has here revealed to His prophet the things that He has determined should come to pass. If God had only determined that a part of the things which He showed Daniel in this vision should come to pass, but had not yet determined whether the other part should come to pass or not, then why did He move Daniel to declare that part which He had not yet determined should come to pass?

The eighth chapter of Daniel contains another vision of Daniel's wherein God is showing him what shall come to pass in the last end of the "indignation." At the end of Daniel's vision, he saw as it were, the appearance of a man, and he heard a man's voice, and it said, "Gabriel, make this man to understand the vision," so he, Gabriel, came near him and talked with him, and said, "Behold, I will make thee know what shall be in the last end of the indignation for at the time appointed the end shall be" (verse 19). Isaiah has prophesied of this

indignation that shall be at the time appointed. God said, by the mouth of Isaiah: "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land." (Isaiah 13:3-5).

The weapons of His indignation are men. He called the Assyrian the "rod of His anger," and David says the "wicked is His sword." He calls Jacob His battle-ax and weapons of war (Jeremiah 51:20). When He has mustered His host for the battle, the weapons of His indignation, to punish the world for their evil, and the wicked for their iniquity, He tells how He will do it. He says: "Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished" (Isaiah 13:16).

How, and by whom, is this to come about? Listen: "**Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.**" (Isaiah 13:17-18). "**Behold I will.**" God will do this. Is there a darker picture than this in the Bible? Surely there cannot be; and yet God has declared these things shall be done, and that He will do it. He Himself is to muster this army and be its commander-in-chief. He it is that collects His weapons of war and goes to the battle. He it is that stirs up the Medes, to dash Babylon's children to pieces, spoil their houses, and ravish their wives. This is the out-pouring of His indignation, and these men are the weapons of His indignation, and it

is in the end of the indignation that it is appointed for what Daniel saw in his vision to take place. And, it took place. There cannot be a doubt but God predetermined this whole affair and foretold it by Isaiah and Daniel. Every "shall" in it was used to affirm that God had predetermined it.

PREDETERMINATION IN THE PROPHECIES OF DANIEL

We will now proceed with our examination of the Book of Daniel. The ninth chapter has the word "shall" in it ten times, and God Himself says that HE WILL bring every word of it to pass. Not that He merely foresaw (prescience) them coming and then declared them, but He determined that they should come. Every "shall" in it is spoken concerning the 70 years captivity that God had said by Jeremiah should come upon Israel, and the destruction of Jerusalem and the sanctuary.

Daniel understood from the prophecy of Jeremiah that the 70 years were determined in which God would bring this to pass, and he was praying to God for Israel and for the city, and confessing his sins and the sins of his people. And while he was praying, the man Gabriel, whom he had seen in a former vision, came and said unto him, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with

a flood, and unto the end of the war desolations are determined." (That is predestination as absolute as it can be expressed.)

I have quoted all of this that my readers may see that every one of these "shalls" express determination. The cutting off of Messiah means the crucifixion of Christ by those who "were gathered together for to do whatsoever God's hand and counsel had determined before to be done," and is here set forth as one of the things that was determined. Daniel referred us back to the prophecy of Jeremiah, so we will go back and see just what he said about it. When I have proven by the book of Jeremiah, every word of which is the word of God Himself, I will then (God willing) finish my investigation of the Book of Daniel. It is certain that the Limited Primitive Baptists are completely wrong in claiming that God's predestination, or decree, has nothing to do with "things."

The proof of what I have said about the ninth chapter of Daniel is found in the prophecy of Jeremiah. I am aware that I am entering into a field that has been neglected in a great measure too long by our ministry. One thought that I have never heard advanced by any one is made very clear by God Himself in His talk with Jeremiah, when He made known to him that He had ordained him to be a prophet. I ask all who read this to withhold judgment and not condemn the thought nor what I shall say until they hear my reason for saying it; when you have heard, I am sure that all except the infidels will accept it, for it is what the Bible says very plainly, and an infidel is one who disbelieves the scriptures. I am aware that many professing Christians are only infidels in disguise, who wear the name because it is popular to do so. If there are any such among those who bear the name of Old School or Primitive Baptist and this writing serves to unmask them, then I shall feel that I have not lived in vain.

"To the law and to the testimony: if they speak not according to this word, it is because there is

no light in them" (Isaiah 8:20). Now what I am going to say is this: that God Himself asserts that He, Himself will fulfill, perform, or bring to pass all the word of His mouth that He speaks by His messengers. In Amos 3:7, it is written: "Surely, the Lord God will do nothing, but He revealeth His secret to His servants the prophets." All the Lord does then is revealed beforehand to His prophets. He says in Isaiah 44:25-26, that it is Him "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of His servant, and **performeth the counsel of His messengers,**" etc.

Note you; He says He does this Himself. If He says that He does it, why should any one deny it and seek to cover up this truth? In Jeremiah 1, He says, "Before I formed thee in the belly I knew thee; and before thou came forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations" (verse 5). Then Jeremiah said: "Ah, Lord God! Behold I cannot speak: for I am a child. But the Lord said unto me, Say not unto Me, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee. Then the Lord put forth His hand and touched my mouth, and the Lord said unto me, Behold I have put My word in thy mouth. See, I have this day set thee over the nations and over the kingdoms, **to root out** and to **pull down**, and to **destroy** and to **throw down** and to **build** and to **plant.**" Is not that, which you have set a man to do, what you have purposed shall be done? Then Jeremiah said: "Moreover, the word of the Lord came unto me, saying, "Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, thou hast well seen: for I shall hasten My word to perform it." Here, before Jeremiah has ever spoken one word of prophecy the Lord said unto him: "I will put My words in thy mouth;" and also "I will hasten

My word to perform it." The Lord then asked Jeremiah again, "What seest thou? " and Jeremiah answered, "I see a seething pot, and the face thereof is toward the north. Then the Lord said unto me, "out of the north an evil shall break forth on all the inhabitants of the land. For lo, I will call all the families of the kingdoms of the north, saith the Lord, and they shall come and set every one on his throne at the entering of the gates of Jerusalem, and against all the wall thereof and against all the gates thereof, and against all the cities of Judah." God says HE will bring all of this about. Then He pleads and threatens through fourteen chapters, after telling them what He will visit, bring, or send upon them if they do not hearken and obey Him, notwithstanding He says in chapter 6, verse 10, their ear is uncircumcised and they cannot hearken. Yet because they did not hearken when they could not do it, He said to Jeremiah in the fifteenth chapter, "Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth. And it shall come to pass, if they say unto thee, whither shall we go, then thou shalt tell them, Thus saith the Lord, such as are for death, to death, and such as are for the sword, to the sword; and such as are by the famine to the famine; and such as are by captivity, to captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of heaven, and the beasts of the earth to devour and destroy. And I will cause them to be removed into all kingdoms of the earth," etc. Can anyone doubt that God has purposed all of this? He told Jeremiah in the outset, before He had caused him to speak one word of prophecy, He would hasten to perform His word. And so far, in every threat He has made, He assured them, that He would bring it to pass, and every promise was what He would do to them if they did not listen. In the thirteenth chapter, He says to them: "And if thou say in thine heart, wherefore come

these things upon me? For the greatness of thine iniquities are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

Here we have it from God Himself, that the people whom He said would no more hear Him and do good than the Ethiopian can change his skin or the leopard his spots; and yet because of their disobedience that was appointed, He has appointed them to be slain by the sword, torn by the dogs, and devoured and destroyed by the fowls of heaven and the beasts of the field, and His promise to Jeremiah is that **He will hasten His word to perform it**. From the first chapter to the twenty-fifth, where God promised the curse upon them because they had not hearkened, He says unto them, "Behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, MY SERVANT, and will bring them against this land, and against the inhabitants thereof and will utterly destroy them, and make them an astonishment, and a perpetual desolation." God said He would do all of this. He will send and take all the families of the north, and Nebuchadnezzar, and He would bring them against these people, and He would utterly destroy them, and He would make them an astonishment, and a hissing, and a perpetual desolation. He goes on to tell them that they shall serve the king of Babylon seventy years. That is a specific number of years. He then says that, "When the seventy years are accomplished, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation."

So far God has asserted that He will bring all these things to pass. Keep in mind that I have started to prove that all prophecy is a declaration of the things that God not only foreknows will come to pass, but which He also has determined shall come to pass. Hence, the "shalls" of prophecy are meant to express His determina-

tion that these things shall be fulfilled. When I have done this, I will have proved the predestination of all things to be the truth, and will have extracted the fangs from all the infidels who still want to pretend to believe the Bible. I do not, however, expect to cause any one to believe it who despises this God-honoring doctrine, for God says, "Behold ye despisers and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:41). In this is another one of God's "shalls." It is scripture and it CANNOT be broken.

If there are still any of God's dear children that what I have written leaves them in doubt, I will say to such Doubting Thomases, listen to what God says next. He says: "And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kingdoms shall serve themselves of them, and I will recompense them according to their deeds, and according to the work of their own hands" (Jeremiah 25:13-14).

GOD USES MEN, BOTH GOOD AND EVIL, TO PERFORM HIS COUNSEL

The above should forever settle it that God has determined that all prophecy shall be fulfilled: and that He Himself will bring it to pass. But stop, listen, and give particular attention to what I am now going to say. I do not believe that God acts differently in bringing these things to pass than He does in directing our steps in our every day life. Those men whom He says He will bring, or send, or stir up, or cause to come to do these things act as freely as, and have no more thought that God is using them to fulfill His word and to carry out His purpose than does the bird that flies through the air, when He said, "O Assyrian, the rod of Mine anger, the staff in their hand is Mine indignation, I will send him against a hypocritical nation, against

the people of My wrath, will I give him a chore, to take the spoil and take the prey, and tread them down like the mire of the street" (Isaiah 10:5).

God then adds to this, "Howbeit, HE MEANETH NOT SO, NEITHER DOTH HIS HEART THINK SO, but it is in his heart to cut off and destroy nations not a few" (Isaiah 10:7). God did not put in his heart to do it, for it was already in his heart to do that to any nation whenever opportunity was afforded him. Water will freely run down hill when it is not restrained from doing so, and so will the wicked. They freely do wickedly when they are not restrained from doing so. God is not thereby the author of sin, if so be it that He does not restrain it from fulfilling His counsel.

David said, "Surely, the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Psalm 76:10). God will restrain the wicked and allow them to do no more than will redound to His praise.

Let me be very clear on this point, for some have taken the position that the text in Isaiah, that says, "Lord, Thou wilt ordain peace for us, for Thou hast wrought all our works IN us" (Isaiah 26:12) means that He had wrought all their works in them "both good and evil." We hear this false charge leveled against us repeatedly from the Limited side. If that is the truth, then universalism is the truth. For the prophet said, "Lord, Thou wilt ordain peace US, for Thou hast wrought all OUR works in US." His assurance that God would ordain peace for them was based on the fact that He had wrought, or worked, all their works in them. If all the works done by men, "both good and bad," are wrought, or worked, in them by the Lord, and He ordains peace for all whose works are all wrought in them by Him, it follows that He will ordain peace for all men since all works, "both good and evil," would have been wrought in men by Him.

But we have plenty of instances in the Bible of how God directs the steps of men in wicked-

ness. In the case of Job, He turned all that Job had into the hands of Satan, and said unto him, "Behold all that he (Job) hath is in thy power, only upon himself put not thine hand." (Job 1:12). Up to this time God had prospered Job, and the devil was barred from touching him or any thing that he possessed. The devil called it "having him hedged in." God has all men "hedged in," or out of Satan's reach, until He removes His hand. But as soon as God turned all that he had into the hands of the devil, the devil's servants came in and robbed him of his property and murdered his servants, and God also turned the forces of nature into his hands so that he burned up his sheep and his servants that looked after them, and an east wind blew down the house of his eldest son and killed all of his children, and then Job arose, when he heard of this, and rent his mantle and shaved his head and fell upon the ground and worshiped God and said, "Naked came I out of my mother's womb and naked shall I return thither, the Lord gave and the Lord hath taken away, blessed be the name of the Lord" (Job 1:20-21). What lessons are to be found in this story for our "admonition and learning"? Why is it in the Bible? Even though Satan is doing this, Job said the Lord did this. Did he tell the truth about it? If so, then you may see how God uses Satan and wicked men in accomplishing His purposes. Job said that God did it, and the record says that, "In all this Job sinned not, nor charged his God foolishly" (Job 1:22). If Job did not sin when he said God did it, and he did not charge God foolishly in what he said, then it was the truth. God did it. Again, when God had turned Job himself into the hands of Satan, and he afflicted him all over with sore boils, and his wife said to him, "Dust thou still retain thine integrity? Curse God and die," Job said to her, "Thou speakest as one of the foolish women speakest. What? Shall we receive good at the hands of God, and shall we not receive evil?" Here again, it is recorded, "In all this, Job did not sin with his lips," meaning,

Job told the truth. This must have been recorded for just such a time as now, when Satan's forces are trying to dethrone God and rule Him out of the affairs of men and devils. But He is still enthroned as high above Satan and men, as heaven is above the earth, doing "according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Daniel 4:35) Job believed that God had appointed what was taking place with him and was also performing it; for he said, "He is in one mind and who can turn Him? and what His soul desireth, even that He **doeth**. For **He performeth** the thing that is **appointed for me**, and many such things are with Him" (Job 23:13-14).

Dear reader, if all this was appointed for Job as he claimed, and God performed it, as Job sincerely believed; if God took away Job's children, his servants, and all his property, and afflicted him from head to foot (as Job said that He did), then is it not a fact that God uses wicked men, and even the devil, to accomplish His purposes? He claims that He does these things Himself!

Peter tells us that unbelievers and the disobedient are appointed to disobedience. "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Peter 2:8). But it does not follow that God works in them to disobey as He works in His children "both to will and to do of His good pleasure," which is well pleasing in His sight through our Lord Jesus Christ. We are often accused of believing this, but the accusation is false. It is stated very plainly in Ephesians that the "prince of the power of the air" works in the children of disobedience. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2). God made every thing in the universe, and He made them for Himself,

and He made them because He had a use for them. The psalmist said, "In wisdom hast Thou made them all" (Psalm 104:24). If He made them for Himself, then who will deny that He made them suitable for the purpose for which He made them? And who will deny that He is using them for the purpose for which He made them? He even made the prince of the power of the air, which is the serpent, the devil and Satan, and dragon that is in the sea; and is called "leviathan" in Job 41 and in Isaiah 27. No one will take the position that an intelligent being would make a thing for himself, that he had no use for, or control over; and no intelligent man will take the position that any one making any thing for himself will not make it suitable for the place or purpose for which they are making it.

There are many, however, of late years that are denying that God made the devil! On this point hinges the concept of the predestination of all things. For if God did not make the devil, there is one thing in existence, the existence of which God did not predestinate. They knowingly take this position in order to deny God's sovereignty over most of what occurs. For proof that God made him, I will first quote John 1:3, "**All things were made by Him**; and without Him was not any thing made that was made." The objector, however, argues that the last part of this text, which says "And without Him was not any thing made that was made," signifies that there is something that was not made. Listen to the first part of the text again: "For by Him were ALL things made." Do you see it? To argue that the last part implies there is something that was not made is to make the first part of the sentence to contradict the last. The man that cannot see this is blind to the first part that declares that God made all things, and cannot see the last part right. In Ephesians, Paul said of God, "Who **created all things** by Jesus Christ: to the intent that now unto principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God,

according to the eternal purpose which He purposed in Christ Jesus our Lord" (Ephesians 3: 9-11). Here is a wonderful text and it is most comprehensive in its fullness. It takes in the creation of all things and what they were created for which was that His church might know His manifold wisdom. Not merely know it according to His creative power: but that they may know it according to the eternal purpose that He purposed in Christ Jesus our Lord. The world, even the wicked can see His manifold wisdom by seeing the things that He has made.

Paul said in Romans, "For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Romans 1:20). The world can see that it took wisdom and power to make the things that are made, but they do not see that these were all made to conform to God's eternal purpose that He purposed in Christ Jesus our Lord. His church is to see all creation as it relates to God's eternal purpose in Christ Jesus. They can see how wonderfully it became Him of whom are all things, in bringing many sons unto glory, by making the Captain of their salvation perfect through suffering. The revealing, or making His glory known, unto His chosen people, the church, by bringing them unto this glory by making Jesus Christ, who, in His eternal purpose, was to be the captain of their salvation perfect through suffering, was the eternal purpose which He purposed in Jesus Christ our Lord. To this end, it is said, "Yet it pleased the Lord to bruise Him; He hath put Him to grief" (Isaiah 53:10). Understand it was the Lord that bruised Him and put Him to grief, and we do not have to guess at how He did it, for His decree in the beginning, was that Satan should be the instrument by which He should be bruised (Genesis 3:15), which bruising was completed when all the powers of hell were combined in the person of "Herod, Pontius

Pilate, the Gentiles and the people of Israel were gathered together for to do whatsoever God's hand and His counsel determined before to be done." When it was completed, Jesus cried with a loud voice, "It is finished," and He bowed His head and gave up the ghost. Dear reader, what could you have ever known of the wonderful mercy and wrath of God, if sin had not entered into the world? But I hope to say more on this point before I am through.

In Colossians, it is written, "For by Him were **all things** created, that are in heaven, and that are in earth, visible or invisible, whether they be thrones, dominions, principalities, or powers; **all things** were created **by Him**, and **for Him**: and He is before all things, and **by Him all things consist**" (Colossians 1:16-17). Reader, can you imagine why so many of the writers have stressed this point in their writings? Do you ever hear any one except those who believe in the predestination of all things stress it in these days? Paul said in I Corinthians 8:6; "But to us there is one God of whom are **all things**." And in Romans 2, "For of Him, and through Him, and to Him are **all things**: to whom be glory forever. Amen." Again, in Revelation, "The four and twenty elders cast their crowns before His throne, crying, Thou art worthy, O Lord, to receive glory, honor, and power, **for Thou hast created all things**, and for Thy pleasure they are and were created" (Revelation 4:11).

GOD CREATED THE DEVIL AND USES HIM AS HIS OWN INSTRUMENT

Trying to make the devil an uncreated and eternal being to get around the doctrine of the predestination of all things, therefore, is futile and unscriptural doctrine. If the devil is in heaven or in the earth, God made Him! And if he is either visible or invisible, God made him. If he reigns on a throne, a principality, dominion, or had all power, God made him.

And if God made him, it was for God's "pleasure" that he was made, and it is for His pleasure that he now exists. The Scriptures just quoted say this. Who then will deny it?

But for the sake of doubting Thomas, we will give further proof. As has been quoted, "The Lord hath made **all things** for Himself, yea even the wicked FOR the day of evil." In Job 41, he is presented as leviathan. In the last verse of this chapter God says of him: "He beheld all high things: he is a king over all the children of pride." This then is Satan himself; not a "whale." In the verse above this one, God said; "There is not his like, who is **made** without fear" (verse 33).

This verse shows that he was made, and none can deny that God made what was made. Verse 11 shows that he belongs to God, for He says, "Who hath prevented Me that I should repay him? Whatsoever is under the whole heaven is **mine**." This creature or being that we are here discussing was made, and he belongs to God, and it is the king over all the children of pride. Is this not the devil? This verse proves beyond contradiction, that if there is such a thing as a devil under the whole heaven, he belongs to God, for God said, "whatsoever is under the whole heaven is Mine." While this point is proven beyond a shadow of doubt, I will still show that this **creature** that is called "leviathan" is the devil. Literally, "Leviathan" means whale, but not in this case. There are thousands of whales, while this creature is spoken of in the singular, and there is not another one of "like," or of his kind, in all the earth, and he is the only thing that was made without fear, and the only creature who is a king over all the children of pride. We find him mentioned again in Isaiah 27. In this place he is presented with four names. The first given is leviathan, the second is a piercing serpent, the third is the crooked serpent, and the fourth is the dragon that is in the sea. In Job, where we first find him with the name leviathan, he was in the sea, for it said in that chapter, that, "He maketh the sea to boil like a pot of ointment." It

is also said, "By his needling a light doth shine and his eyes are like the eye lids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out" (Job 41:18). So we can see at once that he is not a natural whale. God asked in this chapter, "What doth hinder that I should repay him?" In Isaiah 27, He has a set time to punish him. He says, In that day the Lord with His sore and great and strong sword shall punish leviathan, that crooked serpent, and He will destroy the dragon that is in the sea."

Notice that in this place he is called that crooked serpent. This signifies that there is but one "crooked serpent," as if there were more than one serpent, but that crooked serpent would indicate that he has been spoken of somewhere before. We will try to find the place before we are through. In Revelation 20, we read, "And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up and set a seal upon him, that he should not deceive the nations any more, until the thousand years should be fulfilled, and after that he must be loosed a little season." There are several things to say about this yet, but not just here. We have traced leviathan on up to be that crooked serpent, and the dragon that is in the sea, and we have found him to be the devil and Satan, so now we will clinch the whole thing by finding who made him. In Job 27 it is said of God, "By His spirit He hath garnished the heavens, and His hand hath formed the crooked serpent. Lo, these are part of His ways, but how little a portion is heard of Him, and the thunder of His power, who can understand?"

It is, indeed, a very little portion that is heard of this God. There are not many who know anything about Him.

Surely no one who sees all this array of divine testimony will deny that the Bible teaches

that God made all things, and that this also included the devil, whether they believe the Bible to be true or not. The foolish, silly and absurd thought, that Job intended in this language to drop from the wonderfully and stupendously great things that he has ascribed to God as the work of His hand, to the little and insignificant snake, is ridiculous. Listen to what Job says, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth on nothing. He bindeth the waters up in His thick cloud, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it."

The fact that he has been let run loose for six thousand years, when God could have already bound him at His will, proves that He had a use from him being loose. And the fact that he must be loosed at the end of the thousand years, prove that God has a use for him loose in the world again at that time. God is the one loosing him and binding him.

Surely, surely, surely, none will think for a moment that after He has him bound He would then turn him loose again, if He did not have a use for him being loose again. The language of the Scripture, "That he shall deceive the nations no more, till the thousand years be fulfilled," proves that this is and yet will be his business until God binds him, and that it will be his business again after he is loosed again. That is what he is to be loosed for, according to the scripture.

The seventh and eighth verses (of Revelation 20) says, "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." No one can fail to see that he was turned loose for the purpose of deceiving the nations, that they may gather to battle against the saints, that

God may destroy Gog and Magog from off the earth. The fact that God allowed him to deceive our mother Eve, and has allowed him to go on and will allow him to go on as a deceiver until a set time, when He will bind him for a set time, then loose him for a "little season" to deceive the nations, then destroy him, when He could have destroyed him before he deceived any one, had it been His will to do so, proves to any sane mind that He made him for that purpose and has been using him for that purpose, and will continue to use him as He sees fit until His set time to destroy him is come.

Why, O why, must he be loosed "for a little season to deceive the nations," if it is not God's will and purpose for him to do so? The echo is asking why? And why, O why, did He make him, and allow him to do as he has done, if it was not His will and purpose for him to do as he has done? The echo is asking why? But I feel sure that there will be no intelligent reply! Convince me that Satan out "generated" God in the Garden of Eden and got sin into the world contrary to God's will, and you, at the same time, destroy my hope of ever being free from sin and the power of Satan. For if when there were only two people in the world for God to watch over, and they were not sinners by nature nor by practice, and He was opposed in His will to them ever becoming sinners, and the devil put one over on Him then and deceived them and captivated them and with them their entire offspring, what hope can I possibly have that Satan will not out-general God twain in all His undertakings? And since all men in their natures "are enemies to God by wicked works," (Colossians 1:21) and as such, "are children of their father, the devil, and the lust of their father they will do," (John 8:44) they are all, of course, on his side now.

Did Satan, after all, win? Hence, if God could not manage, when there were only two to keep the devil from getting control of them contrary to His will, what ground can we now have to

hope that God can now get them out of the devil's possession, since there are now so many of them, and all of them in league and in love with both the devil and with sin?

Don't tell me that God has promised to free us from sin and Satan, and, therefore, He will do it; for if the devil got us into his possession contrary to God's will, power, and purpose, I have then no grounds for assurance that Satan will not hold us contrary to God's will still. And if God should get a few of us out of the devil's hands and get us to heaven, what assurance have we that we will not again become sinners and fall from our standing there and be finally lost? If it happened in the Garden, why could it not happen there too? Don't tell me that God will not let sin enter into heaven because it is contrary to His will, and He is fully able to prevent its entrance there now; if it entered the Garden in like manner already. For if you convince me that He let it enter the world contrary to His will and power and purpose when He was fully able to have prevented it, how can I know that He will not let it enter there the same way? If God did not "want" sin to enter the world, and the devil did; and God did not "want" any man to ever be a sinner, and the devil wanted all men to become sinners; and God did not "want" sin mixed in any of the affairs of men in this world, and the devil wanted it mixed in all the affairs of men in the world; and God did not "want" any man to ever die, and the devil wanted all men to die; does it not look like the devil has out-generaled God in all things up to now and proved himself to be more wise and powerful than God?

Some people may rejoice in believing in such a God and such a devil as that, but there is no comfort in it for me. They can shout for their god, and I will shout for mine. My God is so great, and His Providential care, direction, supervision and control of and over all things is so perfect and complete, that a sparrow cannot

fall on the ground without Him (Matthew 10:29).—JCS

Remarks About This Issue

With this issue, the first bearing a 2015 date, we have adopted a slightly different layout of our cover page. We hope moving the Table of Contents from page 2 to the front page will be more convenient for our readers.

The article in this issue is by one of the first pastors of **Saints Rest Predestinarian Primitive Baptist Church of Dallas, Texas.**

In 1902, with Elder J. R. Hardy, Elder Jonas C. Sikes formed the presbytery that organized the Dallas church. On that day, the church's first order of new business was to call Elders Hardy and Sikes as the co-pastors.

Although no one now knows the exact date of the presbytery's convening and the church's being organized and constituted, (the original church book containing this information was lost long ago when the clerk's house burned), we have reason to believe the organizational presbytery's meeting was during Elders Hardy's and Sikes' trip to attend the **Fort Worth Council**, which met October 21-23, 1902.

At the Fort Worth Council, Elder Sikes served on the committee to seat the messengers from the various churches and associations, and Elder Hardy served as Clerk.

Among the visitors seated, one name is known by longtime readers of *The Remnant*: **Elder D. Bartley** of Lebanon, Ohio, author of the book, *Christ-Man in Type*, which is for sale through **The Remnant Publications** (see page 16-17 for details).

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

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. (Ezekiel 33.31)

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.

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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.