

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, 2015
Volume 28, No. 6
(First Printed in December, 2016)

OBSERVATIONS ON GENESIS 1:2-5

by

Elder Kenneth Adams

*And the earth was without form, and void;
and darkness was upon the face of the deep.
And the Spirit of God moved upon the face of
the waters. And God said, Let there be light:
and there was light. And God saw the light,
that it was good: and God divided the light
from the darkness. And God called the light
Day, and the darkness he called Night. And the
evening and the morning were the first day.*
(Genesis 1:2-5)

Here in the Genesis account of creation, is the beginning of the revelation of Jesus Christ and the first glimpse of the manifestation of His glory. In Genesis 1.3 God said, “*Let there be light*”, divided the light from the darkness, and then declared the evening and the morning to be the first day. We cannot understand this to be a solar, or twenty four hour day as measured by the revolutions of the earth around the sun, for the sun did not yet exist. This was the first day of creation and God did not create any of the heavenly bodies (sun, moon, stars) until the third day of creation. This first day therefore, can only be understood as a period of time known only to God, perhaps equivalent to millions of years. This likely is the case with each of the six days

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of creation. As the sun was not yet in existence, neither can we understand this light to represent the light of nature by which the heavens and the earth are illuminated. The teaching of the scriptures leads us to believe this light to be of far greater significance than the light which illuminates the things of nature and through which we receive our natural sight. It seems clear, this light has nothing to do with nature or the natural man. It is the illuminator not of natural things, but rather of spiritual things. Exceeding the brilliance of the sun, this is the light that shone on the Apostle Paul on the road to Damascus. It revealed things to the Apostle that cannot be seen by natural sight. As the “*natural man receiveth not the things of the Spirit of God*”, this light is neither known to him, nor can he see the things it brings into view. “*Verily, verily, I say unto thee, Except*

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

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

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a man be born again, he cannot see the kingdom of God."

Speaking of Jesus Christ, John's Gospel tells us: "*in Him was life; and the life was the light of men.*" As light represents the spiritual life that is in Jesus Christ, imparted to men in the new birth; so must darkness represent the spiritual death that fell upon Adam and consequently on all of his progeny. "*For in the day that thou eatest thereof; thou shalt surely die.*" and "*For as in Adam all die...*" As surely as "*darkness was upon the face of the deep,*" so has darkness descended upon the soul of man; and he is declared to be "*dead in trespasses and sin.*" Because of this death, not only does man "*abide in darkness,*" but "*the power of darkness*" is upon him. He is spiritually blinded by it, and cannot comprehend the glorious light of life that is in Christ Jesus. For John goes on to say, "*the light shineth in darkness; and the darkness comprehended it not.*" This condition is one from which men are utterly, totally, and completely incapable of recovering even if they wanted to, which they do not. They are blinded by their sinful nature and walk in total spiritual darkness; all the while, believing themselves to be walking in light. Thinking the very darkness that is in them to be light; they follow after blind leaders of the blind and have no knowledge of, or desire for any other way. "*If therefore the light that is in thee be darkness, how great is that darkness!*" The only hope for any of the children of Adam rest in the words of Jesus Christ: "*I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*"

John Chap. 10 vs. 2 and 3 *But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, the sheep hear his voice: he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*

Jesus Christ is the good shepherd that gives his life for his sheep. Note that He does not give his life for goats. Neither does He call goats hoping they will decide to become sheep. He calls sheep. He does not call just any sheep

nor does He call someone else's sheep. He calls His *"own sheep."* They are His sheep; they *"know His voice"* and *"will not follow another."* *"My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."* When He calls them they are not then left in a condition of uncertainty. They are neither in danger of missing the call, nor are they in danger of failing to heed the call. They are called with the same power displayed when God said *"let there be light"* and as surely as He has the power to call the dead to life; they are given a hearing ear to hear their Shepherd's voice, they know His voice, and they follow Him. From among the race of Adam, these are a people chosen of God, called from nature's darkness, and given the light of eternal and everlasting life. They do not choose themselves. They were chosen in Jesus Christ before the foundation of the world and given to Him by His Father. *"And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."*

Satan deceived the first woman Eve saying to her: *"Ye shall not surely die: for God knoweth that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."* The lie worked for him then and he has stuck with it from that day to this, only changing the form of the lie from time to time as is necessary to keep up the deception. Today, the lie goes a little more like this: you are not surely dead in trespasses and sin, but rather you are as gods discerning good from evil and light from darkness; you control your own destiny and have the power to choose the path of light rather than darkness thereby securing your own salvation. In this doctrine of devils; both the necessity and the power of the new (spiritual) birth is denied and mockery is made of the marvelous and miraculous work of the Holy Spirit in quickening the soul that is dead in trespasses and sin. Of the Holy Spirit alone, can it be said: *"Who hath delivered us from the power of darkness and translated us into the kingdom of His dear Son."* Man cannot deliver himself any more than he can translate himself. This,

dear reader, is not a work that is accomplished at the direction of, or by the permission of the natural man, who is spiritually dead and helplessly under the power of darkness, incapable of comprehending the light of the gospel of Jesus Christ. For not only is the natural man incapable of comprehending the light, he has no desire for it and will be found running in the opposite direction from it. *"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."* As the Spirit of God moved upon the face of the deep, so too must His Spirit move upon the hearts of His children saying, *"Let there be light."* When Jesus gave instructions to take away the stone from the grave of Lazarus, He told Martha: *"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"* He then called Lazarus, who had been lying dead in the tomb for four days, to life. This then is the glory of God: that light is shined into darkness with a quickening power that calls the dead to life, and translates them into the glorious kingdom of Jesus Christ. *"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."*

When God "divided the light from the darkness", He placed an enmity between the two: "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" This division causes a warfare that rages in the children of God from the time they are given the light of life that is in Jesus Christ until they are delivered from the darkness that the Apostle Paul calls: "the body of this death". They are by nature; children of flesh (darkness). They are, by the quickening power of the new birth; children of light and must endure the enmity between the two. They are given a desire for the glorious things of their Heavenly Father shown them by the light

of faith. They are imprisoned by the weakness of the flesh and their sinful nature. “For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that ye would.”

This caused the beloved apostle to declare: “For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.” And then to cry in agony: “O wretched man that I am! who shall deliver me from the body of this death?”

He answers this question in the next chapter of his letter to the Church at Rome: “Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” This is accomplished in the resurrection of the body, when that which is “sown in corruption” is “raised in incorruption.” “It is sown a natural body, it is raised a spiritual body.” These spiritual bodies are the eternal dwelling place of the children of the Heavenly King. They are raised up and made citizens of an everlasting Kingdom wherein no darkness dwells nor will it ever be permitted to enter therein. “And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.”

In hope of eternal life,

Kenneth R. Adams

NO, IT'S NOT A MISPRINT!

The date of this issue is (supposedly) November-December, 2015. It is being mailed in December, 2016.

None of this is a misprint. I am a year behind schedule.—Editor

SPEAK UNTO US SMOOTH THINGS

by
C. C. Morris

*Now go, write it before them in a **table**, and **note it in a book**, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: (Isaiah 30:8-10)*

When Isaiah wrote these verses, the rebellious ten-tribe nation of Israel was already in Assyrian captivity. The nation of Judah was in apostasy that would soon lead to their captivity in Babylon.

Isaiah wrote things in a tabular form. He even had a notebook in which he wrote. In it he could keep his **tabular** notes. That is what people call **keeping tabs**. Isaiah was keeping tabs on Israel and Judah.

Isaiah's tabular notebook was for “the time to come, for ever and ever.” Since Isaiah could not be around forever and ever to preserve his tabular notebook, GOD would preserve what Isaiah wrote. Isaiah wrote what God told him to write, so it was God's words and not merely Isaiah's. God has preserved what Isaiah wrote, because Isaiah wrote God's words. “For ever, O LORD, thy word is settled in heaven (Psalm 119:89).”

It was preserved for now, nowadays, and always, because *now* and *always* are parts of the time that was to come, part of for ever and ever.

In Isaiah's day, the people of Jerusalem and Judah were a rebellious people, “lying children,” the text says, “children that would not hear the law of the LORD.”

Countless modern Bible-oriented pundits comment on Scripture. Following Rome's lead, they say that the church is “spiritual Israel” (a term found nowhere in the Bible). These men say the church is also the kingdom of God and/or the kingdom of heaven (which are actually two different kingdoms) on earth.

Let's explore that theory for a while.

I.

If it were true that **Israel is the church-is Zion-is Jerusalem-is the kingdom of God-is the kingdom of heaven** (all of which are distinct entities), then consider three points:

A. The church, as the extension of Israel, is still under a conditional covenant of works, and the unconditional covenant of grace is not for the church. Why? Because the Lord has never released Israel from the conditional covenant.

Contrasting Israel and the church, there are insurmountable biblical contrasts between

1. **the old conditional covenant of works and the unconditional covenant of grace;**

2. **law and grace**, considered as separate systems. If the church were truly Israel (which it is not), then the **contrast** between **the conditional covenant of works** (under which Old Testament Israel labored) and **the unconditional covenant of grace** (under which the Lord gave rest to the New Testament church) is lost and ruined.

The point of God's giving a conditional covenant in the first place was twofold:

a. to prove to all that no fallen sinner can meet "conditions"; and,

b. to set the stage for the unconditional covenant of free grace.

3. **Jews and Gentiles.** If the church among the Gentiles were a mere extension of Israel, then such statements as Paul made in Acts 13.46 ("Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you [Jews]: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.") would be meaningless.

II.

In the beginning, God gave darkness (Genesis 1.2) before He gave light (Genesis 1.3). If there is anything symbolic or typical in these things (and there is), it tells us the darkness and chaos of sin, rebellion, and death precede the light of life, which comes to His

people only from the Light of the world, the Lord Jesus Christ. "In him was life; and the life was the light of men (John 1.4)."

It also tells us that the day of man in his darkness precedes the Day of the Lord. The night of man's darkness demands the dawning of the day of Armageddon:

"The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung (Zephaniah 1:14-17)." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations (Joel 2:1-2)."**

We anticipate the objection: "*Oh, those texts were fulfilled in the Old Testament era when God sent Israel into captivity and destroyed their nation.*"

He did not destroy their nation. He sent it into captivity. And we remind the objector: According to your doctrine, Israel is the church and the church is Israel. These proverbial principles are scripturally sound:

(1) God's administration is cyclical, not linear; "what goes around comes around"; "history repeats itself"; and,

(2) "What's sauce for the goose is sauce for the gander," and what's sauce for national Israel must be sauce for Rome's "spiritual Israel." No one can rightly justify making a "spiritual application" that differs from the literal Old Testament application, can they? No. You cannot have it both ways.

III.

Let's say the text, Isaiah 30:8-10, applies directly to the church (since multitudes of commentators emphatically tell us the church is "spiritual Israel," which it is not); and if so, we may expect to see and hear the church in its latter days, even as Israel in Isaiah's day, saying "to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." As you might recall, Isaiah's day preceded the Babylonian captivity. What, then, is in store for the latter-day church? Babylonian captivity.

Smooth things in Isaiah 30 are the same thing as **slippery places** in Psalm 73.18. "Surely thou didst set them in **slippery places**: thou castedst them down into destruction." The word *smooth*, in the Hebrew, in both texts (Isaiah 30 and Psalm 73), means both *slippery* and *flattery*, and is translated elsewhere (in Job 17.5 and Proverbs 6.24) by *flattery*:

"He that speaketh flattery to his friends...(Job 17:5)." "To keep thee from the evil woman, from the flattery of the tongue of a strange woman (Proverbs 6.24)."

Who is this "strange woman" other than the woman of Revelation 17? "So he carried me away in the spirit into the wilderness: and I saw a **woman** sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden

cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (Revelation 17:3-5)." Most people I've read after or heard trace this woman back to Rome—but **she, Rome**, is the very source of all this "church = Zion = Israel = kingdom = Jerusalem" muddle referred to earlier. And **her flattery** is classic Arminianism or Conditionalism: "You have the power to obey or disobey. You can do it; it's all up to you. Ye are as gods, knowing good and evil."

When someone is flattered and *believes the flattery*, he is on a slippery slope, ready to fall. "Wherefore let him that thinketh he standeth take heed lest he fall (1 Corinthians 10:12)."

Objection: *The church IS Jerusalem. See Galatians 4.26 and Revelation 21.2-3.*

Reply: Oh, yes. You are referring to **the Jerusalem which now is** (Galatians 4.25), no doubt, and not the Jerusalem which will come down from God out of heaven after the great white throne judgment. "The church is Jerusalem and Jerusalem is the church," they say. Not "going to be," etc. We are told that we are Jerusalem now. Presently. That would make the church "the Jerusalem which now is," which is in bondage. The New Jerusalem that will house the church is still above: "**But Jerusalem which is above** is free, which is the mother of us all (Galatians 4.26)." The New Jerusalem was still above when Paul wrote to the Galatians, so she hadn't come down after the crucifixion or on Pentecost. That bright city will remain "up there" until after the Great White Throne judgment (Revelation 20.11 and on into chapter 21.3ff).

Rome says "The pope is our father and the church is our mother." God says, God is our Father and New Jerusalem, which is above, is our mother.

Ezekiel 16, a Prime Example

Will objectors be like my preacher-friend that preached “Jerusalem is the church” from Ezekiel 16? (No, this is no breach of confidence. My friend and I freely discussed what follows regarding Ezekiel 16):

“Again the word of the LORD came unto me, saying, Son of man, cause **Jerusalem** to know her abominations, And say, Thus saith the Lord GOD unto **Jerusalem**; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite (Ezekiel 16:1-3).” And our friend told about the poor little foundling **Jerusalem**, thrown out in an open field in the day she was born (the Old Testament equivalent of throwing a baby into a dumpster). But God passed by and said “LIVE.” And it was the time of LOVE. And Jehovah washed her, clothed her, anointed her, loved her, adopted her, and increased her, and decked her with jewels and ornaments, and entered into a covenant with her, fed her, and made her “**perfect** through MY comeliness, which **I had put upon thee, saith the Lord GOD.**” What a beautiful picture of what God did by sovereign grace for the church, “spiritual Jerusalem,” we are told.

But why stop there? In his sermon, my preacher-friend closed the chapter out by leaping from verse 14 to verse 62: “And I will establish my covenant with thee; and thou shalt know that I am the LORD.” All this he presented to us as **the church**.

Now, let’s sample the sauce for the gander.

Why must we leave out the intervening 47 verses between verses 14 and 62? And why must we leave off verse 63? God tells much more about this “church,” “spiritual Jerusalem,” after God had put His comeliness, His righteousness, His perfection upon her. How did **this “church”** show her gratitude?

Briefly, she played the harlot and poured out her fornications on everyone who passed by. She made idols out of the gold, silver, and precious stones God had given her (the treasures—gold, silver, and precious stones, are typical of the glory of Christ imputed to His people, and the fruits of the Holy Spirit—1 Corinthians 3.12), and she worshiped them instead of worshiping the God who gave them to her. She sacrificed her children to idols (verses 20-21). (We could liken this to the world’s abortion madness and their killing full-term babies, but we are only concentrating here upon Jerusalem, which we are constantly told is “**the church**,” which it is not.)

“*And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood* (Ezekiel 16:22).” Yes, by referring back to verses 4-14, we see we are still talking about **the same church**. Or **Jerusalem**. Whatever.

Wickedness is yet within her. High places (altars to their idols) are in every street (verses 23-24).

Read verses 25-26 for yourself. I will not spell it out here: The words “opened thy feet” is a very suggestive euphemism, as is “great of flesh,” per *Strong’s Concordance and Hebrew dictionary*. So bad were the Israelites that even the Philistines (verse 27) were embarrassed by, and ashamed of the lewdness of this entity some constantly call the **church** (or “**Jerusalem**,” as the text actually says).

She was an insatiable, imperious whore, one who could not be satisfied by her own excesses (verse 28). She multiplied her fornication among her neighboring nations (verses 29-30). Scorning a price for hire, she is more like a wife committing adultery and

paying her lovers instead of being paid for her favors (verses 31-34).

From verses 1-14 Rome's followers tell us this is a "type of **the church**." Context! You cannot ignore any part of this chapter and jump to a *happily-ever-after* ending, ignoring the body of this passage.

Beginning in verse 35, the Lord God pronounces judgment upon this that we are told is a "type of the church." The woes (verse 23) are too many to enumerate here, but they are devastating and complete.

"I will judge thee," says Jehovah, "as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy (verse 38)."

All the nations round about, her former lovers, would join in her destruction by naked shame, stoning, fire, and sword (verse 39-42).

"As is the mother, so is her daughter...your mother was an Hittite, and your father an Amorite (verses 44f)." Yes, by checking verse 3 (...thy father was an Amorite, and thy mother an Hittite), anyone may see that in verses 44-45 we are still talking about the same little girl, Jerusalem, of verses 1-14, who is, we are told, "the **church**" (which she is not).

In verse 46 a new round of similes begins; Jerusalem (the **church**, we are told) is compared to **Samaria**, capital of the idolatrous ten rebellious tribes of **Israel** (another type of the **church**, we are told) and **Sodom**, which the Lord detested so highly that He destroyed it in a special visitation with fire from heaven. Compared to her sisters, Samaria and Sodom, Jerusalem came in a distant third. "As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done...Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they (verses 48-51)...."

This denunciation of Jerusalem's sins continues through verse 59. But, since we have come this far, let's carry this examination a bit further.

4.

God has a future for **Israel as an earthly nation**: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant (Ezekiel 16:60)." But Israel's future is ignored, misrepresented, and lost by following the "Israel is the church" theory.

Also, my friend had no explanation for why he ended with verse 62 ("And I will establish my covenant with thee; and thou shalt know that I am the LORD") he applied to "the church" instead of where the text truly ends, with verse 63: "**That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.**"

See, the Lord really is talking to Jerusalem, Judah, and Israel. God will yet grant perfect and complete repentance to Israel when she is restored as the wife of Jehovah. This fact my friend was not prepared to address.

"The **sinner**s in **Zion** are afraid; **fearfulness** hath surprised the **hypocrites**. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (Isaiah 33:14)" And expositors without number tell us that Zion is the church and the church is Zion. But do they explain how the spotless virgin bride of Christ (Ephesians 5.25-27; 1 Thessalonians 5.23-24) can also be the adulterous wife of Jehovah? No. Do they mention who are the **fearful sinners** and **surprised hypocrites** within their church? No.

You cannot have it both ways.

The "Jerusalem-Zion-Israel is the church and the church is Israel" theory proceeds

from a rotten Roman foundation that leads to exactly such a frightful misapplication of the Scriptures as we have been exploring. High among the errors this theory introduces is the threefold error of

(1) ignoring the everlasting, unconditional covenant promises that Jehovah made with Abraham and his descendants;

(2) Taking God's reference to that everlasting covenant in Ezekiel 16.60 ("Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee **an everlasting covenant.**") and misapplying it to the church. Those prone to "spiritualize" Israel are, generally, the ones most likely to deny national Israel's restoration and future, which is grounded in the everlasting promises God made to Abraham in the Lord's everlasting covenant of grace; and,

(3) Since Israel is associated with the Law, "the church is Israel" theory is a major encouragement to Arminianism and all forms of free-will doctrines including conditionalism.

Since there is a "rightly dividing the word of truth (2 Timothy 2.15)," there is and must be a *wrong* dividing the word of truth. The truth of all this is:

1. Jerusalem is Jerusalem, the city of the great king (Psalm 48.2, Matthew 5.35).

2. Israel is Israel, the nation descended from Abraham, Isaac, and Jacob (whose name God changed to **Israel**), and his twelve sons.

3. Zion is the peak of a hill or small mountain in Jerusalem.

4. The church is the body of saints of all ages whom Christ Jesus redeemed from every kindred, tongue, people, and nation, to be His virgin bride. "...ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Corinthians 6.11)."

So, according to the theory we are examining, it was the church who says, "We do not want to hear prophecies that our fathers never talked about." The church of the twenty-first century says, "If a prophecy tells of Christ's second coming to this earth, we want it *spiritually applied* to His first coming. That is so much smoother than the truth of His return and what will happen after that."

When you would expect the church would be most thrilled at the prospect of seeing her Lord's return, that is the very time a major part of the professing church wants nothing to do with it. What a shame.

PLAGIARISM

by C. C. Morris

Plagiarize: *to steal and pass off (the words of another) as one's own : use (a created production) without crediting the source : to commit literary theft : present as new and original an idea or product derived from an existing source.*—Webster's New Collegiate Dictionary, 1973

People have long said that "imitation is the sincerest form of flattery." Plagiarism, however, is the plague of an unproductive, unimaginative body that has neither a mind or a conscience.

Who would have thought anyone would be lowdown enough to steal from the lowly pages of *The Remnant*? Yet there exists one creature who is that mentally impoverished.

There is an Internet web site at <http://reformed-theology.org/>. Its cowardly, anonymous manager, who will not answer attempts to contact him by email, and who claims to represent "reformed Presbyterians," calls his site **Studies in Reformed Theology**, or **SRT** for short.

Should you enter an Internet search for **Studies in Reformed Theology**, you will find there is another web site, **Brill** by name, that is headquartered in the Netherlands, at <http://www.brill.com/>, which publishes a series of books entitled **Studies in Reformed Theology**. Quite unlike the lazy thief who stole our material and published it as his own, Brill has an honorable history going back to 1683, publishing their Calvinist materials in Leiden, “home of the oldest university of the Netherlands.”

Brill is in no way affiliated with the lowlife who runs the offending and offensive *reformed-theology.org* web site.

While he was in a thieving mood, scouring the Internet, looking for something easy to steal, and having no capacity in his brainal cavity to produce anything original, could it be he also stole the name **Studies in Reformed Theology** from Brill?

Perhaps I should not be so hard on the boy. He most likely got his *reformed* theology from where we might expect: *reform* school, where he should re-enroll for advanced studies in petty larceny.

We surmise that the mystery thief stole two pieces from back issues of *The Remnant* from our two web sites:

1. Our Statement of Principles

Our preamble, which we have published on the outside back cover of each issue since the May-June 1993 issue, consists of two brief paragraphs which our Reformed Presbyterian thief combined into one, as follows. The thief’s changes are identified in **underlined bold type** below, so the reader can easily compare his copycat piece (in part below) with our original on our back page:

“The following is an outline of principles the readers of **Studies in Reformed Theology** may expect to see maintained in this publication. Under no circumstances do the publisher(s) or writers for **Studies in Reformed Theology** 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 **Presbyterians** known as **Reformed Presbyterians**, or Old School **Presbyterians** the world over.”

As for the principles themselves, as far as I could tell, the Reformed Presbyterian thief copied our items numbered 1 through 10 exactly, right down to the punctuation.

For our point #11, where we say “The separation of church and state,” the Reformed thief substituted “**The principles outlined in the Westminster Confession of Faith**”; this, for the simple reason that Reformed Presbyterians are daughters of Roman Catholicism, and, like their Mama Rome and Papa Calvin, they all believe in a “Church State” (with the Church ruling over the State, of course).

For our point #12 (“The principles outlined in the Black Rock Address of 1832”) the Presbyterian thief simply changed our #13 (the bodily resurrection) to his #12 and made our #14 and #15 his numbers 13 and 14.

Knowing little or nothing of Baptist history, he probably thought “the Black Rock Address of 1832” must mean something like

1832 Black Rock Avenue.

2. Shaun Willcock’s *Pagan Festivals* Book

We first advertised this book in the November-December 1999 *Remnant*. My

editorial in that issue was called *Another New Book: The Pagan Festivals of Christmas and Easter By Shaun Willcock*. The plagiarist named his stolen version of my comments *The Pagan Festivals of Christmas and Easter By Shaun Willcock*, making it appear that Mr. Willcock wrote the article.

When the thieving Reformed Presbyterian stole the editorial, which I wrote to introduce Mr. Willcock's book, the Presbyterian purloiner added to his plagiarism a threefold LIE in the following two notes:

[SRT Note: Studies in Reformed Theology is not connected with *The Remnant Publications*, receive [sic] any revenue from *The Remnant Publications*, nor should this be construed as necessarily endorsing the conclusions and theological viewpoints of the publishers of *The Remnant Publications*.

SRT Update: *The Remnant Publications* contacted SRT to inform us that it was currently out of stock of *The Pagan Festivals of Christmas and Easter...and went on to say it didn't expect to be able to even obtain more copies. As requested, the ordering address has been removed from this review.]*

The Remnant did not contact SRT. We would have had no reason whatsoever to contact an amillennial Reformed Presbyterian website. The thief may have contacted me about ordering the book, and if so it might have been temporarily on backorder. The plagiarist's threefold misrepresentation is:

1. We did not contact SRT to tell them anything about this book or anything else.
2. We did not say anything about not expecting to be able to obtain more copies.

We have continually and continuously sold Mr. Willcock's book since November 1999, as anyone may easily verify by checking all back issues of *The Remnant* since that date. We still have copies for sale today. (See page 19 of this issue.)

3. We did not ask SRT to remove the ordering information "from this review" because we never granted permission for SRT or anyone else to reprint "this review."

For the benefit of those who are inclined to take writings from our magazine without our knowledge or permission, and pass them on as their own, I call your attention to the LEGAL NOTICE we regularly print in every issue on page 2 under the heading EDITORIAL POLICY. For those who cannot read the fine print or think our Editorial Policy statement is there merely to fill space, we reproduce it on page 12 in print large enough for most readers to be able to read it.

If my comments come to the attention of **any Reformed Presbyterians** who object to what I have said, may I suggest as humbly as I know how that your organization might police yourselves and see what is being done by those who use your name.

Another Case of a Website's Pirating The Remnant's material...

...by an internet website is shown on page 13. I first submitted my short, unsigned article "**f and ff: AN EXPLANATORY NOTE**" for publication in the July-August 1994 issue of *The Remnant*. Elder Poole, Editor at the time, graciously placed my little piece on page 13 of that issue.

In all fairness to all concerned,

(1) 1994 was long before we began printing our legal notice spelling out the property rights belonging to authors. Many who would be

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.

writers, journalists, or website managers do not know anything about copyright protection; hence, as a learning aid for them, in each issue of *The Remnant* since January, 2003, we have incorporated these brief guidelines to the ethical handling of articles and reprints into our **Editorial Policy** statement.

Perhaps I should add here that no one can legally copyright a principle, including a rule of grammar. The use of abbreviations like *f*, *ff*, *etc.*, *KJV*, *O.K.*, *Mr.* and *Mrs.* cannot be copyrighted, but an article or a book *about* a principle, or *about* one or more of these abbreviations can be, and as such it is protected by applicable laws. And,

(2) Elder Poole may have given the website's manager his permission to add my explanatory note to the vast collection that man has republished. I do not know what has transpired; I only know what has not: As the author, I was not consulted, nor was proper acknowledgement given as to who wrote it (although *improper* credit was given, and still is being given, as of December, 2016).

Not that I am so hung up on getting proper credit for this or for anything else. To my own Master I stand or fall. And "This is but a light thing in the sight of the LORD." My sole point here is that, regardless of who wrote any piece whatsoever, from Socrates, Cicero, or Charles Darwin to Elder Beebe, or Billy Sunday, or Billy Graham, from whatever publication someone is copying another person's words, *the ethical and proper thing to do, at the bare minimum, is to acknowledge its author, be he friend or foe.*

In this instance, we can overlook this error in judgment for one or more reasons:

It could be passed off as an example of the website's manager's ignorance of recognized business principles and practice.

Or, upon further consideration, I am reasonably sure he would not want to put anything with my byline on his website. Without giving any explanation (certainly not that I needed one), he asked me to remove his name from *The Remnant's* mailing list, which I gladly did on October 30, 2008. Since he gave no reason for this request, my poor overworked conscience was left to conclude that maybe it was because of something I had written.

Maybe it was my series, published shortly before his request, on **the harmony of premillennialism with Old School Primitive Baptist principles**.

Or maybe it was because of my comments on **the scriptural difference between the kingdom of God and the kingdom of heaven**.

Or possibly it was because of my often pointing out **the Roman Catholic origins of one of his cherished beliefs, the amillennial theory**.

One final comment on this violation of propriety: If you should yet come across my little **f and ff** article on anyone's website, be assured that, as of this date (December, 2016), no one has obtained permission to use it. I'll tell you if they ever do.

One More Item: Website Hacking

One other thing concerns a different but closely related subject: that is our own website at www.the-remnant.com.

No one regrets more than I do that I have not been able to keep our website up to date. Frankly, months go by without my looking at it at all. Leaving it to lie fallow for so long made an enemy's hacking into it and changing its

(Continued on page 14, first column)

f AND ff: AN EXPLANATORY NOTE

Bible references, or citations, are usually given in the order of book, chapter, and verse. The verse number is usually separated from the chapter-number by a colon or a period.

"Isaiah 53:6" and "Isaiah 53.6" both mean Isaiah, chapter 53, verse 6. "Romans 3.6-10" means Romans chapter 3, verses 6 through 10.

We were recently asked about the use of "f" and "ff" which we sometimes use in our scriptural references. These two notations, "f" and "ff," are a short, convenient, and widely used way to abbreviate a Biblical citation.

"f" means "and the following verse." For example, "Genesis 3.15f" means Genesis, chapter 3, verses 15 and 16, which is also sometimes written, "Genesis 3.15-16" or "Genesis 3:15-16".

"ff" means "and the following verses." "ff" implies at least two or more verses. For example, "Acts 2.23ff" means Acts chapter 2, verses 23 and the following verses – at least two verses, through the 25th verse, but maybe more. Usually, the citation's context itself will clarify how many more verses are meant.

We thank you for your questions. It is by your questions and comments we learn of your concerns. By our learning from you, the reader, we hope to continue making THE REMNANT a quality paper you will continue to appreciate receiving.

(Reprinted from the July-August 1994 *Remnant*, as copied from an Internet website that pirated it without giving proper credit to its author.)

(Continued from page 13)

contents relatively easy. This they did, and they got away with it for a while. In a word, **they changed our website to say we are no longer selling the books we have been selling** all along and are still selling (see pages 15-19).

Again, since they did not deign to tell us why they did this, we are left to surmise it was part of their bigger effort to undercut our book sales, thereby depriving us of the income used to print and mail *The Remnant*. In this they failed miserably, **thanks to the kind and loving support of our loyal readers, and above all, thanks be unto our God.**

We do know who the hackers were, and we know how they had such easy access to our website. We just do not know why. Maybe they were working with the *unreformed Reformed* plagiarist liar who said we are no longer selling the Willcock book; frankly, we do not care. That is between them and our Sovereign, the Lord Jesus Christ. —CCM

THE GIFT OF A RESTING PLACE

C. C. Morris

For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. (Isaiah 30:7)

God's people own a scriptural resting place given them by God, and some, those whom He delights to call His people, **must** enter therein (Hebrews 4.6). **Must** means it is fixed, settled, predestinated. The Lord did not say *Their strength is to sit still* but give them nowhere to sit.

This resting place is found only in the Lord Jesus Christ. To His people, who labor under their burdens of sin and the cares of this life, He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and **ye shall find rest** unto your souls. (Matthew 11:28f)."

Earlier, Assyria had captured the northern ten tribes of Israel, carrying into slavery the people they did not kill outright. Now the Assyrian army was boastfully threatening to capture and destroy Jerusalem, the capitol of Judah.

Frantically, Jerusalem cast about seeking an earthly savior, someone that could reinforce Judah's inadequate army. Egypt with her strong militia was one possible solution to Jerusalem's woes. Hezekiah, king of Judah, considered hiring a mercenary Egyptian army to help him fight the Assyrians.

The word of Jehovah ended Judah's reliance on the arm of flesh: "Woe to **the rebellious children**, saith the LORD, **that take counsel, but not of me**; and that **cover** with a covering, **but not of my Spirit, that they may add sin to sin**: That **walk to go down into Egypt, and have not asked at my mouth**; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" (Isaiah 30:1-2.)

Seeking counsel from anyone other than God the Savior is nothing short of rebellion, which is "as the sin of witchcraft" and idolatry (1 Samuel 15.23).

The **covering** of God's people is the righteousness of Jesus Christ, provided by His finished redemption, applied effectually by God the Holy Spirit: "*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD*

imputeth not iniquity, and in whose spirit there is no guile (Psalms 32:1f)."

"See," say the will-worshippers, "*you must have a spirit with no guile before God will not impute iniquity to you*"; they have no use for such a resting place. They stay too busy to sit down. Such are blind to the fact that God Himself, in Christ Jesus' blood atonement, removes the saints' guile from them as far as the east is from the west.

Paul, inspired under grace, quotes from Psalm 32 thusly: "...Blessed are they whose iniquities are forgiven, and whose sins **are covered**. Blessed is the man to whom **the Lord will not impute sin** (Romans 4:7-8)." The Psalmist says the Lord *does* not impute iniquity, but Paul says emphatically, **HE WILL NOT**. How much stronger than the Law does grace express this great salvation!

"*For the Egyptians shall help in vain, and to no purpose.*" The arm of flesh will fail. What, then, is left for Judah to do? Isaiah says, "**Therefore have I cried concerning this, Their strength is to sit still.**" Sit still. "My strength is made perfect in weakness." Wait and see the deliverance God will send. It is so much better than what Egyptians, and they who depend on them, can only dream about.

The vast Assyrian army finally encamped against Jerusalem. The night before the battle was to be engaged, "the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand (185,000): and when they arose early in the morning, behold, they were all dead corpses (Isaiah 37:36)," while Hezekiah and Judah sat still, protected by the Lord of hosts.

"There remaineth therefore a rest to the people of God (Hebrews 4.9)." Will-workers cannot appreciate such a resting place, which they call "the stool of do-nothing." They would destroy it if they could.

But God's little children love their rest in Christ's atoning work. "**It is finished.**"

IMPORTANT NOTICE FROM BROTHER HOYT SPARKS ABOUT ELDER BEEBE'S EDITORIALS, VOLUME #1

Brother Hoyt Sparks has sent the following notice to our readers:

Jan 16, 2016

Elder Morris:

I have Elder Beebe's Volume #1, with a Topical Index for all 7 volumes, along with other articles on my computer. I have been copying these onto CDs that I give away to anyone wanting one...For anyone ordering ANY book(s) from you, I will include this CD at no cost.

Those who have Elder Beebe's volumes #2 through #7 and wish to have Volume #1 that is on my CD, and they do not intend to place an order with you, I will furnish one to them for \$2.00 to cover the postage. (For orders outside the USA, please add another \$2.00 for additional postage.)

God bless,

Hoyt D. F. Sparks, SL

Order all books as usual, from The Remnant, PO Box 1004, Hawkins, Texas 75765-1004.

For those ordering ONLY the \$2.00 CD from Brother Sparks, please order directly from him. His address is:

Hoyt D. F. Sparks
486 Choate Dairy Road
Sparta, NC 28675-9249

(Home phone: 336 372 6289)

(Cell phone: 703 615 0071)

(Email: hoytsparks@hotmail.com)

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. **COMPLETE SETS OF ELDER BEEBE'S EDITORIALS ARE NO LONGER AVAILABLE. WE ARE SOLD OUT OF VOLUME 1. VOLUMES 2-7 ARE STILL AVAILABLE.** 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.

3. 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.

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

4. **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, which is still \$10.00 postpaid, and **Absolute Predestination** by Jerome Zanchius, which is still \$9.00 postpaid).

We must ask \$3.00 *per Welsh Tract Publication books* 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.

While they last, please consider buying these valuable books for donating to public libraries (church, city, county, state, or college libraries).

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.

**COMPLETE SETS OF ELDER BEEBE'S EDITORIALS ARE
NO LONGER AVAILABLE.**

**WE ARE SOLD OUT OF VOLUME 1.
SEE PAGE 15 FOR AN IMPORTANT ANNOUNCEMENT!**

VOLUMES 2-7 ARE STILL AVAILABLE.

Individual Volumes 2-7 of Elder Beebe's Editorials may still be ordered while they last.

For pricing see pages 16-17.

Book Title & Author	Old Price incl. postage	Sales Price incl. postage	Sales Tax (Texas only)
Elder Gilbert Beebe Editorials	\$161.00	\$91.00	\$4.73
Complete set of 7 volumes	SORRY! VOLUME 1 IS NO LONGER AVAILABLE. THERE ARE NO MORE COMPLETE SETS!		
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	\$7.00	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**

A CHANGE IN AVAILABLE BOOKS BY ELDER STANLEY PHILLIPS

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

Brother Sparks only has the following titles by the late Elder Stanley C. Phillips left. 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 on the two remaining books are as follows:

1. WRITINGS BY ELDER WILSON THOMPSON, 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.]

While they last, Volumes II and III will be sold only in sets, \$40 per set, postpaid.

There are nine (9) extra copies of **Volume III**, and while they last, these may be ordered separate from Volume II at \$20 each, postpaid.

2. GOLDEN AGE OF BAPTISTS IN AMERICA 1791—1890: For sale are Volumes I and II, and these will be sold in sets only, \$40 postpaid.

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.

Please send your orders with payments directly to:

**Hoyt Sparks
486 Choate Dairy Road
Sparta, NC 28675-9249**

(Home phone: 336 372 6289)

(Cell phone: 703 615 0071)

(Email: hoytsparks@hotmail.com)

If you have any questions, please let me know.

God bless,

Hoyt D. F. Sparks, SL

1 Peter 4.15

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Genesis 44.15

And Joseph said unto them, **What deed is this that ye have done? wot ye not that such a man as I can certainly divine?**

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
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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.