

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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HANNAH’S PRAYER PART I.

by C. C. Morris

In the day of the Judges a *certain* man named Elkanah had two wives, Hannah and Peninnah. He had to be a *certain* man because there is no uncertainty in God.

Like many Israelite women named in the Bible, Hannah was barren, while her wife-in-law adversary, Peninnah, had multiple sons and daughters.

Peninnah tormented Hannah about her barrenness, ridiculing her, making fun of her childless existence, which troubled her deeply. Elkanah tried in vain to comfort Hannah, whom he deeply loved, but she could scarcely be consoled in her sad situation.

Hannah’s barrenness was of the Lord: “...the LORD had shut up her womb (verse 5).” Such barrenness as Sarah, Rebekah, Rachel, Elizabeth, Hannah, and others suffered is never a mere happenstance. In each case God has a reason, which is, a child is never born too early or too late. Hannah’s lot was because her son Samuel must be born at the exact time he would

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replace the priest Eli and his two wicked sons, Hophni and Phinehas. “To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die...(Ecclesiastes 3:1-2).” In the timing of Samuel’s birth (and death), the Lord would also maximize the time of his ministry into the time of King Saul and David. Her barrenness was of the Lord in His wise providence.

Looking only on the externals, however, her mocking enemy Peninnah cared for nothing more than increasing Hannah’s misery.

(6) *And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.*

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At the time, there is no indication how much any of Elkanah's family understood the Lord's will and providence in Hannah's situation, but that is often the case with the Lord's people. It is wonderful to note that the Lord's elect do not have to know why God sends disappointing providences into their lives. By such things the Lord makes His people aware of their helpless dependency upon Him. This is another reason God sends disappointments into the lives of His people: to drive them to prayer unto Himself. Thus they grow in grace and in the knowledge of the Lord Jesus Christ. Hannah prayed to the only one who could help her, her Lord God, Jehovah.

*

The tabernacle had been pitched in Shiloh since the days of Joshua 18.1. Jehovah's abode among men stayed there for over 400 years. Shiloh was more or less centrally located, north to south, a little west of the Jordan River valley.

Israelites, to bring sacrifices to Jehovah, would travel to Shiloh. "Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah (Judges 21.19)."

Finding Shiloh sounds like following the directions to find an Old Baptist church associational meeting out in the country.

"Then they said, Behold, there is a feast of the LORD in the South Ouachita Association yearly in a place which is on the north side of Bernice, on the east side of the highway that goeth up from Ruston to Eldorado, and on the south of Junction City."

"Then they said, Behold, there is a feast of the LORD in Holly Springs yearly in a place

which is on the north side of Montalba, on the west side of the highway that goeth up from Montalba to Canton, and on the south of Athens.”

Elkanah and his two wives made the trip to Shiloh each year. (7) *And as he did so year by year, when she went up to the house of the LORD, so she (Peninnah) provoked her (Hannah); therefore she (Hannah) wept, and did not eat.* (8) *Then said Elkanah her husband to her, Hannah, why weepst thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?*

(9) *So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.* [the tabernacle. Solomon’s temple had not yet been built in Jerusalem.]

(10) *And she was in bitterness of soul, and prayed unto the LORD, and wept sore.* (11) *And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.* Hannah’s vow, that no razor would come on his head—that is, he would never have a haircut—was that she would dedicate the child as a Nazarite according to God’s instructions in Numbers 6. The idea behind the order of the Nazarite is, first, it is a shame for a man to have long hair. “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” (1 Corinthians 11.14) Second, in particular, the Nazarite, as dedicated to the LORD, was to bear shame and reproach for Jehovah’s sake, as Christ Jesus did (see the

prophecy of Christ in Psalm 69: “Because for thy sake I have borne **reproach**; **shame** hath covered my face...Thou hast known my **reproach**, and my **shame**, and my **dishonour**: mine adversaries are all before thee.”—verses 7 through 19). Hebrews 13.12-13 says, “Wherefore Jesus also, that he might sanctify the people with His own blood, **suffered** without the gate. Let us go forth therefore unto him without the camp, bearing his **reproach**.”

(12) *And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.* Not that he put a literal mark on her mouth, but that he noticed her mouth moving and he watched her carefully. *Mark* is in the old sense authors will write “Mark,” meaning for the reader to pay particular attention to what follows.

(13) *Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.* (14) *And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.*

Eli “thought” Hannah was drunk. In other words, Eli thought without thinking. There is a side lesson here: “...the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart (1 Samuel 16.7).” “Judge not according to the appearance, but judge righteous judgment (John 7.24).”

(15) *And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.* (16) *Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.*

Hannah denied being “a daughter of Belial,” a worthless evil drunk. Eli, in his shallow haste,

made a superficial judgment of Hannah, while his own two sons were genuinely “sons of Belial”—worthless, yea, worse than worthless, because they were a genuine reproach to the priesthood and to their elderly father, as we shall presently see.

(17) *Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.* Here, Eli pronounces a blessing on Hannah that came to pass as he said. The Lord did give her a son after they returned home to Ramah. (Ramah was the, short form of the much longer name of Ramathaimzophim in verse 1.)

The rest of chapter one tells of the birth and early years of Samuel. *Elkanah knew Hannah his wife; and the LORD remembered her... she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.*

Hannah did not go to Shiloh with her husband for the next few years, until little Samuel was weaned. She said unto her husband, “I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.”

And that is exactly what she did. His mother waited until the child was weaned before returning to Shiloh, bringing her son with her. She then fulfilled her vow, turning the boy over to Eli to serve in the tabernacle for the rest of Samuel’s life.

When she finally did go, she turned her little boy over to Eli, to remain with him and serve God in the tabernacle for as long as he lived. Hannah told Eli, “Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.”

PART II.

HANNAH’S SONG OF PRAISE

(1 Samuel 2.1-10)

(1) *And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.* A horn is the offensive and defensive weapon of the sheep. She is praising the Lord her God, but she is directing her battle language toward Peninnah, Elkanah’s other and not-so-nice wife.

(2) *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.* The opening words of her prayer reflect the opening words Christ used when He taught His disciples how to pray: “After this manner therefore pray ye: “Our Father which art in heaven, Hallowed [holy] be thy name (Matthew 6.9).” When praying, the Lord’s holiness and sovereignty is always to be first and uppermost in the thoughts of His saints, and so it was with Hannah. When His disciples asked Him to teach them [how] to pray, He said unto them, “When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in [on] earth. (Luke 11:2).” The holiness of the Father’s name is paramount. The second (and third) petition, “Thy kingdom come. Thy will be done, as in heaven, so in [on] earth” would not be appropriate if His kingdom had already come. We, as Paul, anticipate the coming of His kingdom **when He returns**. Paul’s doctrine was, “...the Lord Jesus Christ, who shall judge the quick and the dead **at his appearing and his kingdom** (2 Timothy 4.1).” His kingdom, **as fully manifested on earth**, comes when He returns. **THEN** His will, *as expressed in the rest of the “Sermon on the Mount,”* shall be done on earth, as it is in heaven (Matthew

6.10).” That is evident from Matthew’s gospel:

In chapter 3, John the Baptist proclaimed, “Repent ye: for the kingdom of heaven is at hand (Matthew 3.2).”

In chapter 4, Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand (Matthew 4.17).”

In chapters 5-7 Jesus gives the laws of His kingdom. Men call it “the sermon on the Mount.” That is what He means, at least in part, by His saying, “Thy will be done in [on] earth, as it is in heaven.”

Yet, in verse 3 and following, Hannah alternates her praise of God and prayer to Him with her unburdening her soul’s former anguish to Him, for, as Peter said, “Casting all your care upon him; for he careth for you (1 Peter 5.7).” Her prayer becomes a monologue directed toward both God and Peninnah; it grows into a soliloquy, her experience becoming a parable of Christ’s conquest over His enemies, and finally her prayer blossoms into a prophecy of His eternal triumph.

(3) *Talk no more so exceeding proudly [Peninnah]; let not arrogancy come out of your mouth [Peninnah]: for the LORD is a God of knowledge, and by him actions are weighed.*

(4) *The bows of the mighty men [Peninnah] are broken, and they that stumbled [Hannah] are girded with strength. (5) They that were full [Peninnah] have hired out themselves for bread; and they that were hungry [Hannah] ceased: so that the barren [Hannah] hath born seven; and she that hath many children [Peninnah] is waxed feeble.*

Moving to an ever loftier scale, she describes the experience of the saints as their God brings them from their dead state in nature to what they must be made by His grace:

(6) *The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.* The natural mind of man thinks **we live first, then we die**. This is not the way God looks at our sorry condition. In the realm of grace God teaches His children they are still-born, already dead in trespasses and in sins when they are born into this world. To prove it to them in their experience, He first kills them to themselves before revealing His Son in them. Note well that He neither “puts” them in Christ nor “puts” His Son in His people; they were “chosen in Him before the foundation of the world.” In God’s predestinated purpose they have never been out of Him, nor has He ever been out of them: it is “**Christ in you**, the hope of glory (Colossians 1.27).”

Paul said, “But when it pleased God, who separated me from my mother’s womb, and called me by his grace **to reveal His Son in me**, that I might preach Him among the heathen; immediately I conferred not with flesh and blood...(Galatians 1.15-16).” **To reveal His Son in me**, Paul says, and not to “put” His Son in me. His Son is eternally in His people as the Surety of the Everlasting Covenant. In the Lord’s own good time He *reveals* His Son in His people.

“He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death (Psalm 68.20).” “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death [past], and doth deliver [present]: in whom we trust that he will yet deliver us [future] (2 Corinthians 1.9f).”

“And you hath he quickened, who were dead in trespasses and sins (Ephesians 2.1).” *Quicken* means either to make alive or to reveal where life is. When you tear a fingernail

into the *quick*, you are not imparting life to a dead finger; *you are discovering and revealing where the life already is!* And the Lord reveals the life of Christ in His child by the direct operation of His Holy Spirit, entirely without the means, instrumentality, will, or help of any man.

The natural man always depends on the arm of the flesh, or of man (either himself or others), to help him in spiritual matters. Notice the progressive, degenerative depravity in Jeremiah 17.5: “Thus saith the LORD; Cursed be the man that (A) trusteth in man, and (B) maketh flesh his arm, and (C) whose heart departeth from the LORD.” First, an inward trust in man; second, an outward making flesh his mainstay; and third, the ultimate departure of the wicked heart into full-blown Arminianism and conditionalism. Hence, Jeremiah was given to lay the groundwork for these truths in verse 1 of chapter 17: “The sin of Judah is written with a pen of iron, and with the point of a diamond: **it is graven upon the table of their heart**, and upon the horns of your altars.” And to cap it off he says in verse 9, “The **heart** is deceitful above all things, and desperately wicked: who can know it?” This implies no one knows the depravity of his own heart.

The complaint of the impotent man who, for thirty-eight years, had lain helplessly at the pool of Bethesda was, “**Sir, I have no man** (John 5.7).” The Lord did not argue fine points of doctrinal details with him. “Jesus saith unto him, Rise, take up thy bed, and walk (John 5:8).”

In many ways Joseph was a beautiful picture of Christ, and in this matter he was no exception. When he revealed himself to his brethren, he typified Christ’s revealing Himself to *His* brethren directly, not using an “interpreter” (typifying a “preacher”) as he

(Joseph) had earlier done: “*And there stood no man with him, while Joseph made himself known unto his brethren* (Genesis 45.1).” **Christ needs no man to stand with Him when He reveals Himself to His brethren.**

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that **in the ages to come** He might shew **the exceeding riches of His grace** in His kindness toward us through Christ Jesus (Ephesians 2.4-7).” There are eternal **ages to come, world without end**: “But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded **world without end** (Isaiah 45.17).” “Unto Him be glory in the church by Christ Jesus throughout **all ages, world without end**. Amen (Ephesians 3.21).” It is fit and proper to observe that God’s Old Testament **Israel** and His New Testament **church** are two distinct entities, and they **both** shall be saved, **world without end**—or, as a valid alternate reading puts it, “unto the ages of the ages”—endless, eternal ages, with God showing the exceeding riches of His grace and kindness toward both His nation of Israel and His church.

(7) *The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.* Parallel to His first killing His saints to their own ideas of their self worth when He quickens them in Christ, He makes them poor in their experience before making them rich in Christ, and He brings them low before He lifts them up.

“I will also leave in the midst of thee **an afflicted and poor people, and they shall** trust in the name of the LORD (Zephaniah 3.12).” It is their being **afflicted** that brings them to

an awareness of their spiritual **poverty** before God. “It is **good for me** that I have been afflicted; that I might learn thy statutes (Psalm 119.71).”

(8) *He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill:* He did so literally with Job and Joseph, exalting them from the ash-heap and prison. He presently does so spiritually, raising His people from the dung heap of their own self-righteousness (“But what things were gain to me, those I counted loss for Christ. (8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and **do count them but dung**, that I may win Christ, (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith... (Philippians 3.7-9).” But most of all the saints look forward to the literal fulfillment to be experienced in their resurrection and glorification in Christ and His eternal kingdom:

to set them among princes: and to make them inherit the throne of glory: “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him (James 2.5) ?” “And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen (Revelation 1.6).” Christ promises, “To him that overcometh will I grant [future] to sit with me in my throne, even as I also overcame [past], and am [at present] set down with my Father in his throne (Revelation 3.21).” “And he that overcometh, and keepeth my works unto the end, to him will I give **power over the nations:** And **he** [the overcomer] **shall rule them with a rod of iron;** as the vessels of a

potter shall they be broken to shivers: even as I received of my Father (Revelation 2.26-27).”

“To him that overcometh will I grant to sit with me in my throne [future], even as I also overcame [past], and am set down [presently] with my Father in his throne (Revelation 3.21.” In this passage Christ draws a parallel between His present exaltation at God’s right hand and His saints’ future exaltation at His own right hand when He occupies His own throne of His glory, the promised throne of David. That this is a yet future event Christ makes clear in Matthew 25 in answer to the disciples’ questions, “...what shall be the sign of thy coming, and of the end of the age (Greek, *aion*)? His answer occupies all the rest of Matthew’s chapters 24 and 25. In Matthew 25.31-32 He says, “WHEN the Son of man shall come in His glory [future], and all the holy angels with Him, THEN [future] shall He sit upon the throne of HIS glory: And before Him shall be gathered **all nations** [future]: and He shall separate them one from another, as a shepherd divideth His sheep from the goats....”

Joel expands on this same scene: “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD [“Armageddon”] come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. For, behold, **in those days, and in that time**, when I shall bring again the captivity of Judah and Jerusalem, **I will also gather all nations**, and will bring them down into the valley of Jehoshaphat, and will plead with them there for **MY** people and for **MY heritage Israel**, whom **they** have scattered among the nations, and **parted MY land** (Joel 2.31-32, 3.1-2).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **And hast made us unto our God kings and priests: and we shall reign on the earth** (Revelation 5.9-10).”

for the pillars of the earth are the LORD's, and he hath set the world upon them. Psalm 104.5 speaks of God “Who laid the foundations **of the earth, that it should not be removed for ever.**” Verse 30 says of God, “Thou **renewest** the face of the earth”; He will not destroy the earth (as Rome-oriented traditionalists erroneously report), but He will renew its face; the earth which He “made, established, and created NOT without form; **He formed it to be inhabited** (Isaiah 45.18).” We may expect the earth to continue to be inhabited for ever, then, that His original reason for forming it will be fulfilled.

Since He changes not, we conclude the earth will be eternally inhabited, which was His original expressed purpose in His creating, making, establishing, forming, and final renewing of it. “And He that sat upon the throne said, ‘**Behold, I make all things new.**’ And He said unto me, ‘Write: for **these words are true and faithful** (Revelation 21.5).”

“And He built **His sanctuary** like high palaces, **like the earth which He hath established for ever** (Psalm 78.69).”

“One generation passeth away, and another generation cometh: but **the earth abideth for ever** (Ecclesiastes 1.4).”

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms

of our Lord, and of His Christ; and He shall reign for ever and ever (Revelation 11.15).”

Hannah's text is expanded in Psalm 113.4-9, which harks back to Hannah's experience: “(4) The LORD is high above all nations, and His glory above the heavens. (5) Who is like unto the LORD our God, who dwelleth on high, (6) Who humbleth Himself to behold the things that are in heaven, and in the earth! (7) He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; (8) That He may set him with princes, even with the princes of His people. (9) He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.” In a deeper sense, Paul's text (as Hannah's) is a commentary on Christ's church, “**Jerusalem which is** [still, yet, presently] **above** is free, which is the mother of us all (Galatians 4.26).” This New Jerusalem will not come down until after the great white throne judgment (Revelation 20.11 through 21.3).

“Glory to God in the highest, and **on earth peace, good will toward men** (Luke 2.14).” This is another prophecy of Christ's coming kingdom on the earth, yet to be literally and visibly established at His second coming. The earth has never seen this verse fulfilled as it will be seen when the **Prince of Peace** again places His feet upon His footstool and enforces His peace upon His foes.

“For unto us a child is born, unto us a son is given: and the **government** shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The **Prince of Peace**. Of the **increase** of His **government and peace** there shall be **no end, upon the throne of David, and upon his kingdom**, to order it, and to establish it with judgment and with

justice from henceforth even **for ever**. The zeal of the LORD of hosts will perform this (Isaiah 9.6f).” Here we are given a glimpse of the government of the King of Kings; it will literally be an expanding, ever-growing, eternally (“for ever”) **increasing** government that knows neither diminishing nor end.

(9) *He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.* “When I said, My foot slippeth; thy mercy, O LORD, held me up (Psalm 94.18).” “He will not suffer thy foot to be moved: He that keepeth thee will not slumber (Psalm 121.3).”

(10) *The adversaries of the LORD shall be broken to pieces; “Thou shalt break them [the nations] with a rod of iron; thou shalt dash them in pieces like a potter’s vessel (Psalm 2.9).”* No longer will there be countries, states, counties, or city councils. These and all earthly or worldly governmental entities will be completely broken apart and rearranged for Christ’s eternal government over this earth.

out of heaven shall He thunder upon them: the LORD shall judge the ends of the earth; “The voice of the LORD is upon the waters: the God of glory **thundereth**: the LORD is upon many waters (Psalm 29:3).”

“The LORD also **thundered** in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them (Psalm 18:13-14).” *Them* refers to David’s enemies (verse 3), the ungodly men (verse 4), and through them the ungodly enemies of the Lord Jesus Christ when He returns: “And there were voices, and **thunders**, and lightnings; and there was a great earthquake, such as was not **since** men were upon the earth, so mighty an earthquake, and so great (Revelation 16:18).”

This text, by the way, shows that there were earthquakes before men were on the earth.

“Say among the heathen that the LORD reigneth: **the world also shall be established that it shall not be moved**: He shall judge the peopleS righteously...then shall all the trees of the wood rejoice before the LORD: for He cometh, for **He cometh to judge the earth: he shall judge the world** with righteousness, and the peopleS with His truth (Psalm 96.10ff).” “... for **He cometh to judge the earth**: with righteousness shall **He judge the world, and the peopleS** with equity (Psalm 98.9).”

“People” is actually **peoples**, plural: the Asiatic peoples, the European peoples, the oriental peoples, the occidental peoples, the African peoples, and the other peoples of the earth. These four words in the KJV—**heathen, nations, people (or peoples), and gentiles**—all come from the same Hebrew word *goy* (singular) or *goyim* (plural).

and He shall give strength unto His king [Christ Jesus the Lord], and exalt the horn of His anointed. This returns to Hannah’s symbol of verse 1, the horn as the offensive and defensive weapon of the sheep. Christ the Lamb of God (and lambs, as harmless as they are, do have horns) will govern in strength, power, and righteousness for ever.

At the first coming of the Christ of God He came as the Lamb of God (John 1.29). At His return He will come as the Lion of the tribe of Juda(h): “And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof (Revelation 5:5).” May He enable us, as Peter said, “according to his promise, [to] look for new heavens and a new earth, wherein dwelleth righteousness (2 Peter 3.13).”—CCM

ELI, HOPHNI, AND PHINEHAS

Hannah, in accordance with her vow, left her son Samuel with the priest Eli at the tabernacle in Shiloh to serve Jehovah all the days of his life. Samuel was still a toddler, barely weaned, when she left him.

Eli had two sons of his own, Hophni and Phinehas, who were both priests; unless disqualified under the law, all males of the tribe of Levi served as priests. From their first mention, we are told they were “sons of Belial”—a Hebrew idiom meaning worthlessness. Specifically, “they knew not the Lord.” They were nearly as corrupt as many preachers are today:

1. God had given instructions, in the Levitical law and elsewhere, that the priesthood was to live off of certain offerings. Part of the meat and grain offerings were given to the priests for themselves and their families as compensation for their work in the tabernacle. Some of the meat of the animal sacrifices was to be seethed (boiled). The priests were to use a treble hook to dredge out whatever meat they were providentially able to catch, which speaks of our dependency on the Lord’s providential provisions for us; “Give us this day our daily bread” (and everything else: Romans 8.32).

Hophni and Phinehas preferred roast beef, barbecues, and steaks instead of chunks of a “sodden,” watery, stew.

Before they burnt the fat (God required them to burn the fat: Leviticus 3.3-5 and 3.16), the priest’s servant came, and said to the man that sacrificed, “Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw” (so they could cook it to suit themselves). And if any man who brought an offering and who knew the law’s requirements said unto him, “Let them not fail to burn the fat presently, and then take as much as thy soul desireth”; then the priest’s servant would an-

swer him, “Nay; but thou shalt give it me now [fat and all]: and **if not, I will take it by force.**”

2. Hophni and Phinehas lay with the women that assembled at the door of the tabernacle of the congregation. That means exactly what it says. Like many policemen who take unfair sexual advantage of women they stop for some alleged violation, the sons of Eli misused and abused their tabernacle contacts with women who came to offer sacrifices to God. To top it off, their flagrant misconduct was well known among the people of Israel.

The result of such a twofold abuse of the ministerial office was, “Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.” Men wrongly blamed the Levitical sacrificial offering system for the corruption instead of rightly identifying the crime as that of Eli’s sons. And in our own day who has not heard of ungodly people who are only too glad to despise “the church,” using the abuses of modern ministers as an excuse for not attending church meetings?

Eli seems to have been a kind, good-hearted man (as men are prone to say). He blessed Elkanah, Hannah, and their family, and the Lord blessed them in accordance with what Eli said. From the scriptural viewpoint, however, God had determined to bless Elkanah’s family, and He inspired Eli (because of his *office* as priest, not because of his *person*) to bless them accordingly. “God accepteth no man’s person (Galatians 2.6).”

The Lord similarly used the wicked Caiaphas (who, from the human standpoint, was both instrumental and responsible for the crucifixion and death of the Lord Jesus Christ), not because Caiaphas was *who* he was, but because of his **office** as **the High Priest** that year. It was Caiaphas, not Judas, to whom

Christ referred in John 19.11, “he that delivered me unto thee.” God as Sovereign put words in the mouth of Caiaphas, who then prophesied beyond his own understanding about the effectual redemption of Christ’s people:

And one of them [the chief priests and Pharisees, holding a council on how to get rid of Jesus], named **Caiaphas**, being the *high priest* that same year, said unto them [the council], “Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” And **this spake he not of himself**: but being *high priest* that year, he **prophesied** that Jesus should die for **that nation**; and **not** for that nation [national Israel] **only** [yes, Christ died for national Israel], but that also he should gather together in one the children of God [the **Gentile elect**] that were scattered abroad.

Then from that day forth they took counsel together for to put Him to death (John 11.49-53).

Eli also tried to correct his wicked sons, but it was of no use; physically he was old, fat, blind, and weak in body, but he was the same in his spirit and character: fat, blind, and weak. Soft-hearted, soft-bodied, and soft-headed. Although he did not know it at the time, God had reprobated his sons, and there was no salvation and no repentance for them. Eli’s warnings to them were of no avail:

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the

congregation. And he said unto them, “Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD’S people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him?”

Notwithstanding **they hearkened not unto the voice of their father, because the LORD would slay them** (verses 22-25).

The worldly free-will religions, always denying God’s total sovereignty in the total depravity of man and His reprobating the non-elect, would say, “the Lord would slay them because they hearkened not unto the voice of their father,” exactly backwards, trying to make Hophni and Phinehas the primary actors and God only reacting to man’s actions. The universal world view of how and why things are as they are is that *Man is the “free moral agent” actor and God is only the reactor.*

God’s way is the exact opposite of man’s view: **they hearkened not unto the voice of their father, because the LORD would slay them.** “Because” means by the cause of. Jehovah’s will is foundational to all things; the first cause of all causes: The Lord, Jehovah *would* slay them. Therefore, The Lord did not turn them to Himself as He turned Ephraim (Jeremiah 31.18), and they did not repent (Jeremiah 31.19) as Ephraim did. Ephraim did indeed repent, but only **AFTER** God *turned* him and *gave* him repentance (Acts 5.31, 11.18; 2 Timothy 2.25). Hophni and Phinehas could not repent because repentance is a gift from God, which, simply stated, He did not give to them. They were reprobates.

Someone is bound to raise the question: “*What about Esau? He wanted to repent, but God wouldn’t let him. Proof: ‘For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully [full of care] with tears* (Hebrews 12:17).”

Reply: Esau was a profane person (verse 16), hated of God (Romans 9.13). Esau was not seeking how he, himself, could repent; he was seeking for his father Isaac to repent and to change Isaac’s blessing from Jacob to himself. See Genesis 27.38 in the context of the rest of chapter 27.

*

The Lord sent a man of God to Eli. His message is too much to comment on here, except for a few points:

A. “*Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?* (verse 29).” God charged Eli’s seemingly passive tolerance of his sons’ wickedness against Eli himself. The Lord sees Eli as rebelling against the sacrifices and offerings concerning the tabernacle of Jehovah. God charges the soft-hearted and tolerant (tolerant of sin) Eli as honoring his own children above God Himself. Eli was old and fat; his boys were young and fat—fat on the fat of the offerings that Jehovah required to be dedicated to Himself.

B. *the LORD saith, “...them that honour me I will honour, and they that despise me shall be lightly esteemed.* This is one of the Old Testament equivalents of Galatians 6.7f: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of

the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

C. *Behold, the days come, that I will cut off thine arm, and the arm of thy father’s house, that there shall not be an old man in thine house...and there shall not be an old man in thine house for ever...all the increase of thine house shall die in the flower of their age.* (verses 30-33). Evidently this “cutting off thine arm” is a figure of speech, as there seems to be nothing in the record to indicate Eli’s arm or anyone else’s arm was literally cut off. We are not told whether the arm of Hophni or his brother was literally cut off in the battle the day they were killed; maybe so, maybe not. Whatever the case, God explains that this figure means that all the men of Eli’s family would die as young men, beginning with his own sons.

C. “*And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them* (verse 34).” This was literally fulfilled in chapter 4, which we hope to see in more detail, a little later. God’s prophecies are literal and not to be taken figuratively.

D. “*And I will raise me up a faithful priest [Samuel], that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever* (verse 35).” In the final picture, Christ Himself is the “faithful priest that shall do according to that which is in mine heart and in my mind: and I will build Him a sure house.” But in the lives and times of Eli, Hannah, Samuel, and the others in this account, the faithful priest was Samuel, who was both a prophet and a priest. —CCM

(To be continued, if the Lord has so willed.)

**THE
“WHAT’S YOUR INTERPRETATION?”
INTERPRETATION,
APPLIED TO THE TWO WITNESSES
OF REVELATION 11
on literal vs. figurative “interpretations”**

Once I heard a preacher talking about the two witnesses spoken of in Revelation 11.3-12. I well remember what he said. How could anyone forget? He said, “**The two witnesses are the Holy Spirit and the church.**” His reasoning was simple and straightforward enough: he said *the Holy Spirit is a witness and the church is a witness.*

Now, we can’t argue with that, can we? We may say, well, *of course* the Holy Spirit (Hebrews 10.15), and the church are witnesses. “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him (Acts 5.32).” God is also a witness (Hebrews 2.4). Christ said His apostles were witnesses (Luke 24.48, Acts 1.8). Peter said “we are all witnesses” to Christ’s resurrection. Boaz got a whole slew of witnesses together in Ruth, chapter 4. But may we or anyone plug God, the Holy Spirit, the church, Peter and the other apostles, or Boaz’s witnesses into Revelation 11 just because of the one common word, “witnesses”?

As Alice said as she fell down the rabbit hole, “This gets curiouiser and curiouiser.” Interestinger and interestinger. (If our preacher-friend can use such logic as he did, saying the two witnesses of Revelation 11 are the Holy Spirit and the church, then I might be forgiven for referring in passing to the works of a *real* logician, Charles Lutwidge Dodgson.)

It is indeed interesting, seeing that the Holy Spirit is, as is rightly said, the Third Person of

the Godhead (the Father, the Son, and the Holy Spirit), and as such, He cannot die or be killed, as is said of the two witnesses in our text (Revelation 11.7-9).

The question about this text in Revelation 11 is, *Are the Holy Spirit and the Church the two witnesses under consideration in Revelation 11?* Let us plug the phrase “**the Holy Spirit and the church**” into appropriate places in Revelation 11.3-12 and see what we get:

3 And I will give power unto **the Holy Spirit and the church**, and **the Holy Spirit and the church** shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 **the Holy Spirit and the church** are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt **the Holy Spirit and the church**, fire proceedeth out of the mouths of **the Holy Spirit and the church**, and devoureth the enemies of **the Holy Spirit and the church**: and if any man will hurt **the Holy Spirit and the church**, he must in this manner be killed.

6 **The Holy Spirit and the church** have power to shut heaven, that it rain not in the days of the prophecy of **the Holy Spirit and the church**: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as **the Holy Spirit and the church** will.

7 And when **the Holy Spirit and the church** shall have finished the testimony of **the Holy Spirit and the church**, the beast that ascendeth out of the bottomless pit shall make war against **the Holy Spirit and the church**, and shall overcome **the Holy Spirit and the church**, and kill **the Holy Spirit and the church**.

8 And the dead bodies of **the Holy Spirit and the church** shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see the dead bodies of **the Holy Spirit and the church** three days and an half, and shall not suffer the dead bodies of **the Holy Spirit and the church** to be put in graves.

10 And they that dwell upon the earth shall rejoice over **the Holy Spirit and the church**, and make merry, and shall send gifts one to another; because these two prophets, **the Holy Spirit and the church**, tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into **the Holy Spirit and the church**, and **the Holy Spirit and the church** stood upon their feet; and great fear fell upon them which saw **the Holy Spirit and the church**.

12 And **the Holy Spirit and the church** heard a great voice from heaven saying unto **the Holy Spirit and the church**, Come up hither. And **the Holy Spirit and the church** ascended up to heaven in a cloud; and the enemies of **the Holy Spirit and the church** beheld **the Holy Spirit and the church**.

Such *trying* to produce new “interpretations” fits right in with those Arminians who always say, “God is *trying* to tell us something.”

Shall we be led to think that the Holy Spirit can be clothed in sackcloth, be hurt, be overcome, and be killed?

Shall we be led to think God has a problem expressing Himself clearly?

Does God have trouble expressing Himself? Who has the real problem—the Lord God Almighty in expressing Himself, or the man

who just plain doesn’t get it, so he says the first thing that pops into his head?

We could go a bit further. If an Associated Press release in our newspaper says, “*There was a major earthquake in Shanghai, China, 10% of the city was destroyed, and 7,000 people were killed,*” we would believe it and take it at face value. We would take it literally. But when God’s word says virtually the same thing in Revelation 11.13, “...there [was] a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand....” we are told to think this is figurative of some great revival where thousands were all shook up and converted.

J. A. Seiss, on page 266 of his lengthy book, *The Apocalypse* (Zondervan, 1957), supplies the following footnote on this text:

Cocceius, Elliott, Cumming, Barnes, &c., understand that these thousands represent the Dutch provinces which were lost to the Papacy at the Reformation (!), that these “seven thousand names of men” denotes seven Dukes or Dukedoms (!!), and that this killing of them by the earthquake really describes the setting of them up in self-living independence (!!!). A glorious theme for Christ’s solemn revelation from heaven as a special message to his Churches in all time! Well does old James Robertson remark to this: “If we explain prophecy in this way, we may bring ourselves under very great hardships. It is a very rude way of treating Scripture.”

(Note: The parenthesized exclamation points were furnished by Mr. Seiss. The quote is exact.)

The realm of the modern Sunday school is the source of the following story: In a mixed

class of young single men and women, the teacher read the text, "...let the dead bury their dead (Matthew 8:22), and then said, "JoAnne, what does that text mean *to you*?"

JoAnne thought a moment and said, "Umm, I think it means I should break up with Jerry."

"Very good!" the teacher said. "Billy, what does that text mean *to you*?"

Billy, who for a long time has had a secret crush on JoAnne, said, "Well, I agree. I also think it means JoAnne should break up with Jerry!"

In a 1929 issue of *The Lone Pilgrim*, an elder wrote, "*John saw the church, and in the Scripture quoted at the beginning of this writing [Revelation 11.4], describes he saw two olive trees and two candle sticks standing before the God of the earth, also spoken of as the two witnesses, which are the Jewish and the Gentile church.*" Wrong on all counts. The text does not say "John saw the church," or two olive trees, or two candle sticks. John was only writing what God and the angel **told** him. Substituting "the Jewish and the Gentile church" for the two witnesses is only a little better than "the Holy Spirit and the church" we examined earlier. At least this elder does not present the Holy Spirit's dead body as lying in the street.

Suppose Jack tells you about a *black dog*, and then Elder Fudd says, "A black dog really means a *yellow cat*"? Is this truly a valid "interpretation" of what Jack said? Using the "**What's your interpretation?**" method, we could end up with the black dog as being, maybe, a red kangaroo.

Such are the vagaries of men and their private interpretations, preferred by many in lieu of what the Scriptures plainly say. Those who revel in such things would fit in well with JoAnne and Billy's Sunday school. —CCM

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.

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SEE PAGE 15 FOR AN IMPORTANT ANNOUNCEMENT!**

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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
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BOOKS BY ELDER STANLEY PHILLIPS STILL AVAILABLE

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

THE SALVATION OF THE TRIUNE GOD—*Titus 3:4-7*

Each glorious person in the Godhead has a glorious part in our salvation. **GOD THE FATHER** chose, sanctified, and set us apart in Christ before the world was; **GOD THE SON** took our humanity into union to His personal Godhead, was made flesh, lived a perfect life, suffered and died a solemn death, rose again from the dead, and is now exalted at the right hand of the Father, ever living to make intercession for us; **GOD THE SPIRIT** awakened the dead and “called us with a holy calling.” This call is the solemn, soul-quickenning, heart-rending call of the Holy God from death to life, from darkness to light, from the power of sin and Satan to the kingdom of the Son of His love. So that, **BEFORE THE WORLD WAS**, the church was saved purposely by God the Father; **IN TIME** meritoriously by, the God-man, Christ Jesus, who now lives above, their mediator, High Priest, and advocate; and **IN THE DAY OF GOD’S POWER** they are saved manifestly and vitally by the “washing of regeneration, and the renewing of the Holy Spirit.”—WILLIAM GADSBY, 1773-1844

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

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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.