

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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SHILOH: 1 Samuel 4

by C. C. Morris

Shiloh! The very name inspires those who hear it, yet relatively few know its full import.

Shiloh! From its root word, Shiloh means *peace, tranquil, secure, successful*. The name Shiloh implies *to prosper, to be happy, to be in safety*. Such was the beginning of this town where Joshua first pitched the tent of God’s tabernacle after conquering the Promised Land.

Yet, before Shiloh’s history was complete, Jehovah had forsaken Shiloh, and its beautiful name had become a watchword, warning of corruption of the priesthood’s ministry, and the turning of worship into empty formalism, the trust in earthly relics. Worst of all, Shiloh tells us that no matter how sacred and how revered a man, a place, or an institution might be, the Lord will not tolerate man’s elevating the Lord’s own institutions higher than the worship of Himself.

“Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? (Job 15.15-16.)” The institutions God has placed among

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men are not to be thought of as ends in themselves; they only point to the living and true God. When men pervert God’s institutions above the Lord Himself, they become as abominable as any other sin.

“To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is

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iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood (Isaiah 1.11-15)." The sacrifices, burnt offerings, blood, incense, observations of new moons and Sabbaths, calling of assemblies, appointed feasts, and all the rest of what the Lord itemizes here are all part of the worship He required under the Levitical law. Yet in Isaiah's day their outward observance, in practice, had become mere ritualism, conducted by casually unconcerned wicked men in sacred offices.

SHILOH IN THE U.S.A.

The fall of Israel's Shiloh in Old Testament times has not impeded its name's popularity. In the U.S.A. alone, there are many towns, cities, and other communities bearing its name. There is, or has been, a Shiloh in Florida, Georgia, and Illinois. There are unincorporated villages named Shiloh in Indiana and Kentucky, and a borough named Shiloh in New Jersey. A Shiloh is in Richland County, Ohio.

The US Census Bureau has a 28-page list of "census-designated places" which are not legally named as incorporated entities; among them are Shilohs in Montgomery County, Ohio; York County, Pennsylvania; and Sumter County, South Carolina. Four communities called Shiloh in Arkansas are found in Columbia, Howard, Lafayette, and Pope Counties.

Nothing much now remains of Shiloh, Mississippi, except a forest in Issaquena county extending down to what was once Shiloh Landing on the east bank of the Mississippi River.

There are three unincorporated Shilohs in West Virginia, six in Virginia, and three in Texas.

Shiloh is the name of six places in the State of Tennessee in Bedford, Carroll, Hardin, Hawkins, Montgomery, and Rutherford Counties. (*Source: various governmental web sites on the Internet.*)

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The fact the name of Shiloh is so popular is a good thing. Curiosity calls the attention of untold thousands of people to the name's origin, and that in turn focuses our attention on what Shiloh once represented and why Jehovah abandoned it.

*

SHILOH THE BIBLE TOWN

The first biblical mention of Shiloh is in Genesis 49.10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." From ancient times this has been understood to be a prophecy of the coming of the Lord Jesus Christ, "the Prince of Peace (Isaiah 9.6)." Only when He assumes His rightful place on the throne of David, will the world have universal peace, and not until then. "'There is no peace,' saith my God, 'to the wicked' (Isaiah 57.21)."

Then, according to His promise, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace (Psalm 37.11)." Christ quoted this verse in what is called the Beatitudes: "Blessed are the meek: for they shall inherit the earth (Matthew 5.5)." Anything less than His people's inheriting the earth in peace would not be a fulfillment of these two prophecies, the first one from the Old Testament, and the one from the Lord Jesus Christ Himself when He quoted this Psalm in the New.

Then "He shall judge among the nations, and shall rebuke many people(s): and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2.4; see also Micah 4.1-4; see also Joel 3.9-21)."

I can scarcely read these Scriptures without remembering the sarcastic mocker of this verse who wrote, a few years ago: "*What of the millions of jobs related to war? Gone, or will they simply start producing plow shears without number?*" That writer was comfortable circulating many other derisive comments about these sacred Scriptures. Such mockers and scoffers shall see, **in that day**. He is not merely mocking those who believe, according to the Scriptures, that Christ will yet reign on this earth literally for a thousand years (millennium); he is mocking God and His word, which we trust and believe. Job said to similar mockers, "Is it good that He should search you out? or as one man mocketh another, do ye so mock Him? (Job 13.9)" To paraphrase Job in this instance: "Is it good, O mocker, that God should search you out? Or as a Romish Amillennialist mocks a Premillennialist, do you also mock God?"

In the meantime, if he has nothing better to do, he might check the Bible passages he does not believe and find out it is **plowshares**, not **plow shears**. We are made to wonder: If he cannot read and understand the difference between **plowshares** and **plow shears**, how could he be expected to understand the difference between Roman Catholicism's amillennialism and biblical truth?

In Joshua 18, the town of Shiloh comes to us evidently already named, with no previous history given. It was here that the tabernacle was pitched and stayed for over four centuries,

during the remainder of Joshua's life, the entire period of the Judges, into the time of Samuel's ministry, and on for many years. It was at Shiloh that Joshua divided the conquered Canaanite land to the tribes of Israel by lot (Joshua 18, 19.51, *etc.*): "The lot is cast into the lap; but the whole disposing thereof is of the LORD (Proverbs 16.33)." The tabernacle in Shiloh became central to Israel through the rest of Joshua, Judges, and the early chapters of 1 Samuel, until David eventually brought the ark to Jerusalem after its capture and return.

THE FALL OF SHILOH

In previous articles we have already seen the weakness of Eli, the depravity of his sons, the curse Jehovah put upon Eli and his descendants, and the ascendancy of Samuel in his role as prophet and priest.

Now—at this time, as recorded in 1 Samuel 4.1—Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

In the days of Eli and Samuel, Israel was warring with their perpetual enemies the Philistines. (Nowadays Philistines call themselves *Palestinians*, from the same root word.)

Many names are common. Like the Shilohs in the U.S.A., Israel had at least three places named **Aphek**: this one in Judah, another in Asher's territory, and one near Jezreel.

In the first skirmish with the Philistines, verse 2, Israel lost about four thousand men.

The priests, headed by Eli and his sons, were not the only problem. The people and their elders were as superstitious and idolatrous as the priesthood was wicked. Note exactly what the elders said when Israel regrouped to assess their losses: *And when the people were come into the camp, the elders of Israel said,*

Wherefore hath the LORD smitten US to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto US, that, when IT cometh among US, IT may save US out of the hand of our enemies (verse 3).

Now, the elders were no longer looking to the Lord Jehovah to fight their battles and grant deliverance, but they were making an idol-god out of the ark of the Testament, made of wood and gold, as if IT had some intrinsic power, in and of itself, like some lucky charm, to deliver them, "*that, when IT cometh among us, IT may save us out of the hand of our enemies.*"

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. (1 Samuel 4.4).

First it was the **priests**, then the **elders**, and then it was the **people** who actually encouraged and participated in the apostasy. "And there shall be, **like people, like priest**: and I will punish them for their ways, and reward them their doings (Hosea 4.9)."

Woe unto any people whose priests or elders succeed in leading them astray. This is serious business.

In Jeremiah's day, Judah thought they had the only true form of worship in the Jerusalem temple. They boasted, "The temple of the LORD are these," as though that was all there was to it. The modern counterpart would be any church or church group, or denomination that thinks that only they are right, correct, orthodox.

Jeremiah's rebuke was straightforward: "Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The

temple of the LORD, are these (Jeremiah 7.4).” Don’t take it for granted that God will always bless an institution He founded (and at one time blessed), even after it has knowingly gone into error and willfully continues in it.

At the start of the second battle, Israel cheered and shouted for joy, thinking their lucky charm would save them. The Philistines, hearing the noise and fearing the worst, were determined to fight for their lives. The result was

1. the slaughter of another thirty thousand men of Israel;
2. Hophni and Phinehas were among the dead; and
3. the Philistines captured the ark.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head (verse 12). The runner’s message to Eli was fourfold:

1. Israel is fled before the Philistines, and
2. there hath been also a great slaughter among the people, and
3. thy two sons also, Hophni and Phinehas, are dead, and
4. the ark of God is taken.

It is to Eli’s credit—only by the grace of God—that, as bad as the news was about the defeat of Israel’s army, the tremendous loss of life, and the deaths of his own two sons, the event that concerned Eli most, causing him to fall and die, was **“the ark of God is taken”** by the Philistines. *And it came to pass, when he [the runner] made mention of the ark of God, that he [Eli] fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy.*

When Jehovah instituted the tabernacle, the ark, and the mercy seat, it was the holiest place on earth. When He delivered the ark into Philistine captivity, it had become an idol, and Israel thought of it as a lucky piece.

People still do much the same, of sorts. We often see yard signs that say, “Pray for America. America’s Only Hope!” Wrong! America’s only hope is NOT *our* “prayer”! See how **men** take a divine, God-given institution (like prayer) and turn it into an idol, with which they say, it is **men** who must take the initiative in order to make it work.

Our only hope, of course, is the Living and True God to whom, we hope, our prayers are directed! In the eyes of men in general, their prayers are the key to their deliverance, more than the God to whom their prayers are supposedly directed. In the eyes of **His people**, God only is their refuge in time of trouble. “My help cometh from the LORD, which made heaven and earth (Psalm 121.2).”

SHILOH IN LATER YEARS

For years after that sad day of defeat, Shiloh continued to be the center of worship, but it was an empty shell of what it once was. Tradition: the foe of true worship.

Shiloh itself was not actually destroyed. It remained there as a nominal center of worship until Solomon built the temple in Jerusalem almost a century later. Like the church at Sardis, Shiloh had “a name that thou livest but art dead (Revelation 3.1).”

Like the church in Laodicea it could have been said of Shiloh, “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Revelation 3.17).” The Lord can and does visit

His judgments on a fallen church or a denomination much as He sent on Shiloh.

In Ezekiel's day, the glory of the Lord, which rested upon the temple above the ark and the mercy seat in the Holy of Holies (Ezekiel 8.4), moved away, first to the threshold of the house (Ezekiel 9.3, 10.4); later it removed to the east gate of the Lord's house (Ezekiel 10.18-19), then still later it removed to the Mount of Olives (Ezekiel 11.22-23), before His glory disappeared completely. (**Ichabod: The glory is departed.**) None of Jerusalem's religious leaders seems to have noticed or cared.

Remember, too, in addition to the sins and problems mentioned earlier, Israel had these additional troubles:

1. When Samuel was old, he made his sons, Joel and Abiah, judges over Israel. "And his sons walked not in his [Samuel's] ways, but turned aside after lucre [unjust, dishonest gain], and took bribes, and perverted judgment (1 Samuel 8.1-3)." You have heard it said that our governmental system in the USA is derived from the Bible; perhaps this is a case in point: Our legal and judicial system in the USA is all too often dominated by unjust judges, crooked policemen, criminally ruthless District Attorneys, lawyers, and other prosecutors who (to further their own financial and political ambitions) knowingly send innocent men to prison and to death row. These criminals, wearing badges and judicial robes, are the lowest sediment of depraved humanity. Operating unlawfully in the name of the law, they are merely following the biblical examples set by Eli, Hophni, Phinehas, and Samuel's sons.

2. Then all the elders of Israel said to Samuel, "Behold, thou art old, and thy sons walk not in thy ways: **now make us a king to judge us like all the nations** (1 Samuel 8.4-5)." Thus the problems compound when God's people want to be like the other peoples of this

world rather than to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing (2 Corinthians 6.17)."

3. "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD (1 Samuel 8.6)." The Samuels who are displeased by the ungodly drift within today's nominal "church" are, as always, in an extreme minority. "Thou hast a few names [like Samuel] even in Sardis which have not defiled their garments; and they shall walk with me in white (Revelation 3.4)."

4. The Lord tells Samuel the root of the sin: "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for **they have not rejected thee, but they have rejected me, that I should not reign over them.**" Those who will not heed the word of God's prophets openly show they reject the word of God Himself. Fair warning is given in Psalm 138.2: "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for **thou hast magnified thy word above all thy name.**"

5. The Lord Jehovah continues His indictment: "According to all the works which **they** [Israel] have done since the day that I brought them up out of Egypt even unto this day, wherewith **they have forsaken me, and served other gods**, so do they also unto thee (1 Samuel 8.7-8)."

Of course the Rome-influenced Amillennialists, knowing no better, stir their bowlful of mixed truth and error with the spoon of confusion, telling us that "Israel is the church and the church is Israel." Perhaps in this case they are not so very far from the truth. Their wise men are all too willing to take the bless-

ings God promised to Israel and apply them to the church, but they as quickly apply to Israel and the Jews, (of course) what the Lord says about Israel's punishment, chastisement, and captivity and *never* apply it to the church. **"The legs of the lame are not equal: so is a parable in the mouth of fools** (Proverbs 26.7)." If there were an honest man among them, he would explain, scripturally and plainly, why the punishment, chastisement and captivity would not apply to an apostate church, and he would do so without trying to sweep the church's sin under the rug of sovereign grace.

6. All the while, Israel continued maintaining the outward form of godly worship at Shiloh. ("Having **a form of godliness**, but denying the power thereof: from such turn away (2 Timothy 3.5).") The Philistines soon returned the captured ark to Beth-shemesh; it was later moved to Kirjath-jearim, from whence (after a twenty-year sojourn there) David moved it to Jerusalem, where it was eventually placed in Solomon's temple.

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He?" (1 Corinthians 10.21-22) The Corinthian church did in essence what Israel had done with their worship at Shiloh: Corinth church maintained an outward form (the Lord's table) while partaking of meat sacrificed to idols.

The Lord made Shiloh a perpetual picture of a church or any other institution that once worshiped the Lord in spirit and in truth, valuing His word more highly than life itself, but later they only conducted a formal empty ritual; such organizations may maintain the letter of being orthodox, going through the outward motions, all the while denying, contradicting, or misapplying His word,

making it of none effect. "Thus have ye made the commandment of God of none effect by your tradition (Matthew 15.6, Mark 7.13)."

We can scarcely emphasize this fact enough: **Shiloh remained for years as a place of nominal worship, even though God had forsaken it!**

When the Philistines returned the ark, it was never returned to Shiloh. Years later, the Psalmist Asaph recorded this part of Israel's and Shiloh's history: "*Yet they tempted and provoked the most high God, and kept not his testimonies: But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men* (Psalm 78.56-60)."

The curse of God on Eli's family continued, as He had said. Abiathar bare the ark and cared for it during David's reign, and was loyal to David. Abiathar was a direct descendant of Eli. When David died, he passed the throne of Israel to his son Solomon. Another of David's sons, Adonijah, Solomon's [half-] brother, being older than Solomon, thought he would take the kingdom and throne for himself. He formed a conspiracy and garnered a following. Abiathar's sin was that he supported Adonijah rather than Solomon.

For Abiathar's treason, Solomon removed him from serving any more as a priest. "And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in

all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the LORD; **that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh** (1 Kings 2.26-27).” “Be sure your sin will find you out (Numbers 32.23).”

In Later Years...

We cannot forget about Shiloh, easily dismissing its unsavory history and going on to other things. When God gives an object lesson, it is forever. Over nine hundred years after Joshua, almost six hundred years after Samuel, over five hundred years after King David, apostate *Israel* had already been carried into Assyrian captivity, and idolatrous, sinful *Judah* was on the verge of the Babylonian invasion and captivity. It was then, around 626 B.C., that the Lord raised up the prophet Jeremiah to warn Judah of the coming judgment. “The prophets prophesy falsely,” the Lord said through this faithful prophet, “and **the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?** (Jeremiah 5.31)”

What are we to think of such a text? Are we to believe that we as a people are somehow better than Israel was, that we are somehow above all that? The leftward drift of entropy carries everything with it, including the most orthodox of Baptists. Some among them are now denying the biblical doctrine of “double predestination” (some of them a bit cautiously, others more brazenly), and are now promoting Romish doctrines, such as advocating the “gospel regeneration” theory of the “means” Baptists, to name no other errors for now. I know for a fact that in the 1960s and before, such false doctrines would not have been tolerated among absolute predestinarian Primitive Baptists.

The Lord sent His word to Judah: “Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house [the temple in Jerusalem], which is called by my name, and say, “**We are delivered to do all these abominations**”? (Jeremiah 7.8-10) (These were apparently the ones of Jeremiah’s day who were obsessed with the “*God is the author of sin*” error.)

The Lord God continues: “Is this house [the Jerusalem temple], which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD. But **go ye now unto my place which WAS in Shiloh**, where I set my name at the first, and **see what I did to it for the wickedness of my people Israel**. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore **will I do unto this house** [the temple], **which is called by my name**, wherein ye trust, and unto the place which I gave to you and to your fathers, **as I have done to Shiloh**. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim [into Assyrian captivity]. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee (Jeremiah 7.8-16).” This has its application to the individual, a religious organization or church, and any nation that forgets the Lord.

The last record of Jeremiah’s mention of Shiloh when prophesying against the rulers of Jerusalem is in chapter 26, where the Lord said, “And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to

walk in my law, which I have set before you, To hearken to the words of my servants the prophets, whom I sent unto you...but ye have not hearkened; **Then will I make this house** [the temple] **like Shiloh**, and will make this city [Jerusalem] a curse to all the nations of the earth (Jeremiah 26.4-6).”

When Jeremiah had spoken all that the LORD had commanded him to say unto all the people, the **priests** and the **prophets** and **all the people** took him, saying, “Thou shalt surely die.” In verse 9 they said: “Why hast thou prophesied in the name of the LORD, saying, ‘**This house shall be like Shiloh,**’ and ‘**this city shall be desolate without an inhabitant**’? And all the people were gathered against Jeremiah in the house of the LORD.”

When men prefer their own agenda to the word of the Lord delivered to them by His servant, they can expect nothing but God’s judgment, and they should not be surprised when it comes. Remember: “And there shall be, **like people, like priest**: and I will punish them for their ways, and reward them their doings (Hosea 4.9).”

The last time Shiloh is mentioned in the KJV Scriptures is in Jeremiah 41.5: “There came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.” The beards shaven, the torn clothes, and the cutting of themselves all show that these eighty men were in deep mourning for their country’s sad state of affairs. The Lord had not completely forsaken Shiloh, for, like Lot in the condemned city of Sodom, He had a remnant in Shiloh according to the election of grace, somewhat reminiscent of the Sardis church: Christ told them, “Thou hast a few names **even in Sardis** which have not defiled

their garments; and they shall walk with me in white: for they are worthy (Revelation 3.4).”

May the Lord bless His remnant to remember what He did to Shiloh and why, and grant them to see how God has ordained that history repeats itself in every age, including the one in which we are blessed to live. —CCM

THE DISCIPLES’ PRAYER

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen (Matthew 6.9-13).

This text, found in the “Sermon on the Mount” in Matthew chapters 5 through 7, has been called “The Lord’s prayer.”

Technically, this is not the *Lord’s* prayer, which is found in John 17. The above is that which Christ gave as a model or an outline for His disciples to follow. He did not tell them here to pray in these exact words; He said, “after this manner” pray ye.

On another occasion Luke records:

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, ‘Lord, teach us to pray, as John also taught his disciples.’ And 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 earth. Give us day by day our daily bread. And forgive us our sins; for

we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil' (Luke 11.1-4)."

Since both Jesus and John the Baptist taught their disciples how to pray, there must be a right way and a wrong way to pray. His disciples realized that truth. The fact that Jesus' disciples came to him, as Luke says, asking him to teach them to pray, shows they recognized the fact they did not know how to pray correctly. What He told them in Luke 11 very closely follows what He said in Matthew 6 but is shorter. We will continue with the version as given by Matthew.

After this manner therefore pray ye: Not necessarily in the exact words (which many do), but pray in words in harmony with the principles Christ here set forth.

Our Father which art in heaven: The One to Whom our prayers are to be directed, the Sovereign of the universe, the only one who has the absolute power to answer prayers. He will answer those true prayers inspired by His Spirit in the hearts of His people, according to His will, His council, and His predestinated purpose: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered (Romans 8.26)." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will (Ephesians 1.11)."

Caveat: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. **Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (James 4.2-3).**" This "asking amiss," too, is

in accord with the Lord's sovereign purpose, that the saints will learn by experience and thereby grow in grace.

Hallowed be thy name. Hallowed is **holy**. There is so much presumption and shallowness in religion today! Some of the worst calamities have come upon some of those mentioned in the Scriptures who have taken God and His holiness too lightly. "And [they] did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall (1 Corinthians 10.4-12)."

Compare our modern day's casual attitude to Manoah's reverential fear: "And Manoah said unto his wife, **We shall surely die, because we have seen God (Judges 13.22).**"

Christ Himself prayed, "**Holy Father**, keep through thine own name those whom thou hast given me, that they may be one, as we are (John 17.11)."

Mary said, "For he that is mighty hath done to me great things; and **holy is his name (Luke**

1.49).” Isaiah in his vision saw into Heaven’s temple: “...the seraphims...And one cried unto another, and said, **Holy, holy, holy**, [one “holy” for the Father, one for the Son, and one for the Holy Spirit] **is the LORD of hosts**: the whole earth is full of His glory (Isaiah 6.2-3).” John saw these same spiritual beings in Heaven: “And the four beasts [margin: *living creatures*] had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty**, which was, and is, and is to come (Revelation 4.8).” “Who shall not fear thee, **O Lord**, and glorify thy name? for **thou only art holy**: for *all nations shall come and worship before thee*; for thy judgments are made manifest (Revelation 15.4).” All nations, of course, have not yet come to worship before the Lord God Almighty. There has been no earthly nation, as a nation, that has come to worship before Him. The only nation that has done so is that spiritual nation made up of His elect only: “But ye are a chosen generation, a royal priesthood, **an holy nation**, a peculiar **people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were **not a people**, but are now **the people of God**: which had not obtained mercy, but now have obtained mercy (1 Peter 2.9-10).” The nations of this world will only come and worship Him when they are forced, by His “rod of iron,” to do so. Then, “...it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and **all nations** shall flow unto it. And many people(s) shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for

out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among **the nations**, and shall rebuke many people(s): and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2.2-4).”

Thy kingdom come: The **kingdom of heaven** is here under consideration, not the kingdom of God. Christ plainly defined **the kingdom of God**: “Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God**. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God** (John 3.3-5).” Hear Him? Except a person be born again, born of water [the washing of regeneration, Titus 3.5] and of the Spirit, that person can neither see nor enter the kingdom of God. None but those who are born from above are citizens of the kingdom of God. **That is the kingdom of God**. Period.

And the kingdom of Heaven is not at all the same thing. Those who make a mishmash of the two have a big problem: If the kingdom of Heaven is the exact same thing as the kingdom of God (which it is *not*), then everyone in the Adamic race must be born again, because the kingdom of Heaven includes all and everything: “The LORD hath prepared His **throne** in the **heavens**; and **His kingdom** ruleth over **ALL** (Psalm 103.19).” Since the wicked are not born from above, they are not in the kingdom of God, by virtue of what Christ told Nicodemus. If God only rules over the “kingdom of God,” then, according to the false doctrine that these

two kingdoms are the same, we would be forced to *the false conclusion that God does not rule those who are not born again!* But the Psalmist has already answered this red herring: God, through His kingdom of Heaven, rules over ALL.

Now. If the **kingdom of Heaven** were already manifest, there would be absolutely no point in praying, "**Thy kingdom come**"! It exists, now, of course, and He rules all nations by His will, council, predestination, and providence; but the nations cannot see it. In *that* sense, the kingdom of heaven has not yet appeared, but it will, at Christ's return. For now they could not care less that He rules over them, as long as they cannot perceive it, and as long as they *think* He is leaving them alone.

Why would anyone pray for something to come that is already here? Why would Jesus teach His people to pray for His kingdom to come if it were already **here in its fullness**? There are yet some aspects of the kingdom of heaven that will not be manifest until His return. Remember, the mark of that kingdom's manifestation will be that ***His will will be done on earth as it is in heaven.*** Until then, His kingdom has not come in the sense of Christ's words.

The kingdom of Heaven is what is under consideration in the phrase, "Thy kingdom come." Matthew is the only book in the Bible that mentions *the kingdom of Heaven* by name.

What exactly **IS the kingdom of Heaven** as it is spoken of in Matthew? It is the reestablishment and continuation of the Davidic kingdom, according to God's covenant promises to David: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish **His kingdom.** He shall build me

an house, and **I will stablish his throne for ever.** I will be his Father, and He shall be my Son: and I will not take my mercy away from Him, as I took it from him that was before thee: But I will settle Him in mine house and in **my kingdom for ever:** and His throne shall be established **for evermore** (1 Chronicles 17.11-14)." This cannot refer to Solomon or any other son of David, because their thrones were not stablished and settled for ever and forevermore. This can only refer to one Person: "The book of the generation of **Jesus Christ, the son of David,** the son of Abraham (Matthew 1.1)."

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed ["which is Christ," Galatians 3.16!] will I establish **for ever,** and build up **thy** [David's] throne **to all generations.** Selah. And the **heavens** [note *the kingdom of Heaven* here] shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints (Psalm 89.3-5)."

"Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers (Jeremiah 33.20-21)."

The angel Gabriel told Mary, the mother of Jesus, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him **the throne of his father David:** And he shall reign over the house of Jacob **for ever;** and of his kingdom there shall be **no end** (Luke 1.32-33)." Personally, I would take Gabriel's word for it, rather than the word of any Roman spiritualizer.

"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 9.6-7).”

Thy will be done in earth, as it is in heaven: This continues the thought of “Thy kingdom come.” When Christ returns and establishes His visible, manifest rule of the kingdom of Heaven on earth, what has been called the millennium, or the thousand year reign of Christ and His people on earth (Revelation 20), when He shall have delivered up this kingdom to God, even the Father; when He shall have put down all rule and all authority and power; (for He must reign, till he hath put all enemies under His feet—1 Corinthians 15.24-25), then countless prophecies will be literally fulfilled, such as that in Isaiah 2.2-4, quoted above. Isaiah also says of that time, “The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low...And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the

bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth (Isaiah 2.11-21).”

“But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again **the second time** to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and *from the islands of the sea*. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah **from the four corners of the earth** (Isaiah 11.4-12).” This last statement about the gathering of Judah from the four quarters of the earth, together with the reference to gathering Israel from

the islands of the sea, shows that this prophecy is definitely not a reference to Israel's return from the Babylonian and Assyrian captivities in the days of Ezra and Nehemiah. It is a prophecy of the final gathering of Israel, out of the nations in which they have been scattered, into the land promised to Abraham, Isaac, Jacob, and David. All this is future, but it is as certain as if it had already happened.

The next sentence, "*Give us this day our daily bread,*" reminds us of our daily, momentary dependence upon our God. We do not dare ask abundance for a lifetime; "Boast not thyself of to morrow; for thou knowest not what a day may bring forth (Proverbs 27.1)." "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matthew 6.34)."

And forgive us our debts, as we forgive our debtors: Never forget, "the sermon on the mount" is **law**. Anyone professing to live by the sermon on the mount deceives himself and knows not whereof he speaks. The Father's forgiveness of His elect does not hinge upon their first forgiving their debtors in order to obtain His forgiveness. This is the vital distinction between law and grace:

The law says, "*forgive us our debts, as we forgive our debtors*" (i.e., no forgiveness unless you forgive first); while **Grace** says, "And be ye kind one to another, tenderhearted, forgiving one another, even as **God for Christ's sake hath forgiven you** (Ephesians 4.32)." **Law-works** says forgiveness and salvation come by your forgiving your debtors; grace says forgiving your debtors flows from God's having forgiven you and provided salvation for you. Law-works are external. Grace works internally in the mind, heart, soul, and

spirit. THAT is why "the kingdom of God cometh not with observation (Luke 17.20)."

And lead us not into temptation, but deliver us from evil: The focus here is again upon the absolute sovereignty of our God. God does not tempt anyone. "Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil, neither tempteth he any man:** But every man is tempted, when he is drawn away of his own lust, and enticed (James 1.13-14)." The Lord can, however, **lead** us into temptation when it suits His purpose to do so; if not, *why would He teach His disciples to pray thus?*

David prayed, "Set a watch, O LORD, before my mouth; keep the door of my lips. **Incline not my heart to any evil thing, to practise wicked works with men that work iniquity:** and let me not eat of their dainties (Psalm 141.3-4)." "Incline my heart unto thy testimonies, and **not to covetousness** (Psalm 119.36)." Again, *why would David be inspired to pray these words if it were not God's prerogative to do so?* "The preparations of the heart in man, and the answer of the tongue, is from the LORD...A man's heart deviseth his way: but the LORD directeth his steps (Proverbs 16.1, 9)." "Man's goings are of the LORD; how can a man then understand his own way? (Proverbs 20.24)."

But the chief proof and example of this is the experience of Jesus Himself: Immediately after His baptism, "**Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil** (Matthew 4.1)."

For thine is the kingdom, and the power, and the glory: The kingdom (of Heaven), the power, and the glory are often linked in the Scriptures. The kingdom of Heaven, on earth, when Christ occupies the throne of His father David in Jerusalem, is what is here under

consideration. It will be established by God the Father's power, and it will be to His glory. I sometimes wonder what people think Paul meant when he said, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of **Jesus** every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11)," and when people think this will come to pass.

The Scriptures often link the kingdom, the power, and the glory together. A few examples may suffice for now:

"...the **kingdom** of God...the **glory** of His **power**...(1 Thessalonians 1.5, 9)."

"...being the brightness of His **glory**...by the word of His **power**...the sceptre of Thy **kingdom** (Hebrew 1.3, 8)."

"...His divine **power**...the everlasting **kingdom**...the **power** and coming of our Lord Jesus Christ...honour and **glory**...the excellent **glory** (2 Peter 1.3, 11, 16f)."

Lord willing, I hope to develop this more fully in another issue of *The Remnant*.

For ever. Amen. For ever means eternally, not merely for a long time, not just for "a thousand years," but eternally. "But the **LORD shall endure for ever** (Psalm 9.7)." "The **LORD is King for ever and ever** (Psalm 10.16)." "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the **LORD for ever** (Psalm 23.6)." "The righteous shall inherit the **land, and dwell therein for ever** (Psalm 37.29)." "**Thy throne, O God, is for ever**

(Concluded on page 18)

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
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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:

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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 DISCIPLES' PRAYER

(Continued from page 15)

and ever...(Psalm 45.6).” **“His name shall endure for ever: His name shall be continued as long as the sun:** and men shall be blessed in Him: **all nations** shall call Him blessed (Psalm 72.17).” **“And He built His sanctuary like high palaces, like the earth which he hath established for ever** (Psalm 78.69).” **“His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon,** and as a faithful witness in [the kingdom of] **heaven.** Selah (Psalm 89.36-37).” Multitudes believe the earth and its land, the sun, and the moon will not exist eternally. God says they will exist as long as He does: **for ever.** Read your Bible, search the Scriptures, and see if these things be so. —CCM

ELECTRONIC BOOK BY ELDER DAVID K. MATTINGLY

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

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

BOOK: "PAGAN FESTIVALS OF CHRISTMAS AND EASTER"

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

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

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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.**

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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.