

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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WHERE GOD DWELT, DWELLS, AND WILL DWELL FOREVER

THE DWELLING-PLACE OF GOD

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: (Isaiah 46:9-10)

INTRODUCTION

The **LORD GOD, Jehovah Elohim**, is unchangeable. *"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth (Job 23.13);* He has never "changed His mind," nor has His desire ever changed. The Lord's desire, singular, is unlike a man's many *desires*, plural. His desire is one complete, unvarying, eternal purpose, rooted in His holy wisdom and righteous counsel, and all is embraced by His absolute predestination of all things.

What men think of as "eternity future" (what seems to us as timely creatures to be a future eternity) is, in God's mind and purpose, already an accomplished and completed fact: " /

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know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past (Ecclesiastes 3:14-15)."

It is certain that the Lord has declared the absolute end (that is, the final state of all things) from the absolute beginning of all His declarations.

It is my hope to go into more detail than is usually done on what and where that beginning was, what the ultimate end is to be, and what our God has declared about it. To do so we must try to examine, as painlessly as possible,

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some of the Hebrew and Greek words God has used to speak of His intent and purpose, because, far more accurately than our poor English does, the Hebrew and Greek texts (both being verbally inspired by the Holy Spirit) express exactly what God has said.

I. Declaring the End....

What is His declaration?

There are many **secondary** declarations from and/or about God, such as

1. "The heavens *declare* the glory of God";
2. "And the heavens shall *declare* His righteousness (Psalm 50.6, 97.6)";
3. "Moses *declared* unto the children of Israel the feasts of the LORD (Leviticus 23.44)";
4. Isaiah said, "...that which I have heard of the LORD of hosts, the God of Israel, have I *declared* unto you (21.10)";
5. the Psalmist said (Psalm 119.13), "With my lips have I *declared* all the judgments of thy mouth";

But the only two declarations we have **directly** from God (the only two that I have found—there may be more) are:

6. The holy Scriptures, as a whole; the Bible includes God's own statements about His declarations: Isaiah asks, "Who hath **declared** from the beginning, that we may know? (Isaiah 41.26)"; and God asks by Isaiah's pen:

*"...who hath **declared** this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me (Isaiah 45.21)." "I have **declared** the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass (Isaiah 48:3)";*

And,

7. "But **last of all he sent unto them his son**, saying, 'They will reverence my son' (Matthew 21.37)." The only other **declaration** we have *directly* from God is **the Lord Jesus Christ Himself**: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath **declared** Him (John 1.18)."

JESUS CHRIST IS THE BEGINNING from which the end was declared

"In the **beginning** was the Word, and the Word was with God, and the Word was God. The same was in the **beginning** with God (John 1.1f)."

"**THE WORD**" is one of His names, He whom we know as the Lord Jesus Christ (Revelation 19.13; John 1.1, 2, 14; 1 John 1.1, 5.7):

- a. He was IN the beginning
- b., and c. He "Was **with** God," said **twice**, for a reason: He was with (1) God the Father and with (2) God the Holy Spirit. He Himself was God, together composing the Three-One God the Father, the Son, and the Holy Spirit; "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one* (1 John 5.7)."
- d. the Word WAS GOD, co-equal and co-eternal with the Father and the Holy Spirit.
- e. The Word was made flesh (1.14)
- f. The Word **dwelt** ("tabernacled," margin) among us (1.14). A tabernacle was a brush shelter in a temporary campsite. He camped among us for around thirty-three and a half years before returning to "His place" (Isaiah 26.21; Hosea 5.15; Micah 1.3, *et al*).
- g. "'But there are some of you that believe not.' For Jesus knew **from** (*Greek ek, ex*: out of) the **beginning** who they were that believed

not, and who should betray him (John 6.64). Jesus knew, out of **the Beginning**...

h. Then said they unto him, "**Who** art thou?" And Jesus saith unto them, "Even *the same* that I said unto you ~~from~~ the **beginning** (John 8.25)." There is no preposition "*from*" in the original (Note: in the KJV, *from* is italicized). Literally, He said unto them, "**Even that I said unto you, the Beginning.**" Here He claims the name **The Beginning** for Himself.

i. "Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from (*apo*) the **beginning**, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John 8.44)." *apo* signifies movement away from. In the beginning, Satan, the murderer, moved *away from* Christ, the Beginning (Luke 10.28).

j. And ye also shall bear witness, because ye have been with me **from** (*Greek, apo*) the **beginning** (John 15.27)." From the Beginning (Genesis 1.1), His people have always been with Him (Ephesians 1.4) by being IN Him.

*

Because of the text in Revelation 3.14 (where Jesus Christ calls Himself "**the Beginning of the creation of God**"), some men err, thinking this means *Jesus was the first thing God created*, a most grievous error. This text means the Son of God, who is God the Son, was the Creator, and HE created the first thing ever created (and every other created thing). As John's gospel explains, "*All things were made by Him; and without Him was not any thing made that was made* (John 1:3)." As Paul puts it: "*For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or*

powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist (Colossians 1:16-17)."

Since the texts in Isaiah (Isaiah 41.26, 45.21, 46.9f, 48:3) point us to **the beginning**, and since the Lord Jesus Christ (being the eternal God manifest in the flesh) had no beginning, we are left to look at the only other God-given thing with a beginning, *the beginning of the Scriptures*.

The beginning of the Scriptures is the book of Genesis. The beginning of Genesis is the first chapter. The beginning of that chapter is the first verse. The beginning of that verse is the Hebrew word **Bareshiyth** (בראשית).

The beginning of that word is the Hebrew letter Beth (ב).

Humanly speaking, we cannot find more of a beginning of the written record than the very first letter, ב, of the first word of the first chapter of the first book of the Scriptures.

That letter B is THE beginning in , by, and from which He declared the end found in the last two chapters of Revelation!

The Letter Beth: A House, a Home

Doubtless, in the garden of Eden the Lord God (Jehovah Elohim) and Adam spoke Hebrew, a language like no other.

Before the Babylonian captivity, going back to Adam, the ancient Hebrew (which is called "**paleo-Hebrew**") was a picture language. That is, each letter was a picture of something specific. From the earliest pre-flood times, each Hebrew letter was both a letter and a picture representing a word (a **pictogram**). Enoch wrote his book (Jude quoted Enoch in verse 14) in Paleo-Hebrew pictograms.

The first Hebrew letter, Aleph (א), was originally much like an upside-down **A** that

represented an ox's head. (Aleph was the "**head**" of the alphabet, as it came **first**. It also represents **strong** or **strength**, because the ox was their strongest beast of burden).

The second letter, Beth (ב), is a picture of a house or a home.

When Aleph and Beth are combined into the word AB (בא), we have the word-name for **FATHER**, which **God Himself hereby defines by the pictograms, as**

The strong head of the house;

hence we find our Lord Jesus Christ praying,

(a) "And He said, **Abba, Father**, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt (Mark 14:36)"; and Paul saying,

(b) "...ye have received the Spirit of adoption, whereby **we cry, Abba, Father** (Romans 8:15)"; and Paul again:

(c) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, **Abba, Father** (Galatians 4:6)."

The difference between the Hebrew AB and the New Testament ABBA is brought about by the way the New Testament Greek handled the Hebrew word and how the KJV translators handled both.

In any case, in the original paleo-Hebrew picture words, more often than not, *every letter was a word, every word was in effect a sentence, and every sentence expressed an entire paragraph!* There is no other language (not even Oriental languages which still use pictograms, such as Chinese) that has the magnificent characteristics of the original God-inspired, God-given Hebrew.

So. The letter Beth is a picture that represents a house: **b**

This house has a ceiling or roof, a back wall (the vertical stroke on the right side; one

astute observer said that there is no window in that back wall, so we cannot look out and see what happened **before the beginning**), a floor, and an open door (on the left, facing the entire rest of the Bible—remember, Hebrew reads from right to left, the opposite of English and other European languages. That may tell us that what God says is the opposite of what man says; see Isaiah 55.8-13).

The letter Beth, as well as the word Beth, means a house. Hebrew words or names beginning with the word **Beth** mean “House of...” A few examples are:

Bethlehem: house of bread

Bethany: house of dates (not *calendar* dates, but the *fruit* of the date palm tree)

Bethabara: house of crossing (a river)

Bethaven: house of vanity

Bethcar: house of pasture

Bethel: house of God

Bethesda: house of kindness

Bethsaida: fishing-house

The earliest sages said the fact that God began the Bible with Beth (ב) tells us that God’s unchangeable intention **from the beginning** [Remember? “*Declaring the end from the beginning”*] was, and is, to **dwell** in His **house** with His **family**, “Of whom the whole family in heaven and earth is named (Ephesians 3:15).”

Wherever God dwelt, wherever He dwells now, His eternal intention is expressed, **from the beginning**, to dwell with, among, and in His people forever.

The immediate question is, **from the beginning** of *what*? Certainly this *what* is not limited to the home (b) in Genesis 1.1 only.

The question now is, Did God make His declaration of the end from a beginning *in time*, or did He declare it outside of time, *in eternity*?

I make the following personal observations in no particular order:

1. He declared the end from the beginning of *something* called “the beginning,” and therefore this “end” is declared from the beginning of His “declaration.” It seems obvious that this *declared end* must have existed at least from the beginning of the declaration, if not before. (This was an eternal declaration or decree, which we sometimes call *predestination*.)

2. Before the Lord declared “something” (some-thing), there was no some-thing, which is the equivalent of saying there was nothing (no-thing). There is no beginning without its being the beginning of *something*. But there is no *something* without that something’s having had a *beginning* (only the eternal uncreated God being excepted).

3. God declared **the end** from **the beginning** of *something* He calls “**the beginning**,” and therefore, for God to declare it, this “*end*” necessarily had to exist *before* His declaration.

4. “Beginning” is a timely word. There is no beginning without time. “**In the beginning** (Genesis 1.1),” therefore, must include the beginning of time itself, because there is **no time** unless there was a beginning of time.

5. Unless it is done in eternity, to declare something takes *time*. I am declaring certain things in this writing, for example, and it has surely taken time to do it.

If someone declares something, then, that act uses time—unless it is an eternal declaration. In this case we are considering **God’s eternal declaration, outside of time**.

6. Because God is unchangeable, **there never was** (a) “a time in eternity” **before** God made His eternal declaration of **the end**, followed **later** (a timely word) by (b) **another** “time in eternity” **when** (another timely word)

God declared something He had not declared before; *i.e.*, **as if** "a time came" when He *first decided* to declare **the end**. That immediately leads to a changeable God, which we must always totally deny (Malachi 3.6).

7. **The end**, which God declared from the beginning, had to exist before the beginning, or else it could not be declared from the beginning. If not tangibly, it nevertheless existed eternally in God's mind and purpose.

The end had to exist before it could be declared in time. Speaking in a "timely" fashion, time itself had not yet been created.

8. Since God did the declaring, and God cannot lie, His very declaring something to be creates it; and, since God cannot lie, His declaring it to be true makes it true.

The declared **end** must have already existed, then, before the declaration of it, for how could something that does not exist be declared to be true? And realize, all this was in eternity, "**before the beginning**."

9. If God's intent were to create anything at a time later than this present moment now, then **it is as certain to be** as if it were already created. See Isaiah 43.19 and Jeremiah 31.22.

10. God in His declaration made public what eternally had been in His unchangeable heart and mind. But to make anything public there must first be a *public*; hence the angels, mankind, and other sentient creatures were created.

11. We timely creatures think things must proceed in a timely fashion, first from A, then to B, then to C. This is a problem men have always had in discussing these things that cross that paradoxical border between time and eternity. With the Eternal God there is no timely progression. It was all eternally complete in God's eternal, unchangeable purpose, will, council, and/or decree.

12. Time must have existed in some meta-form before time itself began, because we speak of "**before** the beginning of time," "**before** time began," "**after** time began," and the like. **Before** and **after** are timely words.

There must be time before we can speak of *before* or *after* the beginning of time, because *without time there is no before or after*.

13. "**For He spake, and it was done; he commanded, and it stood fast** (Psalm 33.9)." It was done, immediately, as He spoke. Not "It will be done sometime later in the future."

God's declaration (which requires a WORD) was eternal in nature, having its origin in eternity, spoken by the Eternal God; His declaration or decree is what spoke all things, including the **beginning**, the **end**, and everything in between, into existence, as well as what was before the beginning, and what will be after the end.

"...the Word was with God, and **the Word was God**...All things were made by **Him**; and without **Him** was not any thing made that was made (John 1.1-3)."

14. It comes down to this: For all practical purposes, **the declaration WAS the beginning, and the beginning WAS the declaration**, somewhat like what mathematicians and physicists call a *self-referential strange loop* (which they themselves do not understand). It perhaps would be a strange loop if it were created by anyone else but God.

II. Genesis 1.1

Here are a few of the many nuggets found in the first seven words in the Bible:

BARASHYT (tywarb) **In the beginning**

Rashyt means beginning, head, first. In Genesis 1.1, Beth precedes **rashyt** All of this

tells us it is the Head of the house, God, who is speaking. The **Beth** (ב) is the name of the second letter of Hebrew **aleph-beth** (from which we get the word *alphabet*); the letter **Beth** is a pictogram or picture of a house with a floor, a roof, a back wall, and an open door that faces the rest of God's word. This signifies that *all the rest of God's word* tells of God's house and who will dwell in it.

Bara (arb): **Created**

The same letters that begin **Barashyt**, "in the beginning" form the word for **create**, for the creation of anything IS its beginning.

Bar can also mean "son," because a son is a creation of his father ("And Jesus answered and said unto him, 'Blessed art thou, Simon **Barjona**,' Matthew 16.17"); "Jesus saith to Simon Peter, 'Simon, son of Jonas....'"

Elohim (ֱלֹהִים): **GOD**

Gods, gods: the IM ending on ELOHIM makes it plural. In Hebrew, adding IM on the end of a word is like adding S to an English word. God's name in Genesis 1 is plural because He is the Three/One God the Father, the Son, and the Holy Spirit. "And God said, Let US make man in OUR image, after OUR likeness (Genesis 1.26)," etc.

AT (אֵת)

This fourth word is not the English word "at." This Hebrew word, roughly pronounced like "ate" or "eight," is an untranslatable word only indicating the direct object of a verb's action: in this verse it points to *what* God created. It is spelled with the first letter (א) and the last letter (ת) of the Hebrew alphabet. **Aleph** and **Tav** correspond to the **alpha and omega** of the Greek alphabet

(Revelation 1.8, 11; 21.6; 22.13), and to **A and Z** in our own alphabet. All of these phrases (Aleph-tav, alpha-omega, and A-Z) signify the complete range of expression in a language. When you have covered a subject from A to Z, you have covered it all.

When Christ said, "I am the alpha," He was saying, "I am the Beginning—the **beginning to which Isaiah 46.10** refers, AND the beginning of Genesis 1.1: "...These things saith the Amen, the faithful and true witness, **the beginning of the creation of God** (Revelation 3.14)."

AT is the fourth word in the verse, the center word of seven, representing Christ Jesus, in whom all our hopes, and all else in this creation, are centered. According to ancient commentators, this signifies that our **Aleph-Tav's FIRST coming**, the **Alpha-Omega, the First and the Last**, our Lord Jesus Christ, would be in the fourth 1000-year period of this creation. (It was.)

Hashamaim (שָׁמַיִם): **The heavens**

shamaim is *heavens*. The prefix **ha** is "the"; the **im** ending expresses plural. Heavens are plural, not just "heaven" as the KJV has it. There are three heavens we know of: the starry space (1.17); the airy region of clouds and birds (Genesis 1.20); and Paul was caught up into the third heaven (2 Corinthians 12.2).

Vet (וְ): **And**

The letter **vav** (v) is a picture of a NAIL. This letter, at the beginning of the word, "nails" the heavens and the earth together! This is the purpose of the word **and**. It always fastens things together. "And" in English connects words or thoughts, like a nail does when it is used to fasten two boards together.

Haeretz (אֶרֶץ): The earth

eretz is earth. The prefix **ha** equals "the." Since there are seven words in this opening verse, and **eretz** is the seventh, the ancient sages understood that "*hashamaim vet haeretz*" means that **in the seventh one-thousand-year period of this creation, God will "nail" or "fasten" the heavens to the earth.** This was also the view of the early church for several hundred years.

The logic of the grammar (what Genesis 1.1 says and how it says it), goes somewhat as follows, first anticipating and then answering a series of questions:

1. (*When?*) In the beginning.
2. (*What happened* in the beginning?) Created.
3. (*Who*, in the beginning, created?)
ELOHIM, the three-one God.
4. (*What* did Elohim create in the beginning?)
The heavens and the earth.
5. (*Why? To what intent did Elohim create the heavens and the earth in the beginning?*) To finally fasten the Heavens and the earth together for God's dwelling-place for Himself and His people.

Dating back to the pre-flood patriarchs, from Adam to Noah, those ancient and godly men understood and said that **the seven Hebrew words of Genesis 1.1 represent the seven thousand years of man's history from Adam's creation to the final consummation of all things** prior to entering the eternal state. Hence 2 Peter 3.4-8, "**...from the beginning (NOTE!) of the creation...**, one day is with the Lord **AS** a thousand years, and a thousand years **AS** one day." Here Peter is not speaking figuratively, nor is he implying that "time means nothing to God"; Peter is setting forth an ancient biblical principle. God has ordained a "week" of seven one-thousand-year "days" between Genesis 1.1 on the one hand and, on

the other, the final judgment and the entering into the eternal state (Revelation 21-22).

Summary of this section: Thus in the first letter (Beth) of the opening sentence, **HE DECLARED THE END FROM THE BEGINNING**; we are told when, what happened, who did it, what He did, and why He did it.

In the rest of the Bible the entire history of times past is developed, completed, and explained, while many pertinent things which have not yet transpired in time are prophesied.

Finally, THE END toward which the Creator is moving all His creation is **revealed** in **Revelation**. That is exactly why the last book in the Bible is named "**Revelation**."

III.

WHO DWELLS WHERE?

The Hebrew word **shakan** in all its forms has to do with where someone's home, (including God's) is; where they live, where their houses, homes, abodes, or dwelling places are. This is vitally important to understand, because everyone has somewhere to live.

(No, the Hebrew word **shakan** has nothing to do with the English word *shaking*.)

Even the "homeless" live somewhere, if it is only in a cardboard box in an alley for a night or two; and everyone will live (or *exist*) somewhere in all eternity.

From the beginning of the creation of God (Revelation 3.14), yea, from before the foundation of the world (Ephesians 1.4, 1 Peter 1.20), the Everlasting God, the God who has predestinated all things and sworn He will bring it all to pass, He Himself has declared His intention to live somewhere in a home with His family. He has plainly said where that somewhere is.

Many of us probably picture God's localized home as being "up in Heaven," even though we also believe He is omnipresent; that is, as it is often expressed, "He is everywhere present and nowhere absent" and not confined to staying at home up yonder.

Yet, from the very beginning, God has maintained a dwelling place among His people. Our primary purpose in this final section is to show exactly where God has dwelled and exactly where He will dwell in what we tend to think of as "eternity future."

From the saints of the Everlasting God on high to the lowest depraved sinner, in all possible categories, saint or reprobate, whether any one of them is a pauper or a billionaire, they all have a temporal home now, and they all will have an eternal dwelling place.

To unmistakably show **shakan**'s meaning, and so we might better realize that God has an eternal plan for His own dwelling place as well as ours, we will briefly look at numerous uses of the word **shakan**. Many citations (out of over one hundred and twenty-five times **shakan** is used in the Old Testament) are given below to show exactly how **shakan** simply says where someone's home or dwelling place is. Because this word is translated into various English words (*dwelt*, *abide*, *abode*, *abiding*, *inhabit*, *remain*, *rest*) in the KJV, the KJV translations of **shakan** are underlined and printed in bold letters (like this) in the following citations:

1. Where Natural Men (Saints and Reprobates) Live

Abram the Hebrew...dwelt in the plain of Mamre the Amorite (Genesis 14.13)

[Ishmael] shall dwelt in the presence of all his brethren (Gen. 16.12).

Israel [Jacob] dwelt in that land (Genesis 35.22).

Zebulun shall dwelt at the haven of the sea (Genesis 49.13).

The people [Israel] shall dwelt alone (Numbers 23.9).

Balaam "saw Israel abiding in his tents according to their tribes (Numbers 24.2)."

Israel shall dwelt in safety alone (Deuteronomy 33.28).

...them that dwelt in tents on the east of Nobah...(Judges 8.11).

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwelt in a place of their own, and move no more...(2 Samuel 7:10)."

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwelt in their place, and shall be moved no more...(1 Chronicles 17.9)."

"For David said, The LORD God of Israel hath given rest unto his people, that they may dwelt in Jerusalem for ever (1 Chronicles 23.25)."

"Trust in the LORD, and do good; so shalt thou dwelt in the land, and verily thou shalt be fed...Depart from evil, and do good; and dwelt for evermore...The righteous shall inherit the land, and dwelt therein for ever (Psalm 37.3, 27, 29)."

The rebellious dwelt in a dry land (Psalm 68.6).

2. The Departed Saints bodies Now Dwell in the Dust Resting (shakan/abiding) in Hope

Isa 26.19: Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwelt in dust...and the earth shall cast out the dead.

Psalm 16.9 my flesh also shall rest in hope: "Therefore my heart is glad, and my glory

rejoiceth: my flesh also shall rest (**shakan**) in hope."

3. Abraham, Isaac, and Jacob, and Their Descendants

The Land Covenant: The Lord promised unreservedly to Abraham, to Isaac, and to Jacob that they and their descendants would inherit the Promised Land *eternally and unconditionally*; and they are to inherit it personally, that is, in their own persons, and not in their posterity only, as will appear from the following texts:

For all the land which thou seest, to thee [Abram] will I give it, and to thy seed **for ever** (Genesis 13.15).

And he said unto him [Abram], I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land **to inherit it** (Genesis 15.7). (NOTE: To *inherit* something is to obtain it as an heir **at the death of its owner!**)

And I will give unto thee [Abraham], and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, **for an everlasting possession**; and I will be their God (Genesis 17.8).

Sojourn in **this land**, and I will be with thee [Isaac], and will bless thee; for unto thee, and unto thy seed, **I will give all these countries**, and **I will perform the oath which I swore unto Abraham thy father** (Genesis 26.3).

And the land which I gave Abraham and Isaac, to thee [Jacob] I will give it, and to thy seed after thee will I give **the land** (Genesis 35.12).

NOTE: According to the inspired record, in their natural lives neither Abraham, Isaac, nor Jacob ever owned a square foot of the Promised land, other than the Cave of Machpelah that Abraham purchased for

the burial of Sarah and other family members (Genesis 23; 49.30-32). The ONLY way these men will fully experience these promises of God must be in the RESURRECTION on the NEW earth!

And I have also established my covenant with them [national Israel], to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers (Exodus 6.4).

And I will bring you [Israel] in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD (Exodus 6:8).

Behold, I have set the land before you [Israel]: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them (Deuteronomy 1.8).

That your [Israel's] days may be multiplied, and the days of your children, **in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth** (Deuteronomy 11:21).

That thou [Israel] mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest **dwelt in the land** which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them (Deuteronomy 30:20).

Israel Will Dwell In The Promised Land Forever:

Psalms 37.3, 27, 29 Trust in the LORD, and do good; so shalt thou **dwelt** in the land, and verily thou shalt be fed. Trust in the LORD, and do good; so shalt thou **dwelt** in the land, and verily thou shalt be fed. The righteous shall inherit the land, and **dwelt** therein **for ever**.

Moreover I will appoint a place for my people Israel, and will plant them, that they may **dwelt** in a place of their own, and **move no more**; neither shall the children of wickedness afflict them **any more**, as beforetime (2 Samuel 7:10).

4. God's Elect Dwell in His Courts

Psalms 65.4 dwell: Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may **dwelt** in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

5. The children of God Dwell with God in the High and Holy Place:

Isa 57:15 For thus saith the high and lofty One that **inhabiteh** eternity, whose name is Holy; I **dwelt** in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

A SPECIAL CASE:

The EARTH DWELLERS

The New Testament Greek word and its definition: κατοικεο katoikeo, *kat-oy-keh'-o* From G2596 [Strong's Dictionary's index number] and G3611; to *house permanently*, that is, *reside* (literally or figuratively): dwell(-er), inhabitant(-ter). (A few times the same word **katoikeo** is translated as **inhabiters** or **inhabitants**.)

This word **katoikeo** occurs 15 times in Revelation. One time (Revelation 2.13) for where the angel/messenger/pastor of Pergamos **dwells**, and one time—in the same verse—where Satan **dwells**. To the pastor at Pergamos Christ says: "*I know thy works, and where thou **dwellest**, even where Satan's seat is: and thou holdest fast my name, and hast not denied*

*my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan **dwelleth*** (Revelation 2.13)." Here "Satan's seat" does not refer to his chair. It is Satan's political seat of government, as we say of a "county seat."

Revelation 2.13 is not speaking of "**those who dwell on the earth**" in the ordinary way of which we have been speaking. These 13 times (the number of **rebellion**) the word is applied directly to wicked enemies of God, **those who dwell on the earth**.

As much as they possibly can, these reprobate, rebellious people dwell permanently here (in the all-pervading predestinated providence of God), loving it here, and not wishing to leave. This world, as is, is their preferred abode. They love the world system with all its politics, society, economy, fun, entertainment, possessions, sin, amusement, sensuality, sports, and even its religions.

This group of earth-dwellers excludes God's children, who must for a while sadly abide here below; for **this world-system** *as we know it* is **not** their permanent home. They confess that, for now, they are only strangers and pilgrims on the earth (Hebrews 11.13; see also 1 Peter 2.11).

They that dwell on the earth do not want to die and leave this world. Reprobates, they oppose God's people throughout the Book. These are **the earth dwellers**, they who are settled down to dwell on the earth as mentioned these 13 times in Revelation:

1. Revelation 3.10: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try **them that dwell upon the earth**.

2. Revelation 6.10: And they cried with a loud voice, saying, How long, O Lord, holy

and true, dost thou not judge and avenge our blood on **them that dwell on the earth?**

3. Revelation 8:13: And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to **the inhabitants [dwellers] of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!

4. & 5. Revelation 11:10: And **they that dwell upon the earth** shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented **them that dwelt on the earth**. (Xmas-lovers, take note: Verses 7-10 is the only text in the Bible that tells of making merry and giving gifts to one another, *who* does it, and *why!*)

6. Revelation 12:12: ...Woe to **the inhibitors [dwellers] of the earth** and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

7. Revelation 13:8: And **all that dwell upon the earth** shall worship him, whose names are **not** written in the book of life of the Lamb slain from the foundation of the world.

8. Revelation 13:12: And he exerciseth all the power of the first beast before him, and causeth **the earth and them which dwell therein** to worship the first beast, whose deadly wound was healed.

9. & 10. Revelation 13:14: And deceiveth **them that dwell on the earth** by the means of those miracles which he had power to do in the sight of the beast; saying to **them that dwell on the earth**, that they should make an image to the beast, which had the wound by a sword, and did live.

11. Revelation 14:6: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto **them that**

dwell on the earth, and to every nation, and kindred, and tongue, and people....

12. Revelation 17:12: With whom the kings of the earth have committed fornication, and **the inhabitants [dwellers] of the earth** have been made drunk with the wine of her fornication.

13. Revelation 17:8: The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and **they that dwell on the earth** shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

6. God Himself

A. The First Mention of God's Dwelling

Still focusing on from the beginning, when the Lord had expelled Adam from the garden, God Himself shed the first blood of a sacrificial animal to provide "coats of skins" to clothe Adam and Eve (picturing Christ's atonement, which clothes His people with His righteousness). He then "placed (**shakan; ABODE!**) at the **east** of the garden of Eden [between the] Cherubim." **This is the first record of where God abode on earth.**

God made His home with His fallen man at the first Mercy Seat, dwelling between the Cherubs (see **B.**, below) as He would later dwell in the wilderness Tabernacle. Placed is here the translation from the word **shakan**, the Lord's first recorded residence on earth!

I have no idea why the KJV translators chose "placed" for **dwelt** or **abode** in this verse, but we all know that to this day we still use "place" in referring to our homes:

"Let's get together and talk about the Bible."
"Great! Your **place** or mine?"

More properly, that part of Genesis 3.24 would say, "...the LORD God **dwelt** at the east of the garden of Eden [between the] Cherubims...", for that is indeed what **shakan**, here translated **placed**, means in this text.

B. God Dwells Between the Cherubim(s)

Exodus 25.22: And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

...the ark of the covenant of the LORD of hosts, which **dwelleth** between the cherubims (1 Samuel 4.4).

2 Samuel 6.2: And David ...went...to bring the ark of God, whose name is called by the name of the LORD of hosts that **dwelleth** between the cherubims.

2 Kings 19.15, Hezekiah said: "O LORD God of Israel, which **dwellest** between the cherubims, thou art the God, thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."

Psalms 80.1: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that **dwellest** between the cherubims, shine forth.

Psalms 99.1: The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

Isaiah said in 37.16: "O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth."

C. God Dwelt, Dwells, and Will Dwell on Mount Zion in Jerusalem

Joel 3.17: So shall ye know that I am the LORD your God **dwelling** in Zion, my holy

mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Zechariah 8.3, 8: Thus saith the LORD; I am returned unto Zion, and will **dwell** in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain...And I will bring them, and they shall **dwell** in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

Zechariah 2.10, 11: Sing and rejoice, O daughter of Zion: for, lo, I come, and **I will dwell** in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and **I will dwell** in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

D. God Dwells Among the People or Nation of Israel

Exodus 25:8: And let them make me a sanctuary; that I may **dwell** among them.

Exodus 29. 45 And I will **dwell** among the children of Israel, and will be their God.

Exodus 29.46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may **dwell** among them: I am the LORD their God.

Numbers 5.3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I **dwell**.

1 Kings 6.13: And I will **dwell** among the children of Israel, and will not forsake my people Israel.

Numbers 35:34 Defile not therefore the land which ye shall inhabit, wherein I **dwell**: for I the LORD **dwell** among the children of Israel.

Deuteronomy 14.23 "And thou shalt eat before the LORD thy God, in the place which he shall choose to place (**shakan**) his name there...."

Defile not therefore the land which ye shall inhabit, wherein I dwel: for I the LORD dwel among the children of Israel (Numbers 35.34).

E. The Shakan (Shekinah) Cloud on the Tabernacle

"And the glory of the LORD abode upon mount Sinai, and the cloud [the **Shekinah**] covered it six days: and the seventh day he called unto Moses out of the midst of the cloud (Exodus 24.16)."

"And Moses was not able to enter into the tent of the congregation, because the cloud [the **shekinah**] abode thereon, and the glory of the LORD filled the tabernacle (Exodus 40.35)."

Remain, abide: "And when the cloud [the **shekinah**] was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. ... Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed....Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed (Numbers 9.17-18, 22)."

F. God Dwells in Thick Darkness

Then spake Solomon, The LORD said that He would dwel in the thick darkness (1 Kings 8.12).

G. God Dwells in Eternity

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwel in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isaiah 57.15).

IV.

Where God Will Dwell After the final judgment and after the introduction of the New Heavens and the New earth

After Christ has removed the chaos Satan introduced in Genesis 3 from His creation that God had pronounced "very good," He will restore planet Earth to its original, "very good," pristine perfection in what Peter calls "**the times of restitution of all things.**" When Peter preached these words to those in Jerusalem, he was speaking of our Lord: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive **UNTIL the times of restitution of all things**, which God hath spoken by the mouth of **ALL** his holy prophets **since the world began** (Acts 3.20f)." All His prophets include the prophet Moses (Deuteronomy 34.10; Acts 3.22, Acts 7.37). Moses was a prophet, who **from the beginning** first penned Genesis, starting **from the beginning** with the letter **Beth**, picturing the house the Lord will build to dwell in with His family.

We have seen that God's first dwelling on earth was at Eden's gate (Genesis 3.24) on the **east**. He dwelt among His people, Israel,

manifesting His presence and glory in the shekinah cloud over and in the tabernacle in the wilderness.

After Israel occupied the promised land and Solomon built the temple in Jerusalem, God's shekinah presence dwelt there until, because of Israel's sin, the Lord abandoned her in Ezekiel's day prior to the city's destruction.

When God left, the shekinah glory moved first from the Holy of Holies to "the threshold of the house" (Ezekiel 9.4, 10.4), and later moved to **the Mount of Olives** (11.23).

We learn from Hebrews 1.3 that the shekinah glory is **the Lord Jesus Christ** Himself, and that glory, "the glory as of the only begotten of the Father (John 1.14)," is presently seated on the right hand of the Majesty on high, and will return to Jerusalem and fill the rebuilt millennial Temple (Ezekiel 43.2, 4, 5), which Christ Himself will build at His return (Acts 15.15-18).

"And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the **east**." His return will reverse the path of His and the shekinah glory's leaving; He will come from the Mount of Olives (Acts 1.11; Zechariah 14.4), back to HIS temple, coming from the **east**, closing the loop that began in the **east** in Genesis 3.24.

After the final judgment of Revelation 20.11-15, God will finish the restitution of all things: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, **coming down from God out of heaven**, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, **BEHOLD, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM,**

and **they shall be His people**, and **God Himself shall be with them, *and be their God*** (Revelation 21:1-3)."

Rome has taught us all the particular error that we are to expect to "die and go to live forever in heaven," and, likely, most of us have believed it. As usual, Rome got it exactly backwards, and those who follow Romish tales believe exactly that: the saints will live forever in heaven, which is the exact opposite of what God says. So far are the people of God from *going* to live in heaven, God will *come* to His beautiful creation to live with them!

"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain, He formed it to be inhabited**: I *am* the LORD; and *there is* none else (Isaiah 45:18)."

Because God formed the earth to be **inhabited** (not to be destroyed), and **from the beginning** He declared He would make planet Earth the home of Himself and His people, I reckon it will be dwelt in eternally, as He said, declaring it **from the beginning**.

—CCM

The dislike of many to the literal interpretation of prophecy is much to be deplored. Not only does it lead to the obscuration of the prophetic scriptures; but it proceeds upon principles of exposition, which, if carried out and applied to other parts of inspiration, would unfix the whole word of God.—*John Lillie, A.D. 1660*

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1. This sale is in effect immediately, until our supplies are exhausted or until further notice.

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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.

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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).

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For pricing see pages 16-17.

Book Title & Author	Old Price incl. postage	Sales Price incl. postage	Sales Tax (Texas only)
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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:

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If you have any questions, please let me know.

God bless,
Hoyt D. F. Sparks, SL

BOOK: "PAGAN FESTIVALS OF CHRISTMAS AND EASTER"

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

**The Remnant Publications
P. O. Box 1004
Hawkins, TX 75765-1004**

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

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:

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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.