

The Remnant

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

January-February, 2008

Volume 22, No. 1

PREMILLENNIALISM AND OUR PRINCIPLES CONTINUED, PART 5

We will now continue with the subject of Premillennialism and our Principles, and how are they related, continuing with Point 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.

There are only three basic world views as to man's supposed "righteousness" and his "progress" on this earth: Either: **A.** Man is getting better and better, **B.** Man is getting neither better nor worse, or **C.** Man is getting worse and worse:

A. The **Postmillennial** position is for the first of these views. **Postmillennialism** is the belief that the return of the Lord and Savior Jesus Christ will take place **after** the one-thousand-year millennium; but first, mankind will usher in the millennium, a time of universal peace and prosperity.

Postmillennialists (the advocates of Post-millennialism) believe that men will gradually improve the world and convert it into universal Christianity, love, peace, and brotherhood, primarily through the preaching of the gospel. Through the centuries there have been a few advocates of this Arminian-Pelagian system. They got their biggest encouragement during the Industrial Revolution,

however, after mankind had seemingly emerged from the dark ages. It was during this time with the coming of much technological progress, such as the inventions of the steam engine, steam locomotive, and the steamboat; the development of electricity and electrical machines and appliances; the telephone, and the printing press with their accompanying explosions of communication and knowledge; the automotive industry, mechanized factories, railroads, and more—when these inventions all came into their own, men relished the idea that with new means of transportation, travel, and communication, they could convert the world to Christianity. A new optimism sprang forth in religious circles: Men taken with theories like Wesleyan Arminianism and "soul-winning" revivalism were sure they could use the new technology to soon convert mankind, literally in their own generation.

Wittingly or not, **Postmillennialists** go hand in glove with the Darwinian evolutionists. Man started as a microscopic spot of slime, say the Darwinians, but he is evolving, getting better and better, until eventually he will usher perfection itself into this world, bringing in a man-made heaven on earth. Where the atheistic evolutionists drop Darwin's baton, the Postmillennial religionist picks it up and runs with it. There is no stopping point for such spiritual evolutionists between the amoeba and the throne of God.

B. The second of these positions, "Man is getting neither better nor worse," is that of the unbelieving skeptic, in particular the kind of person who denies outright Christ will visibly return in power and glory.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers

The Remnant

published
6 times annually

by
Saints Rest Primitive Baptist Church
of Dallas, Texas

The Remnant Publications

In the interest of
The Old Order of Baptists

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fell asleep, all things continue as they were from the beginning of the creation (2 Peter 3.3).” Peter identifies two characteristics that mark these scoffers (or mockers) for easy identification:

1. They ask, “Where is the promise of His coming?” They scorn the thought of Christ’s literally coming again to this earth.

2. They say, “for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” This identifies them as creationists, not evolutionists; and they are creationists who recognize “the fathers.” Whether these fathers are fathers in history or merely in familial ancestry, or the Old Testament patriarchs such as Noah, Abraham, Isaac, Jacob, or the so-called “church fathers,” is a discussion and a digression beyond our subject for now. We must not lose sight of the point Peter is making: The scoffers are denying the second coming of our Lord Jesus Christ, and they are basing their logic on the idea that nothing has substantially changed for several thousands of years.

Many who believe in the second advent of Christ argue with such scoffers by presenting them with “documentary proof” (as though that would convince and convert an unbeliever) of “the signs of the times”—wars, rumors of wars, earthquakes, and the other events Christ gave in answer to His disciples’ questions. They had asked Him, “Tell us,

- a. when shall these things be? and
- b. what shall be the sign of thy coming, and
- c. [what shall be the sign of] the end of the age [*aion*] (Matthew 24.3)?”

When such scoffers are confronted by those who would argue thus to convince them of the near approach of Christ's return, they turn a blind eye and a deaf ear.

"Now there are wars—more, bigger, and worse than ever," one says, "just like Jesus said in Matthew 24.6."

"There have always been big bad wars," the scoffer replies.

"But there are more earthquakes now, too, than there ever was before."

"There have always been earthquakes," answers the scoffer. "We just have better monitoring devices now, and better reporting systems."

And so it goes. The scoffers are willingly ignorant, Peter says; first, they are willingly ignorant of the events surrounding the flood in Noah's day. As such, being both disbelieving and ignorant of the great flood (and how God brought it about, and perhaps most importantly, the reason for it) they cannot take seriously the coming destruction of this world-system, how God will bring it about, and perhaps most importantly, **why**. For, if a scoffer places no thought or value on a historic fact such as the flood of Genesis 6-8, which has already taken place as a previously prophesied, direct judgment from God, then how can such an one be expected to place any thought or value upon a future event, yet to take place as a prophesied, direct judgment from God?

An absolute predestinarian should have no problem believing that from all eternity God has had a purpose in the creation of the universe and all that is in it, including this world, and He has a purpose for the sin, with its resulting suffering and death, that is in the world. Also, there should be no problem for the predestinarian to believe God has an eternal purpose for the literal and yet-future reign of Christ upon this earth. The height of folly for a man is to condemn what God has said without even inquiring why God said it!

C. The third of these positions, "**Man is getting worse and worse**," is shared, surprisingly enough, by most Amillennialists and Premillennialists. It is necessarily the world-view of anyone who has been given to genuinely believe the doctrine of sin and **Total Depravity**, and anyone else who must give lip-service to this doctrine, whatever his reason might be.

One of the most certain tenets of our position (both as a Premillennarian and as one setting forth the doctrinal and editorial principles of *The Remnant*) is that "Evil men and seducers shall wax worse and worse, deceiving and being deceived (2 Timothy 3.13)." Since this text is in a passage

describing "the last days" (verse 1), we need to look at it in more detail, or we should give up pretending to be interested in prophecy:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away... (2 Timothy 3.1-5)." The list goes on; you get the idea, and you know whether or not today's trends are bearing out this prophecy.

It is in this context Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." The two kinds of people (those who will live godly in Christ Jesus, and the evil men and seducers) and the gap between them will become ever more apparent as time goes on. Those who are given to live godly in Christ Jesus shall indeed suffer persecution; and who, then, does that leave to persecute them?

So, of the three positions (getting worse and worse, getting better and better, and no change at all), our own view is unashamedly in agreement with Paul's expression: "Evil men and seducers shall wax **worse and worse, deceiving, and being deceived**." It is the position borne out in the Scriptures, in our experience, and in our observations of society, business and economics, education, entertainment, science, law, medicine, philosophy, society and sociology, politics, and all worldly religion.

"Therefore thus saith the LORD, who redeemed **Abraham**, concerning **the house of Jacob**, **Jacob** shall not now be ashamed, neither shall his face now wax pale. But when he seeth **his children, the work of mine hands**, in the midst of him, **they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine** (Isaiah 29.22-24)." This is a prophecy that has not yet been fulfilled, either before the coming of Christ or after; but it will be. Israel will be converted at the return of the Lord Jesus Christ.

In the rules governing debate it is expressly forbidden to "charge consequences" against one's opponent unless the opponent specifically advocates those consequences.

You cannot rightly categorize a person as something he is not, merely because he holds a view in common with another. Consider, for example: As a Primitive Baptist, or a Missionary Baptist, or a Methodist, or Presbyterian, or a member of any other “Christian denomination,” you no doubt believe Mary was a virgin when she bore the child Jesus. But so do Roman Catholics. That isolated fact, which we have in common—the belief in the virgin birth of Christ—does not make you and me Roman Catholics, nor does it mean Roman Catholics are also Baptists, Methodists, or Presbyterians.

Again: Primitive Baptists deny being Calvinists because we are NOT followers of John Calvin; but in spite of every protest to the contrary, Primitive Baptists are always classified in all encyclopedias, church histories, and theological writings as “Calvinistic.” Because we hold many doctrinal positions in common with Calvinists, such as the deity of Jesus Christ our Lord, His all-sufficiency as the Savior of His people, Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Preservation of the saints, absolute predestination of all things, and the like does not make us Calvinists—certainly not in the sense of being followers of John Calvin. (We have before documented in the pages of *The Remnant* the fact that it was actually the other way around: John Calvin was heavily influenced by the doctrine of the forerunners of today’s absolute predestinarian Primitive Baptists; yet no one calls John Calvin a *Baptist*.)

By extension, the fact that we hold to the premillennial view of prophecy, and many Arminian denominations do the same, does not make us Arminians or *vice versa*. Because we, at least on the surface, hold (or seem to hold) some views in common with John Darby and C. I. Scofield, this makes us neither “Darbyites” nor “Scofieldites.” Were the truth known about it, their understanding of prophecy are in large measure so far from what we believe the Bible says about it that there is scarcely any comparison between the two positions.

Nor is something necessarily wrong, by the way, merely because Darby, Scofield, or any other Arminian believes it, any more than the biblical truth of the virgin birth of Christ is wrong merely because Rome believes and teaches it. On the other hand, a belief is not *right* merely because a Primitive Baptist, Elder or otherwise, has said it. This is a fact applicable without exception to every man, of every “denomination,” who has ever lived and spoken about spiritual matters other than Christ and His inspired prophets and apostles.

The oldest book in the Bible is Job. Job said, “For I know that my Redeemer liveth, and that **He shall stand at the latter day upon the earth**: and though after my skin worms destroy this body, yet **in my flesh** shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me (Job 19.25ff).” In so saying, he covered the return or “second coming” of Christ to this earth and the resurrection of the mortal body after its being dissolved in death. This from the oldest book of the Bible, which is thought to date back to the time of Uz in Genesis 10.23 (cf. Job 1.1).

Unless Adam, Seth, or one (or more) of their immediate descendants (Enos, Cainan, Mahalaleel, or Jared) was a prophet, or unless one of Cain’s early descendants was a prophet, then the oldest prophet noted in the Bible is without a doubt Enoch, the seventh from Adam (Genesis 5.1-24; Jude 14). Enoch prophesied of the second advent of Christ: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh **with** ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him (Jude 14f).” The uniform testimony of the Scriptures is that the saints will come *with* Christ; He is not merely coming *for* them; and it will be at the time He executes judgment upon all, i.e., judgment upon all those Enoch called the “ungodly.”

What we have been advocating under the broad banner of *Premillennialism* is only what Job and Enoch said, along with what Moses, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, the other Old Testament prophets said, and what the Lord Jesus Christ, John the Baptist, Peter, James, Jude, John, Paul, and other inspired writers said in the New Testament.

HOW THIS RELATES TO ISRAEL

Do not think for a moment that I believe God will save all Jews or Israelites just because they are Jews or Israelites. Nor does the Bible teach that every Jew or Israelite without exception will be saved. The Bible does not teach either position.

A. God will not save all Jews or Israelites just because they are flesh-and-blood descendants of Abraham, Isaac, and Jacob/Israel. For Him to do so would be a violation of His own principle: “*But as many as received Him, to them gave He power to become the sons of God, even*

to them that believe on His name: which were **born, not of blood, nor of the will of the flesh, nor of the will of man, but of God** (John 1.12f).” From this text we understand that those who are born of God’s Holy Spirit, His elect children, are born directly of God with no consideration of their fleshly will or national heritage. Even their “receiving” Him, mentioned in John 1.12, is passive. They do not *do* anything to *receive* Him. By nature all whom the Lord saves are dead in sin, dead to God, spiritually dead, and they can do nothing to remedy their desperate situation. They cannot even perceive how desolate and wretched they are in their sinful nature. They receive Him passively, by God’s sovereign grace whereby He creates spiritual life in them. This life in Christ they receive as passively as an unconscious person receives a blood transfusion, which in a true sense their salvation is, for that which saves them is the gift of the blood of the Son of God who gave Himself for them. “Not of blood” (literally, “not of bloods,” plural), then, means salvation does not come through *earthly* family lines and ties. He doesn’t save any Israelite because he has blood ties to Abraham, Isaac, or Jacob. He saves no one because he or she can trace his or her ancestry back to these ancient patriarchs.

B. God will not save every Jew without exception, any more than He will save (or condemn!) every Gentile without exception. If He did, that would again be a violation of the same principle: It would mean God saved a Jew because he was a Jew and not because of what Christ the Lord had done for him.

The Lord saves not for the individual’s sake, and not even for the sake of Abraham, Isaac, and Jacob; but any and all people whom He saves,

1. He saves them first and foremost for the sake of His name, His oath, and His eternal covenant. He has obligated Himself to save only those whom the Father chose in Christ (Ephesians 1.3-4), whom Christ ransomed and redeemed by His blood (Ephesians 1.7), and whom the Holy Spirit regenerates, calls, seals, and fills (Ephesians 1.13f, 4.30, 5.18).

2. Therefore, secondarily, He saves those embraced by His covenant of grace for the sake of the Lord Jesus Christ, His blood that was shed as a ransom for many, and His finished work on the sinner’s behalf.

In His eternal purpose, the Father chose national Israel as a nation to be His own peculiar people. “For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure (Psalm 135.4).” Not a word of this has changed,

nor will it. The Lord Jesus Christ said, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5.18).” *Law* here means more than the legal system given through Moses; it is a comprehensive term meaning the Old Testament. Here, Christ’s use of the word “fulfilled” calls our attention to the prophecies, a few of which are reproduced below:

“For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob (Isaiah 14.1).”

“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. 10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. 11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. 12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. 13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. 14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. 15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. 16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.” (Isaiah 41.8-16; see the entire chapter.)

“Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures

shall be in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them (Isaiah 49. 7-10). ”

Christ the son has ransomed national Israel by His own precious blood: “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. 2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. 8 Bring forth the blind people that have eyes, and the deaf that have ears. 9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. 10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no saviour. 12 I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. 13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? 14 Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. 15 I am the LORD, your Holy One, the creator of Israel, your King. 16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; 17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. 18 Remember ye not the former things,

neither consider the things of old. 19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. 20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. 21 This people have I formed for myself; they shall show forth my praise. 22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel (Isaiah 43. 1-22). ”

“Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. 24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; 25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; 26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof... (Isaiah 44.21-26). ”

“And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. 7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. 8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. 9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be

brought down, and the sceptre of Egypt shall depart away. 12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD (Zechariah 10.6-12).” And,

The Holy Spirit will yet regenerate national Israel, as a nation, in God’s own good time: “6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. 15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many (Isaiah 66.6-16).”

Jehovah Elohim—the Father, the Son, and the Holy Spirit—the three in One God, has entered into covenant with Himself to save the nation of Israel.

He will save Israel on a national level, even as He has preserved them as a nation, ever since they have been a nation. Never forget that God deals with nations even as He deals with individuals. Shall wicked men be deposited in hell? Then remember, “The wicked shall be turned into hell, and **all the nations** that forget God (Psalm 9.17).” This text does not at all mean that God condemns every *individual* who lives in the nations He turns into hell; He plainly says He has a people redeemed to God by the blood of the Lord Jesus Christ “**out of every** kindred, and

tongue, and people, and **nation**,” and these redeemed ones are the very ones who will reign with Him on the earth, according to the prophecy of Revelation (5.9f). As He has redeemed His people out of every kindred, and tongue, and people, and **nation**, that would have to include those nations which shall be turned into hell.

Objection: *God has cast off Israel. Deuteronomy 32.15-25 says, “But Jeshurun [a representative name for Israel] waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. 16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger. 17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.” Therefore God said, “They provoked him to jealousy with strange gods, with abominations provoked they him to anger. 17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. 18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. 19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. 20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. 21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. 22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. 23 I will heap mischiefs upon them; I will spend mine arrows upon them. 24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. 25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.” It sounds like God is through with Israel!*

Reply: These judgments have indeed come upon national Israel, but even in the above quote is found Israel’s hope for the future:

A. Jehovah refers to their end (verse 20, and again in verse 29 and following, which the objector conveniently ignored), anticipating their restoration in spite of their sin;

B. Jehovah will move them to jealousy and provoke them to anger (verse 21); to what purpose is God's so working in them if it is not to bring them to repentance?

C. Remember that Israel was under a conditional law covenant that cannot disannul God's earlier **unconditional** covenant promises. "And this I say, that **the covenant, that was confirmed before of [by] God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise** (Galatians 3.17f)."

D. In verse 43, God ends this passage by saying, "Rejoice, O ye [Gentile] nations, **with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people.**"

The problem with those who quickly latch on to a prophecy of judgment against God's people Israel, as this objector has, is this: There are perhaps hundreds of prophecies of the Lord's judgments upon idolatrous Israel (call these prophecies of judgment "J") scattered throughout the Old Testament. Interspersed among these promises of judgments are hundreds of promises of His restoring Israel to the covenant blessings originally promised to Abraham and the patriarchs (call these prophecies of restoration "R"). Thus you will have a long string of prophecies thus: J-R-J-R-J-R-J-R-J-R, etc. Men such as the objector love to major on the prophesied judgments. The question is, WHICH is the final outcome—judgment or restoration? Which will be "their latter end" of which Jehovah speaks in verse 29: "O that they were wise, that they understood this, that they would **consider their latter end!**"? Which does God Himself say it will be? It cannot be both; one or the other, a final judgment or a final restoration, will be **for ever**. Jehovah tells exactly which it is: "And the **Redeemer** shall come to **Zion**, and unto them that turn from transgression in **Jacob**, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, **from henceforth and for ever** (Isaiah 59.20-21)."

E. Above, on page 7, the objector's text begins, "But **Jeshurun** waxed fat, and kicked... then he forsook God which made him, and lightly esteemed the Rock of his salvation...." What else, then, does God say of Jeshurun? Read in the very *next chapter*, Deuteronomy 33.5-26, a passage beginning and ending with **Jeshurun/Israel**. (To get it in its context, read chapter 33 from the first verse on.) In this extended text, Israel is blessed, tribe by tribe. It ends with: "There is none like unto the God of **Jeshurun**, who rideth upon the heaven in thy help, and in His excellency on the sky. 27 The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them. 28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also His heavens shall drop down dew. 29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

This is why we insist that the interested reader must read large portions of Scripture in context. This is why we quote large portions of the Bible and do not waste the paper quoting from commentaries. If someone is of the mind that "*Long quotes from the Bible are not needed, because we all have Bibles; just give the citations and we can look them up,*" I reply: Experience—my own and that of others—shows that most of us will not stop reading a magazine article to look up and read several long passages of the Bible. We make a mental note to go back and read it later, but usually we do not. On the other hand, when the entire passage is reproduced in an article such as this, many will read it when they otherwise would not.

Back to **Jeshurun**: If someone wants to use a quote about Jeshurun (or *whatever*) to prove a point (as the objector who quoted Deuteronomy 32.15, trying to prove "God is through with Israel"), he should at least be familiar with what else the Lord has to say about the subject, beginning in the context of what Moses is saying in the same discourse (as in this case, all of chapters 32 and 33)!

Nor do references to Jeshurun end here with Moses. Centuries later, Isaiah renews the prophecies favoring that ancient name: "Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, **Jesurun, whom I have chosen**. 3 For I will pour water

upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: 4 And they shall spring up as among the grass, as willows by the water courses. 5 One shall say, I am the Lord's; and another shall call himself by the name of **Jacob**; and another shall subscribe with his hand unto the LORD, and surname himself by the name of **Israel**. 6 Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. 7 And who, as I, shall call, and shall declare it, and set it in order for me, since **I appointed the ancient people?** and the things that are coming, and shall come, let them show unto them. 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any (Isaiah 44.1-8)."

WHAT DIFFERENCE DOES OUR BELIEF ABOUT PROPHECY MAKE?

A. Let God be true, but every man a liar.

God has said, "As for me, this is **my covenant** with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever (Isaiah 59.21)." This does not refer to the restoration of Israel from the captivities in Assyria and Babylonia, and it can not, because Israel has been dispersed in blindness and unbelief for over 1,900 years. It is not something that can be "spiritually" applied to the church; there are similarities of what God has done for the church and what He will do for Israel, but similarities do not make two things the exact same thing. This covenant to which God refers involves putting His word in the mouths of His children among His elect nation Israel, their children, and their grandchildren, and their descendants for ever. This has never happened yet, but it will.

"Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. 23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own

land. 25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. 29 I will also save you from all your uncleannesses...(Ezekiel 36.22-29, etc.)."

B. God has revealed prophecy for a purpose, which has many complex reasons.

Among other things, "...whatsoever things were written aforetime [including prophecies] were written for **our learning**, that we through **patience** and **comfort** of the **scriptures** might have **hope** (Romans 15.4)."

Learning: We learn from prophecy, in particular, that the promises of God are faithful, even when the recipients of the promises (Israel in particular, but no less His elect from among the Gentiles) are unfaithful. That is one of the many places where all Arminianism and all Conditionalism go haywire.

"If we suffer, we shall also reign with Him: if we deny Him, He also will deny us: 13 If we believe not, yet he abideth faithful: he cannot deny Himself (2 Timothy 2.12f)."

1. Patience:

"7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and

brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 In your **patience** possess ye your souls (Luke 21.7-18)."

"And the Lord direct your hearts into the love of God, and into the **patient waiting** for Christ (2 Thessalonians 3.5)."

2. Comfort of the Scriptures; Hope:

We are fast moving into another time of persecution of God's saints. The documentation is readily available, but one has to look for it; it is not on the daily "news": Men, women, and children are being imprisoned and/or martyred in Muslim-dominated countries, in Africa, in China, in south and Central America, and in most of the world already, and **our country will not escape**. Men's hearts, among the masses of humanity, will be "failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Christ's instructions to His children for this dread time were, "Take heed that no man deceive you...see that ye be not troubled: for all these things must come to pass, but the end is not yet (Matthew 24.4-6)."

Many there are who say this chapter was fulfilled in the destruction of Jerusalem in AD 70. It was not (but even if it was, history will soon repeat itself.). One thing that proves this is, the abomination of desolation spoken of by Daniel the prophet has not stood in the holy place since Christ spoke those words in verse 15.

"And then shall they see the Son of man coming in a cloud with power and great glory (Luke 21.26f). Our Lord said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh (Luke 21.28)."

WHAT DOES ALL THIS HAVE TO DO WITH OUR STATEMENT ON GOOD WORKS (*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.*)?

Consider the two-faced hypocrisy that blames the Jews for most of the world's problems for the past two millennia: Israel was (and is) rebellious. But so are you and I, and so is the church at large; so is anyone professing a hope in Christ. Does anyone think for a second we who

are Gentiles by nature are a better class of sinners than Israel? Does anyone think we will be saved because we are a better breed of idolators than Israel?

On the other hand, why do so many "*Calvinistically inclined*" believers in sovereign grace principles (all of which principles are to be lovingly and graciously applied to *ourselves*, of course, and to *our* church, *our* family, and *our* friends) seem to think that the Jews must somehow be saved by works? And why do they think that the Jews went beyond the point of no return when they rejected Jesus as their Messiah/Christ and cried out, "His blood be on us, and on our children"? Most "*Calvinistically inclined*" believers will readily admit, "It was MY sins that crucified the Lord Jesus Christ...." In other words, it is all right for you and me to be guilty of the bloody, suffering death of Christ, but it is *not* all right for the Jews to be guilty of the same bloody, suffering death of Christ. Somehow, this approach does not seem to be entirely consistent.

Short of the sovereign mercy and grace of God, Israel was (and is) incapable of producing good works. Short of the same sovereign mercy and grace of God, so are you, so am I, so is the church, and so is anyone and everyone else, including even the angels, archangels, cherubim, and seraphim.

Israel as a nation is still in a state of blind unbelief. So also are some of the Lord's elect among the Gentiles. If you have been given sight and belief, who maketh thee to differ? "The hearing ear, and the seeing eye, the LORD hath made even both of them (Proverbs 20.12)."

But Paul makes it clear, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness *in part* is happened to Israel, **until** the fulness of the Gentiles be come in (Romans 11.25)."

In God's own good time, He will, in a manner of speaking, be as "finished with the Gentiles" as the Gentiles have claimed He is "finished with the Jews." Then, we will all go on to see what God has next in store.

National Israel, no less than the church among the Gentiles, will be spiritually regenerated, born of God's Spirit. She has been born physically and will as surely be born spiritually when the fulness of the Gentiles be come in and "the times of the Gentiles" be fulfilled. The saints of the Most High God will know when the times of the Gentiles will be fulfilled simply by observing whether or not Jerusalem is still being trodden down of the Gentiles. "Jerusalem shall be trodden down of the Gentiles, **until** the times of the

Gentiles be fulfilled.” When Israel has undisputed, uncontested possession of Jerusalem, we will know from this text that “the times of the Gentiles” are over.

In the meantime, *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 [whether saint or reprobate, Jew or Gentile] to perform or not, at the creature’s [whether saint or reprobate, Jew or Gentile] discretion ; nor do the works of the creature [whether saint or reprobate, Jew or Gentile], either before or after regeneration, result in merit accruing to his account in God’s sight.*

And none, whether saint or reprobate, Jew or Gentile, can produce any good works without God’s working such in them. “LORD, thou wilt ordain peace for us: for **thou also hast wrought all our works in us...by thee only will we make mention of thy name** (Isaiah 26.12f).”

(This series is to be continued, if the Lord wills. The following letter and reply have a bearing on the general subject of point 9 of our Statement of Principles.—CCM)

A LETTER ABOUT PERSEVERANCE AND PRESERVATION

In July of 2007 we received the following letter (NOTE: The numbers in square brackets within the letter are references to my footnoted replies found below.—CCM):

*

June 29th, 2007

Dear Brother Morris:

I must correct you on something that you wrote in the July-August issue of THE REMNANT. You said, “I know that [1] the Conditionalists are now challenging the historic doctrine of God’s PRESERVATION OF THE SAINTS and teaching that God’s children must persevere, and they are teaching that it is “up to you” whether you do or not. [2] There is not a bit of difference between the modern conditionalism and John Wesley’s free-will Methodism.”

Brother Morris, you know better than what you have stated here. [3] I assume that by “Conditionalists” you mean the Old Line Primitive Baptists. The reason that I make this assumption is because you have used the term

this way many times in your paper. Brother Morris you know very well that [4] when it comes to eternal salvation we are not Conditionalists; but when it comes to spiritual walk, our peace and happiness in this life, it is conditional. For example, Paul said, “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if we live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Romans 8:12-13).

[5] This word “debtor” tells us that we have an obligation or a responsibility not to live after the flesh. You cannot make anything else out of it. The statement “For if ye live after the flesh, ye shall die” has reference to the quality of life. See Galatians 6. I could go on and on with such references. [6] One of the problems with you “Absoluters” is that regeneration does nothing for a person. Certainly we all would agree that the “dead-alien” sinner cannot do anything in the spiritual realm. But [7] you people go on and teach that after we are born again we still cannot do anything in the spiritual realm; so regeneration does nothing for you. This is bad doctrine!

When you say that we are challenging the “preservation of the saints” is a falsehood and you know better. [8] All of God’s elect will be in heaven, but they all do not persevere all of their lives in a godly walk. The Bible teaches that some of God’s children backslide. See Hebrews 10:35-38 etc. So, brother Morris when you write about us the least that you can do is to state it correctly. This you have not done!

Sincerely,

(Name withheld by CCM)

*

Reply:

Dear Elder,

I enjoyed speaking with you last June and appreciate the restraint with which you wrote the above.

The chief reason that I have not answered your letter before now is that I have been looking (unsuccessfully) for the quote I had in mind when I wrote the paragraph in question. I have also had several months of major computer problems, all of which has left me woefully far behind in all areas, including correspondence and publishing.

[1] Yes, I said, “...the Conditionalists are now challenging the historic doctrine of God’s PRESERVATION OF THE SAINTS and teaching that God’s children must persevere, and they are teaching that it is ‘up to you’ whether you do or not.” The “up to you” part, as you

know, is nothing new among your brethren. It was the implied denial of *preservation* that I found so unsettling.

Just before publishing the July-August 2007 issue of *The Remnant*, one of the “Old Line” articles I had recently read indicated that God does not preserve His people unto perseverance. As I understand the man, he *denies* that God *preserves* His saints *to the extent* that He makes their *perseverance* certain.

The man’s point evidently was that perseverance is one of the many things God leaves up to His people to do or to not do, as they see fit. According to this form of doctrine, the Lord stops short of freely giving His people 100% grace. As I see it, whether God stops 1% short or 99% short makes no difference; that doctrine leaves the door open for MAN to get some of the credit and glory that is rightly due only to God in Christ Jesus. This truly makes salvation a joint venture, a team effort between man and God. I say “man and God” in that order, rather than “God and man,” because according to the “Old Line” doctrine, it is man who is the prime mover; he is the actor and God only reacts, dispensing blessings or punishments as we earn them. That is merely another mutation of the Arminian virus.

[2] Yes, I said, “**There is not a bit of difference between modern conditionalism and John Wesley’s free-will Methodism.**” Any difference is a matter of degree, not of principle. It remains to be seen who are the bigger Arminians: the Wesleyans or the Old Liners.

[3] *I assume that by “Conditionalists” you mean the Old Line Primitive Baptists:*

Yes. I have subscriptions to several Conditionalist publications, and I know what they advocate. Yes, by *Conditionalists* I do mean the ones who style themselves “Old Line Primitive Baptists,” those who are rooted in the “old line” Satan handed Eve in the Garden: “Ye shall be as gods, knowing good and evil (Genesis 3.5).”

[4] *when it comes to eternal salvation we are not Conditionalists; but when it comes to spiritual walk, our peace and happiness in this life, it is conditional.*

But, you know better than that, dear Elder, or you should, **because our spiritual walk IS our perseverance, and the one cannot be separated from the other!**

[5] For example, Paul said, “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if we live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Romans 8:12-13). *This word “debtor” tells us that we have an*

obligation or a responsibility not to live after the flesh. You cannot make anything else out of it.

I have no intention to make anything else out of it. Our point is not about whether obligations or responsibilities exist. Our point is that no man has the ability or even the inclination to meet his obligations or responsibilities toward God if the Lord does not efficiently work in us to do so. When He so works, then we will work, doing those good works that are enjoined in the Scriptures, but not before He so works.

[6] “*One of the problems with you ‘Absoluters’ is that regeneration does nothing for a person*”:

I honestly do not know what you mean by that statement. It is vague. Are you saying that

(1) [your doctrine is] “**regeneration does nothing for a person,**” and we Absoluters can’t handle it?

Or are you saying

(2) you have a problem with the Absoluters because [you think] the Absoluters say “**regeneration does nothing for a person**”?

Giving you the benefit of any doubt as to what you may mean, I *suppose* that you mean that it is the Absoluters who think, believe, or say (?) that “regeneration does nothing for a person.” If that is your intention, we categorically deny such an absurd accusation.

If I correctly surmise what you mean, then that is one of the problems with you Conditionalists; you get such things exactly backwards. Absoluters believe that regeneration is such a radical, life-altering change that **all things** (if you will pardon that biblical expression) are become new: The regenerated saint has a new life in Christ, a new relationship with God and His people, new attitudes, new beliefs, a new love for God, a new hatred for sin, new indwelling of the Holy Spirit, and a new hope, among other things. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, **all things** are become new (2 Corinthians 5.17).”

Far more likely it is that you meant (or you should have meant) the Old Liners are the ones who would say “*regeneration does nothing for a person,*” except that regeneration moves the sinner from death in sin into the “ability” all men by nature think they are born with; namely, the ability to please or displease God by dint of their free-will decisions they make and carry out entirely free from God’s sovereign power. “For when ye were the servants of sin, ye were free from righteousness (Romans 6.20).” It is precisely *this freedom from righteousness* that makes depraved men believe they are free to do anything,

including the righteousness they are free from. It makes them think they are free to accept Christ or reject Him; it even makes them think that a regenerated child of grace is elevated to such heights that his or her will (or will *not*) overrides the will of Him “who worketh **all things** after the counsel of His own will.” To the Absoluters’ way of thinking, *that* is bad doctrine!

God does not leave our sanctification or anything else up to us; we cannot handle such responsibility. The point ever to be proved is, **salvation is of the Lord**. That is in part why He hath given us of His Spirit for **free**. The Conditionalists are obsessed with the peace, happiness, and “joy of salvation”—“Restore unto me the joy of Thy salvation...” (how often is this text misquoted as “Restore unto me the joy of MY salvation...”?)—but I rarely if ever hear or read of Old Liners saying anything about the other part of that verse, *about God’s Holy Spirit being FREE*: “...and uphold me with thy **free** Spirit (Psalm 51.12).”

I too hope for the peace, happiness, and the (en)joy(ment) of salvation, but if I am denied it, be aware that such has been the experience of millions of suffering saints from Job and before, on, until now, and will be until their resurrection and glorification; and their suffering was not to punish them for some sin for which Christ died. Before we can pray aright about our own suffering or that of others, I trust you know that we must first be GIVEN God’s Holy Spirit of grace and of supplications: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications... (Zechariah 12.10).” And, every request must be tempered with the consideration Christ gave to His own suffering: “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” In seeking the “joy of Thy salvation,” dare we ask any more, or any less, that Jesus asked for in Gethsemane?

It was Old Line Conditionalist thinking that prompted the Lord’s disciples to ask, “Master, who did sin, this man, or his parents, that he was born blind?” But His reply, which no Conditionalist or Arminian can satisfactorily explain, was rooted in the understanding of the *absolute* sovereignty of God: “Neither hath this man sinned, nor his parents: **but that the works of God should be made manifest in him.**”

Don’t blame a suffering saint for some “secret sin” you assume the Lord is judging, as Job’s friends blamed him. Don’t blame the man born blind for some undisclosed sin in his own life or the lives of his parents. Take it up with the Sovereign of the universe, who said, “Who hath made

man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?” And do not blame Him either; and please do not blame the Absoluters for standing true to God’s word in these matters.

[7] *you people go on and teach that after we are born again we still cannot do anything in the spiritual realm; so regeneration does nothing for you. This is bad doctrine!*

Our doctrine is exactly the same as that of our Lord, who said, “The Son can do **nothing** of Himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise (John 5.19)”; “I can of mine own self do **nothing** (John 5.30)”; “I do **nothing** of myself (John 8.28)”; “He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do **nothing** (John 15.5)”; “the words that I speak unto you I speak **not of myself**: but the Father that dwelleth in me, **He doeth the works** (John 14.10).”

On the other hand, Paul said, “I can do **all things** [there is that “all things” phrase again!] through Christ which strengtheneth me (Philippians 4.13).”

Somewhere, along that vast spectrum stretching between “without me ye can do **nothing**” and “I can do **all things** through Christ,” every person will be found, including those whose doctrine is: “I can of mine own self do something”; “I do everything of myself”; “...for without me ye can do something”; and “the words that I speak unto you I speak of myself: ... I do the works.”

[8] *All of God’s elect will be in heaven, but they all do not persevere all of their lives in a godly walk. The Bible teaches that some of God’s children backslide. See Hebrews 10:35-38 etc.*

I would love to address the text in Hebrews, but I now have neither the space nor the time. If the Lord has so willed, He might bless me with a few comments on it in the near future. God knoweth.

In one sense, it is a matter of emphasis, but it is far more than that. It is more a question of whether or not you or I or anyone else can persevere independently of God. The Conditionalists say, “Yes, we can, and we indeed must persevere and we must do it ourselves, or we shall lose our blessings.” The Absoluters say, “No, we cannot persevere in our own strength, of which we have none; Lord, save, or I perish.” But again we say we *must* persevere, not because of our clenched-teeth determination of our self-will, but because it is so ordained that His people shall persevere, in the same sense that John said, “He *must* increase, but I *must* decrease (John 3.30),” and in the

sense of what the glorified Christ Jesus told Saul of Tarsus, after he exhausted the last vestige of his free-willism by asking, "Lord, what wilt thou have **ME** to **DO**?" The Lord Jesus told him, "Arise, and go into the city, and it shall be told thee what thou **MUST** do." The same Lord told Ananias, speaking of Saul: "For I will show him how great things he **must** suffer for my name's sake."

Later, Paul confirmed "the souls of the disciples... exhorting them to continue in the faith, and that **we MUST** through much tribulation enter into the kingdom of God." That is **perseverance**, and that is **preservation**, and it is all only by God's grace and mercy in Christ Jesus.

—CCM

TWO BOOK RELEASES FROM ELDER PHILLIPS

1. **Man Redeemed from Sin and Death** (The doctrine of the resurrection of the dead by the Holy Son of Man), by David Bartley: This is a reprint of the 1887 edition. As far as is presently known, this is the only reprint ever done of this book. It is hardback with large easy to read print. 241 pages. \$35.00 postpaid.

2. **Personal Election, Personal Reprobation, and the Judgment**, by Elder Stanley C. Phillips. Giant print edition, hardback, 153 pages. \$25.00 postpaid.

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SERMON TAPES TEMPORARILY DISCONTINUED

For some time now, we have been advertising free tapes of Elder James F. Poole's sermons. Graciously, these tapes have been made available by Dr. Thomas Jackson of Rome, Georgia.

We regret that, at least temporarily, these tapes are no longer available on the above basis. Brother Jackson has had serious health problems. A member of his family has told us that, for the time being, he is unable to continue this labor of love. Please remember him in your prayers as the Lord enables you.

ADDRESS CHANGE?

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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.