

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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Ephraim, Part IV by C. C. Morris

Review

In recent issues of The Remnant, we have observed Ephraim from his beginnings in Genesis to his prominence in Hosea, where he represents Israel both in history and in prophecy.

Although Ephraim was Jacob/Israel's grandson, Jacob adopted Ephraim as his own firstborn son. Much later, Ephraim's tribe became the leader of the ten rebellious tribes.

Hosea (as the other prophets) makes it clear that in Ephraim/Israel's near future, there would be punishment for her idolatry and sin, but she would be restored to her God-given Land of Promise. Not only in Old Testament (OT) times, which was done, but also there would be a final restoration of Israel in the day of Messiah, the Lord Jesus Christ "in the latter days." The prophecies of Ephraim/Israel's restoration and glory would not be limited to their return from the Assyrian and Babylonian captivities (in the times of Ezra and Nehemiah), but there would be a final national salvation and glory that will remain, not only during the thousand years following Christ's second advent, but on into the eternal state. This is

spoken of by Isaiah, Jeremiah, Ezekiel, Daniel, and "the minor prophets," it is reiterated by Paul in Romans 11, and confirmed by John in the Revelation of Jesus Christ. It is part of that "which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3.21)."

Contrary to all this, rebellious "Churchianity," in the form of amillennialism, has sowed the seeds of hatred for national Israel, relegating her to their dustbin of history if it were possible. Modern religion has refined their anti-Israel error into what is now called "replacement theology," saying, "God is through with national Israel forever; He has replaced Israel with the church, which is now 'spiritual Israel.'"

Amillennialism's Beginnings: Pagan Greek
Philosophy, Gnosticism, Origen,
Augustine, the Church of Rome

None of this is new. Early in church history, after an ugly break between Christian Jews and Christian Gentiles, the church began blaming the Jews not only for the crucifixion of their God and Messiah, but for just about every evil in the world. The unbelieving pagan world gladly went along with this, as worldlings

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instinctively hate the idea of an elect nation and a chosen people or anything else having to do with God's sovereign election of a people to be saved by grace alone.

Origen (Origenes Adamantius, 185-254) [see The Remnant, Mar-Apr 2011] combined Greek Platonic philosophy, Talmudic Judaism, and New Testament Christianity into one grand religious system. He was a prolific writer, but he dictated much of his writing to a bevy of young female steno-secretaries. Since all these people were young and healthy, he and the girls were mutually attracted to each other; too much so, he thought. This was a source of serious concern to him, enough so that he became obsessed with this worrisome problem. In his younger days he was literal-minded enough to take Matthew 19.12 ("...there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake...") literally, enough so that he emasculated himself. Those who know about such bizarre behavior say there is but a narrow line between genius and insanity. Some conclude he stepped over that invisible line. Being the either/or, obsessive-compulsive case that he was, and realizing the grizzly deed he did to himself was irreparable,

he went to the other extreme. He went from saying "everything in the Bible is literal" to "nothing in the Bible is literal." Before he was through, he sowed the seeds of "spiritualizing the Scriptures" and of "replacement theology" with its attendant evils. From what this man sowed, the church has reaped the likes of "the church is 'spiritual Israel,'" "the church is the kingdom of God," "the kingdom of God is Zion," "Zion is the kingdom of heaven," "the church is the kingdom of heaven on earth," and "we, as the church, must take the world for Christ," and on and on. In a word, he introduced a totally figurative, allegorical approach into Bible "interpretation," which has increasingly plagued the Lord's people in what would eventually become, by the courtesy of the Roman Catholic church, the full-blown amillennialism with which we are inundated today.

Eusebius (263-339), according to The Catholic Encyclopedia, wrote a defense of Origen. According to Wikipedia, "Eusebius stands entirely upon the shoulders of Origen." He laid more of the foundation for amillennialism within the Roman Catholic church.

Jerome (347-420): Catholic Online says, regarding Jerome's method of Bible interpretation: "...he indulges in allegorical and mystical subtleties after the manner of Philo and the Alexandrian school." The Alexandrian school was that of Clement and Origen. Jerome used the non-literal approach to the Bible, adding his part to the growing amillennialism.

Augustine (354-430): If Origen cranked the engine, Augustine shifted into second gear and floor-boarded it. In his book, *The City of God*, Augustine did not wait until he began "interpreting" prophecy to allegorize the Scriptures; he began in Genesis 1, saying the seven

days of creation were not literal days. In the account of the fall of man (Genesis 3) he says Man represents the spirit and Woman represents the flesh. The tree of the knowledge of good and evil was, he said, a symbol of "the order of creation" (whatever that means).

By Augustine's time amillennialism was fully entrenched in the church of Rome. Their official doctrine (enforceable by pain of torture and death) was that the Church is the Kingdom of God, which is the Kingdom of Heaven on earth, and their mission on earth was to take the world for God—hence we have the origin of Roman Catholic missionaries and missions, Protestant missions, and Missionary Baptist missions. The City of God put the amillennial icing on Rome's allegorical cake.

Nowadays, most churches have automatic transmissions and are cruising full speed down the amillennial highway, spiritualizing their God-given roadmap, scarcely knowing from whence we came or whither we are going.

In his time, the great German reformer of the Roman Catholic church, Martin Luther, with his amillennial anti-Jewish fanaticism, furnished ammunition enough to encourage another German centuries later, Adolph Hitler, to attempt the extermination of Israel's entire race.

Shallow "intellectuals" love to think more highly of themselves than they ought to think (Romans 12.3). They delude themselves with false reasoning such as, "Any simple-minded fool can read the Bible literally. Only we, though, can perceive the deeper, spiritual meaning of these things which are not meant to be believed in any literal sense."

When the "reformers" like Luther, Calvin, Zwingli, and others, tried to reform

the doctrines of Rome, they championed the complete finished work of Christ to save His people from their sins and the rest of the doctrine of sovereign grace; that is good. But they also blindly brought with them Roman Catholic amillennialism; that was bad. Yes, it served God's predestinated purpose, but so did Judas' betrayal of Jesus, which was evil. So is amillennialism. The Reformers brought with them Roman Catholic amillennialism and anti-Jewish sentiment. These were two areas of many in which the Reformers failed to complete their Reformation.

It was not the intention of Henry VIII for the Church of England to be "Protestant," but his successors thought otherwise. The Anglican church made the mistake of bringing Rome's amillennialism along with them, as did the other protestant "reformers."

Every time an amillennialist is called upon to face the facts of the Romish origin of their scheme and he nevertheless refuses to do so, he proves one of several things: Either

- (a) he has not yet searched the history of amillennialism for himself;
- (b) he is unwilling to do the search;
- (c) he is unwilling to face the facts;
- (d) he is unable to admit he and a host of his friends have been wrong;
- (e) he does not care about what the truth of amillennialism's roots is; or
- (f) he is content to continue sleeping in Rome's bed and drinking the wine of her fornication (Revelation 17.2).

More; sincere amillennialists who value God's word more than man's traditions within the church will find they must reevaluate their understanding of countless Scriptures, such as:

A. The future of the nation Israel: The Bible plainly states that Israel will be eternally restored as God's earthly people. This is in

sharp contrast to the church, as the bride of Christ, being God's heavenly people. Israel, as the divorced wife of Jehovah (Isaiah 50.1), will be eternally reconciled to her Husband (Isaiah 54.3-14, 62.4).

B. Defenders of amillennialism should explain to us how God could make everlasting, unconditional promises to Abraham, Isaac, and Jacob, and then break those promises. They should be able to explain this contradiction clearly and simply or be willing to abandon it.

C. Prophecy: Sincere amillennialists must realize the millennial glories predicted for Israel are not to be spiritually applied to the church. Christ's bride will be partaker of His glory, which is far greater than the millennial glory of Israel. They should stop applying prophecies of Christ's second coming to His first coming figuratively. (For one example: Isaiah 63.1-7 is plainly Armageddon and not the cross.)

They should stop applying God's prophesied judgments to Israel while applying the prophecies of Israel's restoration blessings to the church. As two out of countless examples:

(a) If Isaiah 63.7-9 speaks of the church, then Isaiah 63.10 speaks of the church. If not, why not?

(b) If Ezekiel 16.1-14 is a picture of the church as the bride of Christ, then this text's continuation, Ezekiel 16.15-59 is also a picture of the church as the bride of Christ. If not, why not?

There are other major problems with the amillennial figurative approach to Bible interpretation, mostly involving the rejection of the plain meaning of the Bible's words and grammar. The Bible is not a word-game or a puzzle book. There are indeed biblical plays on words and puns, but such word play is not the primary method of biblical interpretation.

We have often pointed out that there may be many applications of a text, but there is only one interpretation, which is grammatical and literal, by dictionary definition. Isaiah 63.7-9 may be applied to the church, but its interpretation is "the house of Israel," in verse 7. Ezekiel 16.1-14 may be applied to the church; its interpretation is plainly Jerusalem (verses 2-3).

Amillennialism's Absurdities and Contradictions

1. If a parent makes promises to a son and a daughter, some of those promises may be common to both, while other promises are specific only to the son and others exclusively to the daughter. This does not mean that (a) the son and the daughter are the same person, or (b) the son has replaced the daughter or vice versa, or (c) the literal promises to the son are to be spiritually applied to the daughter.

It is the same with Jehovah's Israel and the church of our Lord Jesus Christ. The church is not Israel; the church has not replaced Israel; and the literal promises God made to Israel are not to be merely applied spiritually to the church. What we can say is this:

A. some of the literal promises to Israel may be spiritually applied to the church, while other promises may not;

B. Israel and the church remain distinct, separate entities;

C. Certain events in Israel's history serve as examples and types or figures of what happens to the church. (See 1 Corinthians 10.1-11, et al).

2. There is another absurdity of note: Those who believe the following three propositions have a serious problem:

A. the bodily resurrection, and

B. the physical world and universe will be destroyed, and

C. the eternal state in heaven will only be spiritual (whatever that means).

We ask those who believe these three propositions: What will the resurrected physical body stand on in a world that is spiritual only? And if the world to come in the eternal state is indeed only to be a "spirit world," where spirits eat "spiritual food" and only do "spiritual things," then what is the purpose of the bodily resurrection? Who would need a resurrected body of flesh and bones as Christ has, and to what purpose? What would glorified saints use a physical body for in a spirit-only world? Would it not be rather a hindrance, something to get in the way? Are the non-resurrectionists right after all?

Ancient Prophecies Yet to be Fulfilled

There are many unfulfilled prophecies in the Bible. There are more prophecies of the glory of Christ's second coming than there are prophecies of His first coming. Yet amillennialists try to "spiritualize" those prophecies of His second coming and force-fit them to apply either to His first coming or to the church. Barely touching these facts for now, we will only mention two groups of prophecies that are yet to be fulfilled. They are the prophetic promises made to

1. ABRAHAM: We remind our readers that Abraham never received a square foot of the promised land during his 175-year lifetime. He confessed he was a stranger and a pilgrim.... The only land he ever owned in the Promised Land was the cave of Machpelah, which he purchased for a burial-place from Ephron the Hittite (Genesis 23).

Abraham, Isaac, and Jacob died without receiving the promises (Hebrews 11.13). The only way Abraham can ever inherit the promised land is in the resurrection, first

during Christ's Millennial kingdom, and then in eternity.

2. DAVID: the promise of a Son to occupy his throne for ever: "The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne (Psalm 132.11)." "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this (Isaiah 9.7)." "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Luke 1.32f)." "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne (Acts 2.29f)." "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men [those left alive after the plagues of the Great Tribulation, who will go into the Millennial kingdom] might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world (Acts 15.16ff)"; that is, this is His predestinated purpose from when He created all things.

David's place in the Millennium: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it (Ezekiel 34.23f). "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever (Ezekiel 37.24f)."

OBJECTIONS

Objection 1: Christ will never set a foot on this earth again.

Reply 1: This is an arbitrary theory with neither scriptural foundation or merit. Please give one Scripture on which the objector would build that doctrine.

Reply 2: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool (Psalm 110.1, Matthew 22.44, Mark 12.36, Luke 20.43, Acts 2.35, Hebrews 1.13, 10.13)." "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? (Isaiah 66.1, Acts 7.49)." "...the earth; for it is His footstool...(Matthew 5.35)."

Do you, O man, own a footstool? Can you, do you, may you, if you please, put your feet upon it, or not? Does your wife tell you that you can never again put your feet on your own footstool? No? Who among us, then, dares to say the Creator God, the Lord Jesus Christ, cannot, may not, will not do as we do, and put His feet on His own footstool? Where do men professing belief in the God who doeth according to his will in the army of heaven,

and among the inhabitants of the earth, and none can stay his hand, or say unto him, "What doest thou?"—where do men who profess belief in such a God get the brazen impudence to say that He may do all of his pleasure in heaven and on earth EXCEPT He cannot ever set His nail-pierced foot on His tangible creation again? For shame, O Amillennialist, for shame!

Objection 2: "The Jews are the most wicked people on the face of the earth"; Karl Marx, Trotsky, and Lenin were Jews; the Bolshevik Revolution was financed by wealthy "American" Jews (Kuhn, Loeb, & Co.); the despicable Hollywood movie industry, including pornographic films, has been dominated by Jews; Jews have led in racketeering, gangsterism, and drug-dealing; they have destroyed national economics; the traitorous spies Julius and Ethel Rosenberg, David Greenglass, Morton Sobell, J. Robert Oppenheimer, Leo Szilard, Morris Cohen, Robert Soblen, Jack Soble, Victor Perlo, Lee Pressman, Israel Amter, "Gus Hall" [Arvo K. Halberg], and a lot of other Communist traitors, spies, and double agents were Jews; Jews were and are some of the most treacherous, double-dealing, corrupt politicians who have been instrumental in undermining the U.S. Constitution and the national governments of this world, etc., etc.

Reply 1: Even if everything Israel's enemies have said about these Jews is true, it will not abrogate ONE of the Lord's promises to Israel. All of that may be true, and yet it will not neutralize one promise God has made to Abraham, Isaac, Jacob, and national Israel. The point of salvation is that He shall save His people from their sins!

Reply 2: "Tu Quoque." You also! Do you think that we, who are Gentiles by nature,

are a better class of sinners than the Jews? Are there no Gentile gangsters, racketeers, spies, double agents, and traitors, smutty Gentile movie-makers and pornographers, crooked Gentile politicians, Gentile dope peddlers and dealers in "white [and other kinds of] slavery"? Are there no Gentile young people from the USA, England, and many European countries who are even now fighting against their home countries, allied with Al Qaida, ISIL, and ISIS and beheading their former friends and neighbors? Has God never had mercy on the like, saved and regenerated some who were before blasphemers, and persecutors, and injurious—but they obtained mercy, because they did it ignorantly in unbelief, and the Lord graciously brought them into His church?

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Corinthians 6.9ff)." "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin...(Romans 3.9)." Please tell me, how much deeper "under sin" a Jew must be to be a worse sinner than a Gentile, or how much deeper "under sin" a Gentile must be to be a worse sinner than a Jew. Please tell me, if it is indeed so, that you are a better class of sinner than the Jews are. Please say why you, a Gentile, deserve the Lord's grace, mercy, and salvation more than the wickedest Jew you can imagine. Choose your words well. JEHOVAH ELOHIM, the Lord God of Abraham, Isaac, and Jacob, will hear your answer.

Objection 3: Those are not true Jews in Israel today—they are false Jews, Khazars, who long ago adopted the “Jewish religion” for ulterior reasons.

Reply 1: As far as that complaint goes, who can judge whether the Khazars who converted to Judaism were sincere or not? Can you? That is for God the Righteous Judge to settle. God did not make us judges of such matters. But,

Reply 2: Even if this objection were 100% true, which it is not, there is still a nation of true Israelites whom God has preserved and knows, and He will convert them at His own appointed time. “For what if some did not believe? shall their unbelief make the faith of God without effect?” (Romans 3.3)

Objection 4: No Jew really knows what tribe he or she is from. Their national and tribal identity is lost in antiquity.

Reply 1: In Revelation 7, He has sealed 12,000 Israelites out of each of Israel’s twelve tribes, making a total of 144,000 to be saved out of The Great Tribulation. Those numbers (12,000 and 144,000) are either literal or they are figurative. Who are these 144,000 people, if they are not those whom God says they are—Israelites from each of the twelve tribes? They cannot represent Gentiles, saved as “spiritual Jews,” because the saved Gentiles of that time of tribulation are accounted for in the next verses (Revelation 7.9-17).

Reply 2: If it is true that no Jew knows what tribe he is from, that is of no consequence. What matters is that GOD KNOWS: “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His (2 Timothy 2:19).”

Objection 5: Yes, but finish that verse: “And, Let every one that nameth the name of Christ depart from iniquity,” and the Jews have

neither named the name of Christ nor departed from iniquity.

Reply: Oh, but they will, at His second coming, when the nation is born in a day. “For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God (2 Samuel 7.24).” We ask this kind of objector again: Do you know what “for ever” means?

Objection 6: Hosea 8.14 says, “For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.” God destroyed Israel forever in AD 70 and scattered them throughout the world.

Reply: Not so. He did not destroy her; He has preserved her for two millennia, as no other nation in the history of the world has been so supernaturally preserved, and He has begun bringing her back into the Promised Land. “Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days (Hosea 3.5).”

Get the timing of this, the chronology, correct in your mind: David lived and died over four hundred years before Hosea wrote these words, so Hosea cannot be speaking of David in the flesh any more than we of the 21st century can seek after George Washington or Miles Standish after the flesh. This prophecy was not fulfilled at the return from Assyrian and Babylonian captivity. Nor was it fulfilled in the gospel period, when Christ walked the trails of Judaea and Galilee, nor in the entire century of the New Testament era. The only way this prophecy ever can be and will be fulfilled will be in the resurrection, during the Millennium, which is part of “the latter days” Hosea here mentions.

Objection 7: The Jewish law has been abolished and we Gentile Christians are now the spiritual Jews.

Reply 1: Pardon me if I find that comment somewhat amusing. If you as a natural-born Gentile are now really "spiritual Jews," then to which spiritual tribes do you belong? Spiritual Judah, spiritual Issachar, spiritual Benjamin? How do you know?

Reply 2: It is not "the Jewish law"; it is the Law of God you say is abolished. How can the law and the commandment of God, which Paul says is "holy, just, and good" (Romans 7.12) be "abolished"? If God in Christ has abolished that which is holy, just, and good, do you say God is the author of its alternative—sin? Does your God now champion the cause of that which is unholy, unjust, and bad? Tell us, you who are now free from the "carnal commandments," are you now free to have other gods before Jehovah thy Elohim? (Matthew 4.10)

Free to multiply graven images to yourselves and to bow down to them? (1 Corinthians 10.14, 1 John 5.21)

Free to take God's name in vain? (Matthew 6.9)

Free to forget the Sabbath and free to keep it unholy? (Mark 2.27f)

Free to dishonor your parents? (Matthew 15.4, 19.19)

Free to kill whoever crosses you? (Matthew 5.21f; 1 Peter 4.15)

Free to commit adultery? (Matthew 5.27f, 19.9)

Free to steal? (Mark 10.19; Ephesians 4.28)

Free to bear false witness against thy neighbor? (Matthew 15.19f; Ephesians 4.25)

Free to covet everything your neighbor has? (Luke 12.15; Romans 13.9; Ephesians 5.3)

Christ has indeed freed His people from the law of sin and death (Romans 8.2), and

we who are by nature Gentiles have never been under the ceremonial law; but we, as Peter, are "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God (1 Peter 2.16)." "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law (1 Corinthians 9.20f)." "But we know that the law is good, if a man use it lawfully...(1 Timothy 1.8)."

If the objector means that Christ has abolished the ceremonial law by fulfilling its types and shadows, then that is perhaps what should be said more clearly and plainly, instead of saying, "the law is abolished," or saying, "we [Gentiles] are no longer under the law." We Gentiles never were under the ceremonial/Levitical law, but the human race has always been under the righteous restrictions of God. (After he killed his brother, did Cain say, "I didn't know...Moses hasn't yet given the ten commandments and said, 'thou shalt not kill....'"? Did not God institute capital punishment in Genesis 9.6, centuries before "the ten commandments"? etc.)

Reply 3: Romans 2.17-29 is written to JEWS. Jewish Christians, perhaps, but JEWS by blood and birth, nonetheless: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law...." Read it for what you get out of it, not for what you might read into it. Verses 28-29 were written to JEWS, Jewish Christians. The text was not at all given to tell Gentiles they are now "spiritual Jews." "For he is not a Jew,

which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (Romans 2.28f)." The text has nothing to do with Gentiles being "spiritual Jews." It has everything to do with Christian Jews being truly godly, spiritual Jews, following Christ as their example, "not after the law of a carnal commandment, but after the power of an endless life (Hebrews 7.16)."

*

"WHY EPHRAIM?" ANSWERED

In the last issue we published, one section addressed "God will cause Israel to cease (Hosea 1.4)." The OT contrasts Israel's sin and God's judgments on the one hand with God's salvation and blessings for Israel on the other.

In the book of Hosea, Israel's sins and God's punishments repeatedly alternate with God's goodness in chapters 7, 8, and 9, for example, and to name no other. This is true throughout the OT, from the books of Moses through Malachi.

If we are unfamiliar with the OT and God's method of addressing Israel's sin and restoration, a question of time-order surfaces whenever we "jump into" such passages haphazardly.

In many Scriptures we find repeatedly sin, destruction, restoration, sin, destruction, restoration, sin, destruction, restoration. In many other places we find restoration, sin, destruction, restoration, sin, destruction. We might wonder: which is LAST—final destruction or final restoration? Will God finally destroy Israel, or will He finally restore her? The answer, given in the final chapter (Hosea 14), is restoration!

Jehovah says: O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. (Hosea 14.1-2).

Israel replies: Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy (verse 3).

Jehovah says: I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein (verses 4-9).

Judah, Israel, Ephraim Restored forever

The Lord does not wait for the final chapter, however, to prophesy Israel's final restoration. Hosea's first chapter predicts it: "But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen (1.7)." In their final salvation (at Armageddon), they will be saved by the sovereign, intervening presence of their supreme ruler and Messiah-King at His second advent.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one Head [they will have no alternative!], and they shall come up out of the land: for great shall be the day of Jezreel." Remember, Jezreel's name means to sow, as grain. Judah and Israel will be sown in their own land, where they will take root and finally flourish forever.

"And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods (Hosea 10.11)." The picture is of Ephraim, Judah, and Jacob working together in that day in harmony. (Someone has well pointed out that in such passages as this, God says "Jacob" instead of "Israel" so that amillennialists won't get them—Israel—mixed up with the church!)

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, 'Thou art my people'; and they shall say, 'Thou art my God' (Hosea 2.18-23)."

One fundamental difference between Jewish Christology and amillennial Christology is this: The Jews "spiritualize" the prophecies of Christ's first coming (as the meek, lowly Lamb of God), but they take the prophecies of His second coming (as the conquering, reigning Messiah and King of kings) literally.

Amillennialism does the exact opposite, taking Christ's first coming literally, and "spiritualizing" His second coming. The one is as wrong as the other, because, of His comings to this earth (the first being past and the second being yet future), both are literal.

Summary

We have not tried to do a verse by verse commentary on Hosea but have gone into great detail to show that in the book of Hosea the name of Ephraim is synonymous with national Israel. There are other texts in Hosea upon which, if the Lord wills, we will have future occasions to comment.

What we have tried to do is this: We have observed Ephraim from his beginnings in Genesis to his climactic presence in Hosea, where he represents Israel both in history and in prophecy of what God calls "the latter days": "Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days (3.5)." We have taken the leisure to show how and why Ephraim occupies that representative role.

Rebellious Ephraim is a picture of rebellious Israel. In Hosea, the prophecy of Ephraim's final restoration is a prophecy of Israel's final restoration. It is that simple, if the Lord gives us the eyes to see it. —CCM

ROME SPEAKS FOR HERSELF

by C. C. Morris

For years we at The Remnant have traced the amillennial theory back to its roots, through the Roman Catholic church, back through Augustine and his book *The City of God*, back through Origen and the Alexandrian School in Egypt, to its beginnings in Greek mythology, Gnosticism, and Origen's attempt to blend paganism with the beliefs of unbelieving Jews and New Testament doctrine; and all this in an allegorical, figurative form of word-play called "spiritualizing." These facts have been met with silent disbelief by those who at all costs cleave to "spiritualizing" all prophecies of the restoration of Israel and the one thousand year millennium of Revelation 20.

Some of our readers have said that words like premillennialism, amillennialism, and eschatology are new to them; that they have never heard them spoken of from the stand nor have they read about them in Primitive Baptist papers (except when they are mentioned negatively). They wonder. These words are new, long, strange, and hard to grasp.

Perhaps these readers should rather ask their pastors and writers why they are not addressing biblical prophecy. Where are the "Primitive Baptist prophets" these days?

At the risk of being repetitious, we will once more define a few words for our readers. Among those who believe Christ prophesied that He will come again, and that He more or less meant what He said, there are four major schools of thought:

Premillennialism (also called Chiliasm and millennarianism): The doctrine that Christ

will return visibly and personally to this earth to establish a literal earthly kingdom that will last for a thousand years.

The word millennial in premillennial has to do with a thousand years. The pre in premillennialism means before or preceding. The word Premillennialism, then, means Christ's second coming, His second advent, or His return will precede or be before the thousand years of Revelation 20, where that period is mentioned directly, six times.

Premillennialism is based on a literal understanding of the Scriptures. Premillennialists believe that by "a thousand years" God means exactly that—a thousand years; and this millennial period will follow the present church age.

Amillennialism: This is the figurative or allegorical approach to "interpreting" the language of the Scriptures. Its followers like to use the term "spiritualizing the Scriptures." Other than an evil spirit, there is nothing spiritual about twisting the Scriptures to mean something the Lord neither said nor meant. (Example: God said, "Then he said unto me, Son of man, these bones are the whole house of Israel..." (Ezekiel 37.11); the man preaching said, immediately after reading this aloud to his congregation: "These bones are NOT ISRAEL; they are the church!" I hope to believe what God said and not what the man who twisted God's word said because the restored Israel does not fit his manmade ideas.)

Because amillennialists do not follow a strict word-for-word or grammatical understanding and interpretation, it is left up to the individual to make his or her own "spiritual interpretation" of any biblical passage. As another example, they believe the church, at present, is (figuratively) the prophesied millennium.

Postmillennialism: Post- means later than or after the millennial thousand years. They

believe the world, under the influence and preaching of the church, is getting better and better (contra Paul, 2 Timothy 3.13) and the whole world will be converted by the preaching of the Gospel, thereby bringing in a millennium of perfect peace, after which Christ will return and judge the world in the final judgment of the Great White Throne.

Preterism: Preterists believe ALL prophecies were fulfilled during the lifetime of the New Testament apostles. They base this belief on two misunderstood (and therefore misapplied) Scriptures: "... This generation shall not pass, till all these things be fulfilled (Matthew 24.34)" and "... This generation shall not pass away, till all be fulfilled (Luke 21.32)." (Christ in context was speaking, not of the generation when the apostles lived, but He was answering their questions as to the end of the age—"THIS generation" is the generation that would be alive and on the earth at the end of the church age.)

Why Not Go to the Source?

As a public service, the Charles Borromeo Catholic Church of Picayune, Mississippi, has been kind enough to post on their website <http://www.scborromeo.org/> the complete Catechism of the Catholic Church or Catholic Church Catechism ("CCC"), consisting of 2,865 indexed and numbered paragraphs or sections. They tell us the CCC is "an English translation of the Index Analyticus that appeared in the Latin typical edition of the Catechism of the Catholic Church, promulgated on August 15, 1997."

It is either dismal ignorance or the height of hypocrisy to call the pope "the antichrist," and Roman Catholicism "Mystery Babylon," while preaching Rome's amillennial doctrine. For Rome's position, which no Baptist amillennialist can refute or deny, see the Vatican's official

website, Catechism of the Catholic Church, paragraphs 668-682 at http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c2a7.htm#668, from which we extract the following:

675 Before Christ's second coming the Church must pass through a final trial that will shake the faith of many believers.⁵⁷⁴ The persecution that accompanies her pilgrimage on earth⁵⁷⁵ will unveil the "mystery of iniquity" in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.⁵⁷⁶

Comment: According to the Roman Catholic position, this "pseudo-messianism" is the teaching of the premillennial return of Christ to establish His Messianic kingdom. The numbers 675, 574, etc., are the paragraphs in the official Catechism of the Catholic Church, Second Edition, which may be found on the Internet at either

http://www.vatican.va/archive/ccc_css/archive/catechism/
or at
<http://www.scborromeo.org/ccc/p1s2c2a7.htm>

What, Then, Does Rome Say?

We go to a quote from no less an authority than Pope Pius XI himself:

676 The Antichrist's deception already begins to take shape in the world every time the [premillennial] claim is made to realize within history that messianic hope which can only be realized beyond history through the

eschatological judgment. **The [Roman Catholic] Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism [i.e., premillennialism],⁵⁷⁷ especially the “intrinsically perverse” political form of a secular messianism.⁵⁷⁸** (Source : 578 Pius XI, *Divini Redemptoris*, condemning the “false mysticism” of this “counterfeit of the redemption of the lowly”; cf. GS 20-21.)

Comments: By “The Antichrist’s deception” Pope Pius XI seems to mean anything opposed to Roman Catholic dogma.

The “political form of a secular messianism” according to this statement is the political/secular kingdom of Christ’s ruling as King (political) over the nations (political) with a rod of iron, etc. That Section 676 does indeed specifically oppose premillennialism, we cite Robert H. Brom, Bishop of San Diego who most clearly spells out their position, found on the Internet at

<http://www.catholic.com/tracts/the-rapture>:

What’s the Catholic Position?

As far as the millennium goes, we tend to agree with Augustine and, derivatively, with the amillennialists. The Catholic position has thus historically been “amillennial” (as has been the majority Christian position in general, including that of the Protestant Reformers), though Catholics do not typically use this term. The Church has rejected the premillennial position, sometimes called “millenarianism”[i.e., premillennialism] (see the *Catechism of the Catholic Church* 676). In the 1940s the Holy Office judged that premillennialism “cannot safely be taught,” though the Church has not dogmatically defined this issue.

With respect to the rapture, Catholics certainly believe that the event of our gathering together to be with Christ will take place, though they do not generally use the word “rapture” to refer to this event (somewhat ironically, since the term “rapture” is derived from the text of the Latin Vulgate of 1 Thess. 4:17-”we will be caught up,” [Latin: *rapiemur*]).”

NIHIL OBSTAT: I have concluded that the materials presented in this work are free of doctrinal or moral errors. Bernadeane Carr, STL, Censor Librorum, August 10, 2004

IMPRIMATUR: In accord with 1983 CIC 827 permission to publish this work is hereby granted. *Robert H. Brom, Bishop of San Diego*, August 10, 2004

Comments on the above quote: Here this official Roman Catholic website

1. endorses amillennialism as derived from Augustine
2. rejects premillennialism, a.k.a. millenarianism, which “the Holy Office judged...‘cannot be safely taught’”
3. disapproves the term “rapture,” although Protestant dispensationalists who teach a “pre-tribulation rapture” got the term from the word *rapiemur* in the Latin Vulgate (the Roman Catholic version of the Bible)
4. uses the term “Nihil Obstat” (Latin, nothing hinders), indicating the approval by Roman Catholicism’s official Censor whose name (Bernadeane Carr) follows
5. uses the term “Imprimatur” (“let it be printed”), meaning this material is officially licensed or approved by the Roman Catholic church for publication as their authorized position. “Also, where censorship of the press exists, approval of that which is published. Hence, sanction; approval.” (Webster, under

imprimatur.) Since censorship of the press is indeed Rome's practice, we are assured by *Robert H. Brom, Bishop of San Diego*, that the above statement represents Roman Catholicism's official position.

6. Points out that amillennialism is the majority Christian position in general, Reformers.

Seeing that the majority is always wrong, this is noteworthy. Remember, the Protestant Reformers got their prophetic position (amillennialism) from Rome.

7. It can be added that, by omitting Rome's jargon such as *Nihil Obstat*, *Imprimatur*, and other in-house terms, Rome's attitude toward the ancient premillennial position is exactly the same as that of all other amillennialists, including Primitive Baptist amillennialists.

Continuing, we next quote from Jon Kennedy's book (Note: this is not JFK!):

“With some variations, amillennialism is the traditional eschatology [prophetic view] of the [Roman] Catholic, Orthodox, Lutheran, Calvinist (Presbyterian, Reformed), Anglican, and Methodist Churches.” (Source: Jon Kennedy, *The Everything Jesus Book: His Life, His Teachings*. Adams Media.)

Comment: We might add to this list many Primitive Baptists (and Conditionalists) who, without discernment, have derived their amillennialism from Anglican and Reformed sources dating back to the compromises of the late 17th century. It was by those concessions, in which they surrendered their earlier premillennialism, that the Baptist churches of that day eventually gained acceptance within the mainstream “Christianity.”

We conclude, for now, with the following quote:

Modern times

Amillennialism has been widely held in the Eastern and Oriental Orthodox Churches as well as in the Roman Catholic Church, which generally embraces an Augustinian eschatology and which has deemed that premillennialism “cannot safely be taught.” Amillennialism is also common among Protestant denominations such as the Lutheran, Reformed, Anglican, and Methodist Churches. It represents the historical position of the Amish, Old Order Mennonite, and Conservative Mennonites (though among the more modern groups premillennialism has made inroads). It is also **common among groups arising from the 19th century American Restoration Movement such as the Churches of Christ,[16]:125 Christian Church (Disciples of Christ) and Christian churches and churches of Christ. It even has a significant following amongst Evangelical Christian denominations including Baptist denominations such as The Association of Grace Baptist Churches in England...** Amillennialism declined in Protestant circles with the rise of Postmillennialism and the resurgence of Premillennialism in the 18th and 19th centuries, but it has regained prominence in the West after World War II.

Source: <http://en.wikipedia.org/wiki/Amillennialism>

[All bold emphases were supplied, and all comments, including square-bracketed inserts within others' writings, are by CCM.]

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

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6. 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, still \$10.00 postpaid, and Absolute Predestination by Jerome Zanchius, still \$9.00 postpaid).

We are assured that postal rates and mailing costs will only increase. We must ask \$3.00 per book for mailing costs, no exceptions.

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BOOKS FROM ELDER STANLEY PHILLIPS NOW AVAILABLE

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

Monday, Apr 21, 2014, at 12:12 PM

Greetings Elder Morris:

Hope this finds you and yours doing well in the Lord.

I brought the remaining books published by Elder Phillips back with me. Today I finished separating the various books and counted them for inventory; and am ready to accept orders. Below is an announcement for you to please publish in The Remnant. I will also announce the books for sale via the Predestinarian email forum....

We have for sale the remainder of the books published by the late Elder Stanley C. Phillips. 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 are as follows:

WRITINGS BY ELDER WILSON THOMPSON: For sale are 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. There are nine (9) extra volumes of Volume III, and these may be ordered separate from Volume II. Otherwise, Volumes II and III will be sold only in sets.

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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.

If you have any questions, please let me know.

God bless,

Hoyt D. F. Sparks, SL

Jeremiah 5:31

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

ELECTRONIC BOOK BY ELDER DAVID K. MATTINGLY

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

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

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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.