

# 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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## THIS AND THAT

(Continued)

### PART III

Acts 2 and Joel 2 & 3

#### INTRODUCTORY REMARKS

**C**hrist’s reigning over the kingdom of God is that spiritual kingdom of only those who are born of His Spirit: “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see **the kingdom of God**...Except a man be born of water and of the Spirit, he cannot enter into **the kingdom of God** (John 3.3, 5).” If a person is not so born from above, as Jesus said, or if he is not one of Christ’s predestinated heirs, predestinated to yet be so born, then that person has neither part nor lot in the kingdom of God.

**The kingdom of heaven**, on the other hand, is that worldwide, universal kingdom wherein God rules over all things in all creation after the counsel of His own will. What the Bible describes as Christ’s reigning over **the kingdom of heaven** is not merely His ruling over His people. **The kingdom of heaven** has nothing to do with His reign being merely “spiritual,” or over His people only, either now or later. The **all things** of Romans 8.28 and Ephesians 1.11 means exactly that: all things, from the smallest particle of every atom in all creation to the farthest star in the farthest galaxy in the universe; angels, men, and demons; the sand and the waves of the sea, all plant and animal life, the environment of this earth, and all things we can or cannot even conceive in our little minds, and it includes

religion, politics, and all other affairs of men and nations. He rules invisibly and by His providence no less than if He were visibly moving everything that moves and manifestly supervising and sustaining everything that exists, like so many pieces on His chessboard.

That He now rules all nations invisibly and providentially is entirely true, but it is only part of the account. What He presently gives only His people to see of His ruling in the affairs of men is only true for now. At Christ’s second advent, He will rule visibly upon this earth as completely, literally, and surely as any world ruler has ever ruled. He now rules unseen by the “earth-dwellers,” those who are content to dwell on the earth and seek their fortunes only in this life. Then, however, He will rule visibly and literally, so completely, that every sentient being on planet Earth will confess that Jesus Christ is Lord, to the glory of God the Father.

In His yet-future earthly kingdom at His return to this His footstool He will fulfill all the promises God made to king David, such as, “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).” “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 2.30).”

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The hope of the first-century church and the hope of the last-century church will be the same: Christ will return "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (2 Thessalonians 1.8-10)."

Then "the tables will be turned," according to the saying; His people will then rule and reign with Him. "And he that overcometh, and keepeth my works unto the end, to him will I give power over **the nations**: and he shall rule them with **a rod of iron**; as the vessels of a potter shall they be broken to shivers: even as I received of my Father (Revelation 2.26f)."

That His people do not presently rule in power (authority) over the nations is obvious. Rather, the nations and their rulers now have power and authority over His people. True, it is God-given power (Romans 13.1f), but it is power over His people nevertheless.

Since His people will reign with Him, He and they must have someone or something to reign over, or else the term is rather meaningless. It will be as the Scriptures plainly state, over those **nations** granted access into Christ's kingdom (Matthew 25.32), as was cited in our concluding remarks in the preceding issue.

It is the time of the Lord's second advent and the events surrounding His coming that we have before us in Joel 3.

### THE TWOFOLD HARVEST

Joel 3.13f: *Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision: The "harvest" of God's sickle here is twofold, both religious and political: There is both a harvest of wheat and a harvest of grapes.*

(1) **The harvest of the wheat and the tares, the Babylonian religious population, Matthew 13:39-43:** *...the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Grain is what is usually thought of when we hear the word "harvest." The harvest as men know it is used by Christ as an exact picture of the end of the present age. Christ explains this parable with the simplest of words:

He that soweth the good seed = the Son of man  
 The field = the world  
 the good seed = the children of the kingdom  
 the tares = the children of the wicked one  
 The enemy that sowed them = the devil  
 the harvest = the end of the **eon, age** ("world" in the KJV)  
 the reapers = the angels

Christ says plainly what the wheat represents: "The good seed are the children of the kingdom." As tares in nature are weeds that are imitation wheat, so in this parable "the tares are the children of the wicked one." Christ and His holy angels do not remove His people to the yonder-world and burn up whatever is left behind; rather, He removes the tares from this earth, taking them to the everlasting burnings, purging His earthly kingdom of "all things that do offend, and them which do iniquity"; and "then shall

the righteous shine forth as the sun in the kingdom of their Father."

The harvest of the wheat and tares, then, represents Apostate Christianity as it embraces false world religions. Tares resemble genuine wheat in outward appearance, but they are *false* wheat. They look the part but produce no fruit, no grain. The tares of this age are being increasingly joined together as "Christian" denominations adopt more and more of the philosophies of the Sadducees, Gnostics, modernists, Buddhists, Taoists, Hindus, and Mohammedanism, together with collectivism, Socialism, internationalism, secularism, homosexuality, paganism, and witchcraft. Day by day all of mankind, except God's elect, is being moved ever closer to a one-world religion that accepts all but God's truth and His true children, a humanistic religion that is acceptable to all except those whose names were written in the Lamb's book of life.

(2) **The harvest of the vine of the earth, the political-military population, Revelation 14:14-20:** *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

We do not ordinarily think of harvesting grapes with a sickle, but in this text we see the cutting down of the degenerate vine of the secular world by God's sickle. This grape vine is a wild and degenerate one, collectively the earth's inhabitants who know not God, to be harvested in judgment, predestined to be chopped

down completely be God's sickle in the hand of Christ. It is the secular, political rulers of the world who hate and oppose God, even more so, if possible, than does religious Babylon hate Him and His truth. Why? Because religion historically furnishes a framework within which Satan's ministers (2 Corinthians 11.13-15) and false religions can operate. Secular, atheistic politicians need no such framework. "*The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed [His Christ], saying, 'Let us break their bands asunder, and cast away their cords from us (Psalm 2.2f).'*" The "press" that is full (Joel 3.13) is a **winepress**. The overflowing "vats" are **wine vats**.

In Isaiah 63 we have the prophetic vision of this same time, when Christ shall tread "the winepress of the fierceness and wrath of Almighty God":

*1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4 For the day of vengeance is in mine heart, and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*

This text is usually presented as Christ's suffering at His first coming; in the past I have tried to so present it myself, when I tried to present the amillennial position; but to do so one must ignore the plain meaning of words.

A. The question, is asked, "*Why art Thou red in Thine apparel, and Thy garments like Him that treadeth in the winefat?*" Why are your clothes all red, like someone who has been stomping the grapes in a wine-press? He answers **not** that it is His own precious blood that stains His garments, as at His *first* advent,

as the Man of Sorrows. It is the blood of His enemies at His *second* advent whom He will single-handedly, without the help of any man, annihilate: "*I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood [not Christ's blood] shall be sprinkled upon my garments, and I will stain all my raiment.*" He has never needed any man's help, nor will He ever. He needed no man's help at His first coming. He needs no man's help now. He will need no man's help at Armageddon, of which Isaiah 63.1-6 is a direct prophecy.

B. What is this all about? He answers: "*For the day of vengeance is in mine heart.*" In Luke 4, Christ quoted from Isaiah 61.1 and the first phrase of verse 2: "*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD,....*" He stopped His reading in the middle of the sentence at **a comma that has lasted over 1,900 years!** He then said to His hearers in the synagogue in Nazareth, "**THIS day is THIS scripture** fulfilled in your ears (Luke 4.21)." Had He completed reading the sentence, He could not have said that. The rest of the sentence which He did not read says, "**and the day of vengeance of our God....**" At His first advent He did not come in vengeance, to deliver the vengeance of our God on His enemies. The next time, He will.

C. *...and the year of my redeemed is come:* Only after He "stomps" His enemies like so many grapes can the prophetic text continue: "*...to comfort all that mourn; 3 To appoint unto them that mourn in Zion [Note: In Zion, not in the church], to give unto them beauty for ashes, the oil of joy for mourning...*

[Why "mourning"? Because **God will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.**

11 In that day shall there be a great *mourning* in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon (Armageddon)."—Zechariah 12.10f; see the entire chapter 12 and 13. When He

pours His Spirit on His elect nation of Israel, His people will be as genuinely and completely converted to Christ as His people among the Gentiles ever have been. It is then that they will mourn for what their nation did in condemning their Messiah to death, mourning as one mourns the death of his only son.]

...the garment of praise for the spirit of heaviness; that **they** [restored Israel] might be called trees of righteousness, the planting of the LORD, that He might be glorified. 4 And **they** [Israel] shall build the old wastes, **they** shall raise up the former desolations, and **they** shall repair the waste cities, **the desolations of many generations**. 5 And strangers shall stand and feed **your** flocks, and the sons of the alien shall be **your** plowmen and **your** vinedressers. 6 But ye shall be named the Priests of the LORD: men shall call **you** the Ministers of our God [fulfilling Exodus 19.5-6]: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For **your** shame ye shall have **double** [applying Isaiah 40.1-2 to Israel even as it has been “spiritually” applied to the church]; and for confusion they shall rejoice in their portion: therefore in **their** land they shall possess the **double**: everlasting joy shall be unto **them**. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And **their** seed shall be known among the Gentiles, and **their** offspring among the people: all that see **them** shall acknowledge **them**, that **they are the seed which the LORD hath blessed**. 10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so **the Lord GOD will cause righteousness and praise to spring forth before all the nations**.”

All this is pending Christ’s return to this earth. There are truly some “spiritual applications” that can be made to the church from this text, some things that Israel and the church have in common, we certainly do not deny; but having something in common does not make them the same. This text is primarily a prophecy of the restoration of Israel and her spiritual rebirth as a nation, yet to be accomplished at His return.

D. Isaiah 63.5 continues, “*And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me*”: Our earlier comments, that Christ needs no help whatsoever, are emphasized here. The reader will note that He is not expressing love, forgiveness, or “interceding for the transgressors” here, as in Isaiah 53.12; He is acting in fury and righteous anger, which has been a long time coming.

E. “*And I will tread down **the people** in mine anger, and make **them** drunk in my fury, and I will bring down **their** strength to the earth*”: Again this text shows plainly that it is the blood of God’s enemies, not His own, which will stain His raiment when Isaiah 63 is fulfilled.

We return to Joel.

Joel 3.15: *The sun and the moon shall be darkened, and the stars shall withdraw their shining*. Again we can see from the context that the darkening of the sun, moon and stars has **nothing** to do with the day of Pentecost (which was addressed under Joel 2.28). It has **everything** to do with the cataclysms of Armageddon at the close of this age. It is in perfect accord with what Christ said of the days of His coming in Matthew 24.29ff: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

*Objection: I smell a contradiction. Matthew 13.41 says, “The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity”; here it says “he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Which is He and His angels going to do? Gather the reprobates, or gather His elect?*

Reply: Matthew 24.31 and Matthew 13.43 supplement each other. Cannot angels do both, one after the other? Christ said, “Gather ye together **first**

**the tares,**” but following that, “but gather the wheat into my barn.” First in order, it appears to me, the angels will gather out the tares and deposit them where they are to be burned, **first**, as He said; then, next, the angels will gather God’s elect, as He said. Where is the contradiction in that?

Joel 3.16 *The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of His people, and the strength of the children of Israel.* At long last, the nation of Israel will be saved, delivered, and permanently converted to acknowledge the Lord Jesus Christ as their Messiah and Savior.

Joel 3.17: *So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.* This (and not anything before) will usher in the period Isaiah describes in 2.2ff: *And it shall come to pass in the last days* [a term that is used in a variety of ways in the Scriptures], *that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.* 3 *And many people* [literally, peoples] *shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.* 4 *And He shall judge among the nations, and shall rebuke many people[s]: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.* 5 *O house of Jacob, come ye, and let us walk in the light of the LORD.*

Joel 3.18: *And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.*

The “spiritual application” of Christ as the Water of Life is not all that is under consideration here. The major, worldwide earthquakes that will precede and accompany Armageddon, everywhere spoken of in that association, will radically alter the geography of the promised land. The changes include the opening of a magnificent artesian spring in Jerusalem, from

which rivers of “living waters” (that is how the Bible speaks of artesian wells) will flow both to the dead sea and to the Mediterranean. This river is both symbolic and literal. It is symbolic of Christ, as the Fountain of Life, the fount of the water of life, the “Fount of every blessing,” and of His Holy Spirit (John 7.37-39); but it will also be a real, literal river, as described in Joel 3.18; Isaiah 35.6, 44.3, and 31.25f; Ezekiel 47.1ff, Zechariah 14.8, and elsewhere. If one is going to try to “spiritualize” all the details of all these texts, trying to make them a “spiritual application” only to the church, he truly has his work cut out for him.

No, God is not just the God of spirits; He is the God of the natural creation also, and the natural creation will show forth His glory in the most literal sense. “Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that **the whole creation** [same word as translated creature, above] groaneth and travaileth in pain together until now. And not only they [the “creatures” **in the whole creation**], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Romans 8.21ff).”

Joel 3.19-21: *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. 20 But Judah shall dwell for ever, and Jerusalem from generation to generation. 21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion:* First things first; “26 And so all Israel shall be saved: as it is written, There shall come out of Sion **the Deliverer, and shall turn away ungodliness from Jacob:** 27 For this is my covenant unto them, **when** [not “if”!] **I shall take away their sins.** 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. 29 For the gifts and calling of God are without repentance (Romans 11.26-29).”

In all this, Egypt will be one of those nations that has “fought against Jerusalem (Zechariah 14.12),” and, as such, they shall “be a desolation.” That has not exactly happened yet, but it will.

Even the desolation of Egypt will be temporary. After “he shall have put down all rule and all authority and power,” under the beneficent reign of our Lord,

Egypt (i.e., God's elect among them, enough to reconstitute a nation) will at long last be made to be at peace with Israel, the first true peace since Joseph's beautiful reign as recorded back in the time of the latter chapters of Genesis.

Not only will Egypt be saved, but so also will Syria (Assyria, Israel's enemy since Old Testament times, and their enemy until this day) be saved—that is, God's elect among them. See all of Isaiah 19, but especially verses 23-25: “**In that day** shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. **In that day** shall **Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.**”

There is no way this text can be “spiritualized.” Egypt, Assyria, and Israel have never been converted yet, but they will be. Isaiah 11.16 refers to the same time (**in that day**) and the same **highway**, when “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea”: “And there shall be an **highway** for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” This **highway**, described by the prophet as running through Israel from Assyria to Egypt, is a recurring theme in Isaiah. It is the “limited access **highway**” of Isaiah 35.8ff: “And an **highway** shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

#### THE FINAL VERSE OF PETER'S QUOTE

*“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for*

*in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call (Joel 2.31).” “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved (Acts 2.21).”*

As the first two verses from both passages describe the **beginning** of the present “church age,” and the second two verses describe the **ending** of the present “church age,” so the final verse embraces the **entire** church age from Peter's sermon in Acts 2 until the end. It obtained on the day of Pentecost, for in Peter's concluding remarks in Acts 2.39, showing that he had not departed from either his text or his subject, he again cited this passage in Joel, verse 32: “*For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2.39).*”

In Acts 3.25 Peter applied this truth to God's elect among the Gentiles, showing it applied wherever the gospel was (or is) preached among them. He linked it with that basic promise to Abraham found in Genesis 12.3: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall **all the kindreds of the earth** be blessed.’”

Paul likewise quoted Joel's text to the Romans, showing that it applied to the gospel as preached among the Gentiles in this age: “*For whosoever shall call upon the name of the Lord shall be saved (Romans 10.13).*”

#### WHAT IS THE POINT?

We have looked at prophecies from Genesis to Revelation although we have scarcely scratched the surface. Again, none of this is an attempt of this writer to predict what will happen when, or to turn our readers into home-grown prophets able to set precise dates. It is not presented to cause concern and heart failures (Luke 21.26) among the saints from their looking at the things that are transpiring in the present evil age (Galatians 1.4). It is not designed to worry God's children; quite the contrary. Paul used the doctrine of Christ's second coming as comfort and encouragement to the suffering saints (1 Thessalonians 4, 5).

What, then, is the point of all this information?

1. If for no other reason, prophecy is given because it is part of God's word. Prophecy is a

major part of the Bible, estimated by some to include between a quarter and a third of all Bible texts. The prophets said more about the second coming of Christ than about His first coming. All Scripture is given by inspiration of God, and is **profitable** for doctrine, for reproof, for correction, for instruction in righteousness. That includes prophetic Scripture. “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets (Amos 3.7).”

2. All fulfilled prophecy is proof of God’s absolute predestination. When God says something will come to pass a hundred or a thousand years in the future, and it occurs exactly as He said, to the jot and to the tittle, His bringing it to pass exactly as He said demonstrates God’s absolute control of all events. Predestinarians have no need to shy away from prophecy or to obscure it with fanciful “interpretations.”

3. Prophecy is given for comfort to the saints. “For whatsoever things were written aforetime were written for our learning, that we through patience and **comfort of the scriptures** might have hope (Romans 15.4).” “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. **Wherefore comfort one another with these words** (1 Thessalonians 4.16ff).” You should be encouraged and **comforted** to know that God’s predestinated purpose is right on schedule, and the dreadful declension of the nations on the earth, the things happening nowadays, are part of it all. Babylon *must* come to a head before she is destroyed.

4. Prophecy is given so that, as Christ bid His people, they will “...take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so **that day** come upon you unawares (Luke 21.34).”

5. This series of articles has been presented because men throughout history have grossly misused scores of *literal prophecies of future events* by calling them “*figurative applications*” for the present. We have said from the beginning that the Bible does contain figurative language. Likewise, there are things said of Israel, Jerusalem, and Mount Zion that

are in common with what may be said of the salvation of Christ’s present-day church. But as long as men directly challenge the plain statements of Scripture, flatly contradicting what God has said, I would ever hope some would be given grace to speak out against all such conduct.

## SUMMARY

Our subject has been Acts 2.16, “This is that which was spoken by the prophet Joel.” This necessarily involved our examination of Joel’s prophecy along with Acts the second chapter.

The five verses of Acts 2.17-21 and the five verses of Joel 2.28-32 each have three natural divisions:

1. Acts 2.17-18 and Joel 2.28-29 each cover the apostolic age, the remainder of the book of Acts and the lives of the apostles, approximately spanning the years of AD 33-100;

2. Acts 2.19-20 and Joel 2.30-31 describe the time of the end of the church age, the end of “the times of the Gentiles,” when “the fullness of the Gentiles” shall have been brought in;

3. The “**THAT**” of which Joel prophesied, which Peter called “**THIS**,” extends **from the time of the apostles until the consummation of the age, the second advent of our Lord Jesus Christ**. The **this** and the **that** of Acts 2.16 both refer to this entire church age as it has been known from the gospel (New Testament) era of the apostles until the future literal return of Christ to raise and glorify His saints. The threefold division of Joel’s text as quoted by Peter covers at least from Pentecost to the return of Christ in power and glory.

4. Acts 2.21 and Joel 2.32 both span this whole time. **This IS** the “**THAT**” which Joel described and to which Peter referred. During this time, the gospel of the grace of God in Christ Jesus is to be preached among all nations. All those who are given to call upon the name of the Lord shall be saved.

I trust that what I have tried to express in these pages is what I have been given to understand about these texts. May the Lord bless His truth to His own honor and glory and to the comfort of His children. May He bless each of us to ever be as the Berean believers who “searched the scriptures daily, whether those things were so (Acts 17.10).”

—C. C. Morris



## EDITORIAL: WHERE WE ARE NOW AND HOW WE GOT HERE

### WHY PROPHECY?

**M**y primary concern in producing *The Remnant* has been and is “What saith the Scriptures?” (Romans 4.3, Galatians 4.30.) I am not so concerned about man’s commentaries on those Scriptures, or whatever spin men of high reputation have put on the Bible by reason of hand-me-down prejudices inherited from Rome.

My secondary concern is another way of expressing the first: What was the doctrinal position of Christ Jesus and His apostles and prophets in the Old and New Testaments? What did they say, and what did they mean?

Following closely, my third concern is, What was the doctrinal position of the persecuted, primitive churches before and during the two or three centuries between the apostles’ days and the rise of Origen, the Gnostics and other early heretical cults, Constantine, and the Romish organization which followed them?

Those primitive churches, in the Apostolic era and immediately following, had access to the inspired apostles themselves and to those younger men, like Timothy, Silas, John Mark, Polycarp, and other godly men who learned at the feet of the apostles, even as the apostles learned at the feet of our Lord Jesus Christ.

It was never my intention to turn *The Remnant* into a periodical about prophecy, nor have we done so. That was the farthest thing from my mind in 1998 when Elder Poole asked me to continue *The Remnant*. In the unerring providence of our Lord, one event has led to another. I want to say something about this.

This is not at all an apology for the trend to examine prophetic scripture in our pages in the last few years. Far from it. Biblical prophecy should be addressed, the more so in view of current world events. Today one of the biggest questions facing us all is not why we have written on biblical prophecy. The question is, exactly why are so few of God’s ministers addressing this subject that occupies such a major part of the Bible?

Let’s look at how we got where we are today. First, it was not my intention to confront Amillennialism (the school of thought that says so much of the Bible is figurative or symbolic); but it came about quite

directly because of the truths of Scripture and history. Now, having become so involved, I find our feeble efforts have been blessed of God immeasurably, if I am not deceived. The supportive response from our readers has been truly astounding. Among our readers there is a great interest in comments about biblical prophecy, which seem to have heretofore been largely (but not entirely) absent from Primitive Baptist sermons and magazine articles. From the human standpoint we have rather stumbled, without intending to do so, into the place we find ourselves today. From the standpoint of God’s absolute predestination, however, nothing could have been otherwise. Please bear with me, then, as I editorially review the path we have followed since the year 2002.

### REVIEW

My comments on prophecy probably started with my article on the two parables about the two suppers of Matthew 22 and Luke 14 in the November-December issue of 2002. Therein I pointed out some of the clear distinctions between the kingdom of heaven and the kingdom of God. Little did I realize, at the time, where those comments would lead.

Our readers’ comments about that article led to a series of five articles in 2003 expanding on the kingdom of heaven as set forth in the seven parables of Matthew 13. From then on there was no place of turning back (not that we sought or desired one).

In connection with Matthew 13, I continued to comment on the differences between the kingdom of heaven and the kingdom of God and to develop that theme. These articles appeared in most of the issues of the following year, beginning in the January-February 2003 issue and continuing through the September-October issue of that year.

### CHALLENGE ISSUED

Luke 17.21 says, “Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you.**” Many men, surely well-intentioned, misquote that verse and then misapply their misquote. Because of this, in September of 2003 I issued a general challenge to produce the non-existent text as they misquote it: “...the kingdom of **heaven** is within you.” Such wording, of course, does not exist in the Bible. Since then there has been a little caviling here and there, but a few honest men have finally admitted there

is no such text. That fact has not stopped the misquotes and misapplications. However, if our readers have searched their Bibles more diligently, and a few men have been a bit more careful about how they quote and apply (or misquote and misapply) the Scriptures, then, to that extent, this my joy is fulfilled.

I have insisted and insist now that the Bible is God's inspired word down to the very letters and the parts of the letters (the jots and tittles), even as the Lord Christ said. In particular, if God had wanted to say "kingdom of God" where He said "kingdom of heaven" or *vice versa*, He would have done so. I might be wrong, but if there were only one kingdom under consideration, He would not have created confusion by calling it by two or three different names. There would have been no need for Him to explain, *as He did*, that everyone, including the children of the wicked one (Satan), are in the kingdom of heaven (Matthew 13), but only His elect are brought into the Kingdom of God by being born from above (John 3). A chart showing some of the major differences between the kingdom of God and the kingdom of heaven is on page 11.

By way of review, the challenge was and is twofold:

1. It is the kingdom of **God**, not the kingdom of heaven, that was **within the group** to whom Christ was speaking in Luke 17.21.

(a) "Within" (Greek, *entos, inside*) means that **within** the crowd, **among** the people to whom Jesus was speaking, **inside** the crowd, **within** the throng, were indeed members of the kingdom of God, including the King Himself. What Christ said, then and there, had nothing to do with a kingdom being in or "within" anyone's *heart*, and least of all within the hearts of the wicked Pharisees.

(b) The kingdom of God is made up exclusively of those who are born from above, of water and of the Spirit. (The scriptural proof of this is in John 3.3-5.) They, the elect of God, born from above, are the only ones who enter or can even see the spiritual kingdom of God.

Some relevant comments about the conditional movement must be made here. The following remarks are both pertinent and appropriate to the subject at hand.

Lately, Conditionalism's advocates have become even more brazen in their way of presenting **the new**

**birth**. I may have been living a sheltered life; perhaps they have been saying it all along and I have somehow missed it, but this past year (2006) the Conditionalists have said more plainly and openly than ever before that being born again, being born from above, or being born of water and of the Spirit, as Christ told Nicodemus, *does not guarantee* God's elect children *shall* see or enter the kingdom of God. *Now* their "explanation" of the new birth is that being born of God's Spirit only opens the bare possibility that the child of God can see or enter the kingdom of God, as you might guess, only **IF** the child of God will meet certain *conditions*. This is exactly parallel to the Arminians' atonement theory, that Christ's death did not secure salvation for anyone—it only opened the possibility for everyone to be saved **IF** they will meet certain *conditions*. Some (if not all) Conditionalists are now saying, as they do about every other gift and grace, that it is up to you whether or not you, as a spiritually reborn child of grace and heir of heaven, will see or enter into the kingdom of God.

This shameless misrepresentation of the new birth goes hand in glove with the jumbled mixing of the kingdom of heaven and the kingdom of God. It is why so many of them, if not all among them, believe **the foolish virgins** of Matthew 25 are only "unfaithful children of God," instead of the unbelieving reprobates they represent. (The **oil** necessary for the virgins' lamps to burn *always* represents the Holy Spirit. The foolish virgins had no oil; they had not the Holy Spirit. "These be they who separate themselves, sensual, **having not the Spirit** (Jude 19)." "Now if any man **have not the Spirit** of Christ, he is **none of His**"—Romans 8.9.)

Their confused doctrinal muddle is how they can convince their undiscerning followers that, in the parables of Matthew 13, the bad ground (stony and thorny) hearers, the tares (whom Christ said "are the children of the wicked one"), and the wicked represented by the bad fish (Matthew 13.47-50), are all "unfaithful children of God."

The year 2006 was indeed a bad year for the doctrine of grace among the Conditionalists. It seems that was also the year they became far more open about their enmity against the doctrine of the **Preservation of the Saints** and joined with the Methodists, the

(Continued on page 12)

	<b>KINGDOM OF GOD</b>	<b>KINGDOM OF HEAVEN</b>
<b>Primary text:</b>	John 3.3-5	Seven Parables of Matthew 13, etc.
<b>When:</b>	Presently: in His people	Future: at His return
<b>Location:</b>	Both literal and spiritual, from His Father's throne in heaven	Both literal and spiritual, on earth, from the throne of David
<b>Seat of Government:</b>	Throne of God (Acts 2.34, Hebrews 1.3)	Throne of David (Isaiah 9.7, Acts 2.30, Psalm 132.11)
<b>Subjects of the Kingdom:</b>	Those born of God's Spirit	All creation (Psalm 103.19; Matthew 13)
<b>Visibility:</b>	Seen only by those born of God's Spirit (John 3.3)	Visible to all mankind (Revelation 1.7)
<b>Method of Christ's rule:</b>	Rules providentially and sovereignly over all; rules in love and mercy over His people	Rules with a rod of iron (Psalm 2.9; Revelation 2.27, 12.5, 19.15)
<b>Christ's relationship to the kingdom of heaven, now and future:</b>	Presently, Christ is "expecting till his enemies be made his footstool" (Hebrews 10.13) manifestly. He now rules all things in and by His predestinated providence in the affairs of men and the natural creation after the counsel of His own will (Ephesians 1.11).	Then, "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2.10f).
<b>Saints' Role:</b>	In suffering, subjection, and humiliation with Christ (2 Timothy 2.12)	Ruling and reigning with Christ as kings and priests (2 Timothy 2.12; Revelation 3.21, 5.9-10, Matthew 19.28)

Campbellites, and their other totally free-will brethren, insisting more than ever that it is not **God's preservation**, but it is **your "Perseverance"**; this is the same old Arminian notion that it is entirely up to the individual child of God whether or not he or she perseveres or "holds out faithful until the end."

2. As pointed out above and in previous issues of *The Remnant*,

(a) Christ was saying **the kingdom of God** was in, or more plainly, **among the crowd collectively, not "within you" as individuals**. Least of all was He saying that His kingdom was within the hearts of those wicked Pharisees He was addressing directly that day.

(b) Christ was plainly not saying the kingdom of God was *in the hearts, spirits, or souls* of those blind guides and hypocrites who were at that very moment opposing Him and plotting His death. He later rebuked the very same Pharisees with the scathing remarks found in Matthew 23:

*"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and*

*not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"* (Matthew 23.13-33)

Anyone who says Christ was speaking to "unfaithful children of God" in those words may have all of that blasphemous doctrine they want. *Fill ye up then the measure of your fathers*. I want none of it. The crowd who parrots "the kingdom of heaven is within you" totally ignores the fact that Christ was speaking to the same people—the Pharisees—in both instances (Luke 17.21 and Matthew 23), and He would not in any wise have told them that the kingdom of God is within the hearts, souls, or spirits of that unholy trio, the Pharisees, the scribes, and the Sadducees. They were that "generation of vipers" (literally speaking, He called them "the offspring of snakes," a reference to Satan in the Garden) who would not "escape the damnation of hell." This He would hardly have said to anyone with either of God's kingdoms "in their hearts."

Of late, on still another note, the Conditionalists are more plainly undermining the doctrine of eternal punishment by publishing the leaven of the Sadducees, saying that hell is not a place of eternal, conscious torment, but hell is what is experienced in this present life on earth, not by reprobates, but by the "unfaithful children of God."

## THE NATION OF ISRAEL

It further saddens us that some who profess **free grace principles**, even some professing Primitive Baptists, have sided against Israel, aligning themselves with many of the Arminian will-worshippers. The common doctrinal connection between the two is the mistaken free-will principle that says *God will never bless the nation of Israel again until Israel first does "so-and-so,"* whatever their "so-and-so" might be. Usually it is something like, "God will not ever bless (or save, or whatever) national Israel until they repent and accept Jesus as their Savior (or their Messiah, or whatever)." For shame that some who profess a belief in God's sovereign, electing mercy and grace on the one hand, and on the other the utter, total depravity of all men, which necessitates God's regenerating the objects of His grace by the direct operation of His Holy Spirit apart from any "means or instrumentality" or works of man—for shame that lovers of grace principles would link arm in arm and join hand in hand with the Arminians and the anti-Semitic Calvinists, all linked up together in the same free-will system. Though the two groups claim to be poles apart doctrinally, the one professing the free grace of God and the other espousing the free will of Man, they prove by their hatred of the Jews the secret bond they share in common. We preach that God saves the most wretched, depraved Gentiles by His sovereign mercy in Christ, and He regenerates them by the direct operation of the Holy Spirit while they are yet passively dead in trespasses and sin. *Now* must we preach that the Jewish nation must somehow collectively regenerate itself by repenting nationally, as a group, "of its own free will," before God will save them? For shame!

## PREMILLENNIALISM

In the twentieth and twenty-first centuries, Sovereign Grace advocates, Primitive Baptists, and Calvinists *in general* (there are some exceptions, thank the Lord!) have more than ever before embraced, embellished, and refined their Amillennialism, Postmillennialism, and preterism, all of which "spiritualize" the literal prophecies of the restoration and conversion of the Israelite nation.

Without even examining **the historic Premillennial position**, many have left the church's primitive doctrine of the first few centuries for the Arminians to have

and to do with it what they will. Arminians have contaminated and in effect destroyed Premillennialism by their very embrace. Advocating a perverted *dispensationalism*, they have convinced many (who cannot see past them) that there is no truth in premillennialism for us. That gives those who spiritualize the prophecies of Christ's second advent every reason—in their own minds—to throw out the ancient doctrine of Christ's future reign on earth as contaminated by an illogical "guilt by association." That is, premillennialism is associated with the Arminians who have dominated the old premillennial doctrine because there are so few in the sovereign grace camp to challenge them. In prior centuries it was not so.

In the first and second centuries after Christ, millions within the primitive church were undergoing terrible persecution, torture, and death. (see *Fox's Book of Martyrs*, *Martyrs' Mirror*, and similar books that tell of the deaths of the early church's martyrs). In his *Book of Martyrs*, John Fox (or Foxe) (1517-1587) documents "**The Ten Primitive Persecutions**" under the following ten Roman Emperors and dates—

Nero, A.D. 67  
 Domitian, A.D. 81  
 Trajan, A.D. 108  
 Marcus Aurelius Antoninus, A.D. 162  
 Severus, A.D. 192  
 Decius, A.D. 249  
 Valerian, A.D. 257  
 Aurelian, A.D. 274  
 Diocletian, A.D. 303

Nero, Diocletian, and each of the other Roman Emperors were to the early Christians **the Man of Sin**, the world ruler demanding all men worship him (2 Thessalonians 2.4, Revelation 13.3-8).

The early Christians, from their understanding of Daniel and the Old Testament prophets, Christ's prophecies in Matthew 24, Mark 13, and Luke 21, Paul's prophecies in First and Second Thessalonians, the prophecies of Peter, James, and Jude, "The Revelation of Jesus Christ, which God gave unto Him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John,"—the early church thought they were at that time actually in **the great tribulation**

(Matthew 24.21, Revelation 7.14). They had the Roman Emperor for **the Man of Sin, the son of perdition** (but he was not in **the temple**, 2 Thessalonians 2.4); **the abomination of desolation** (but he was not in **the holy place**—Matthew 24.15); they had **great tribulation** (it was not **THE great tribulation**, but how were they to know?); so, *what did they expect next?*

They certainly did not expect a “rapture” to deliver them; least of all a “pre-tribulation rapture.” How could it be a “pre-tribulation rapture” when they had already passed the “pre” stage, to their way of thinking, and were already in the great tribulation? Too late, therefore, for a pre-tribulation anything.

What, then, was the next thing after the tribulation that the early Christians expected? It was “**Immediately after the tribulation of those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And **then** shall appear the sign of the Son of man in heaven: and **then** shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matthew 24.29-30)” to raise and glorify His saints, to destroy the Destroyer (Satan), and to set up His own kingdom on earth and rule for a thousand years on earth physically, bodily, literally. *These saints and martyrs were wrong in their timing only, but they were not wrong in doctrine or in principle.* They correctly understood **the prophetic doctrine that the church would go through the great tribulation.** Please see the brief but excellent historical documentation furnished by Elder Gingerich, elsewhere in this issue.

### COMMITMENT?

Since the responsibility of *The Remnant* was committed to me in the summer of 1998, reluctantly on my part, I have never made any commitment other than to publish doctrinal truth and biblical exposition in harmony with **the principles** of *The Remnant*, which are regularly published on the last page of each issue. Only by the grace and mercy of our sovereign God, as He gives the life, health, desire, ability, and **all things** do I hope to meet that commitment both now and each day I have remaining.

This, commitment, of course, can be carried out only as the Lord gives me (or anyone else in such a

demanding position) to see, to believe, and to do. Agree or not in points of contention, none can ask or expect anything less of any editor. If an editor or any person in such a responsible position were to deny his belief, or far worse, if he were to publish that which he did not conscientiously believe, no one could respect him as being worth his salt.

Conversely, I hope I can respect any man, whatever his persuasion, who humbly searches the Scriptures and advocates what he honestly believes is the truth. I would hope all our readers are blessed to do the same.

By God’s grace I hope to be blessed to continue a while longer. The prayers and good will of God’s children are earnestly desired.

—Editor

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## VIEW OF PROPHECY OF THE EARLY CHURCHES

**W**e are greatly indebted to Elder Enos S. Gingerich for his furnishing the following documentation on the historic belief of the church in the first two or three centuries following the apostolic era. George N. H. Peters (1825-1909), one of the major resources quoted by Elder Gingerich, spent his lifetime studying biblical prophecy. His work was published under the title, “The Theocratic Kingdom,” 2,175 pages in three volumes (Funk & Wagnalls, 1884; Kregel, 1952, 1972). Peters, one of the most dedicated researchers of biblical and prophetic themes in recent centuries, “...quoted from over four thousand different authors, from the early church fathers down to the last quarter of the nineteenth century.” (From the Preface to “The Theocratic Kingdom.”)

Elder Gingerich furnishes the following information:

*George N. H. Peters* lists those influential men who were advocates of premillennialism down through the 3rd Century. Of the influential men during all that time ALL but four were Pre-Mill [**Premillennial; so throughout**]. *For the complete quote see Lewis Sperry Chafer’s “Systematic Theology,” Volume IV, Chapter XIV, V, pg. 71. IV, Chapter XIV, V, pg. 271.*

**Pre-Mill Advocates of the 1st Century:**

1. Andrew
2. Peter
3. Philip
4. Thomas
5. James
6. John
7. Matthew
8. Aristio
9. John the Presbyter

Peters states regarding the above: "These all lived between A.D. 1-100; John, it is supposed — so Mosheim, etc. — died about A.D. 100.

(All these are cited by **Papias**, who, according to **Irenaeus**, was one of [the apostle] John's hearers, and intimate with **Polycarp**. John is also expressly mentioned by Justin. Now this reference to the apostles agrees with the facts that we have proven: (a) that the disciples of Jesus did hold the Jewish views of the Messianic reign in the first part of this century, and (b) that, instead of discarding them, they linked them with the Second Advent)."

10. Clement of Rome A.D. 40-100
11. Barnabas A.D. 40-100
12. Hermas A.D. 40-150
13. Ignatius A.D. 50-115
14. Polycarp A.D. 70-167
15. Papias A.D. 80-163

None can be cited in this century to be against The Premillennial view.

**Pre-Mill Advocates of the 2nd Century:**

1. Pothinus A.D. 87-177
2. Justin Martyr A.D. 100-168
3. Melito A.D. 100-170
4. Hegisippus A.D. 130-190
5. Tatian A.D. 130-190
6. Irenaeus A.D. 140-202
7. The Churches of Vienne and Lyons - a letter A.D. 177
8. Tertullian A.D. 150-220
9. Hippolytus A.D. 160-240
10. Apollinaris A.D. 150-200

None can be cited in this century to be against Premillennialism. The common belief of the Church was Chiliastic (Premillennial).

**Pre-Mill Advocates of the 3rd Century:**

1. Cyprian A.D. 200-258
2. Commodian A.D. 200-270
3. Nepos A.D. 230-280
4. Coracion A.D. 230-280
5. Victorinus A.D. 240-303
6. Methodius A.D. 250-311
7. Lactantius A.D. 240-330

**There were only four in this century that opposed the Premillennial view:**

1. Caius (or Gaius), wrote about A.D. 210
2. Clemens Alexandrinus, died A.D. 202; a great influence on Origen
3. Origen A.D. 185-254
4. Dionysius A.D. 190-265

There were others who were influenced but these are the "*champions*" mentioned as directly hostile to Premillennialism.

**Daniel Witby:**

Added to this is the admission of Daniel Whitby (1638-1726), an English theologian who, almost more than any other, opposed the chiliastic view. Peters quotes him from his *Treatise on Tradition* as follows:

*"The doctrine of the Millennium, or the reign of saints on earth for a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants; and yet it passed among the best Christians, for two hundred and fifty years, for a tradition apostolical; and, as such, is delivered by many Fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients who lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted; and say that it was held by all Christians that were exactly orthodox."* "It was received not only in the Eastern parts of the Church, by Papias (in Phrygia), Justin (in Palestine), but by Irenaeus (in Gaul), Nepos (in Egypt), Apollinaris, Methodius (in the West and South), Cyprian, Victorinus (in Germany), by Tertullian (in Africa), Lactantius (in Italy), and Severus, and by the Council of Nice" (about A.D. 323). Even in his *Treatise on the Millennium*, in which he endeavors to set aside the ancient faith by his substitution of "a new hypothesis," Whitby acknowl-

edges, according to Justin and Irenaeus, that (ch. 1, p.61) there were “three sorts of men:

(1) *The Heretics*, denying the resurrection of the flesh and the Millennium.

(2) *The exactly orthodox*, asserting both the resurrection and the Kingdom of Christ on earth.

(3) *The believers*, who consented with the just, and yet endeavored to allegorize and turn into a metaphor all those Scriptures produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied, than those exactly orthodox who maintained, this reign of Christ on earth.” (*Vol. IV, Chpt. XIV, General Features Of Eschatology, A Brief Survey of the History of Chiliasm, pg. 264*)

Daniel Whitby was the father of the Post-Millennial view. But he well understood that for the first three centuries those who were called “*exactly orthodox*” held the Premillennial view, and attributed this view also to Christ, His Apostles and those who came before them (i.e., O.T. believers).

### THE RECOGNITION BY WORTHY HISTORIANS OF THE PLACE CHILIASM (PREMILLENNIALISM) HELD IN THE EARLY CHURCH

The following list with their declarations is taken from the pamphlet, *The History of the Doctrine of Our Lord’s Return*, by Dr. **I. M. Haldeman**:

**Eusebius**, the early historian of the Church, admits that most of the ecclesiastics of his day were millenarians. That is — they believed in the coming of Christ before the millennium.

**Gieseler**, “Church History,” Vol. I, p. 166, says “Millenarianism became the general belief of the time and met with almost no other opposition than that given by the Gnostics.”

[*Johann Karl Ludwig Gieseler, From Wikipedia, the free encyclopedia:*

[http://en.wikipedia.org/wiki/Johann\\_Karl\\_Ludwig\\_Gieseler](http://en.wikipedia.org/wiki/Johann_Karl_Ludwig_Gieseler)

**Johann Karl Ludwig Gieseler**, KH (March 3, 1792 – July 8, 1854) was a Protestant German church historian.]

**Dr. Horatius Bonar** says, in his “Prophetic Landmarks,” “Millenarianism prevailed universally during the first three centuries. This is now an assured historical fact and presupposes that chiliasm was an article of the apostolic creed.”

**Muncher** says, p. 415, *History of Christian Doctrine*, Vol. 11: “How widely the doctrine of millenarianism prevailed in the first three centuries appears from this, that it was universally received by almost all teachers.”

**W. Chillingworth** says: “Whatsoever doctrine is believed or taught by the most eminent fathers of any age of the church, and by none of their contemporaries opposed or condemned, that is to be esteemed the Catholic doctrine of the church of those times. But the doctrine of the millenarians was believed, and taught by the most eminent fathers of the age next after the apostles, and by none of that age opposed or condemned, therefore it was the Catholic or universal doctrine of those times.”

**Stackhouse**, in his “Complete Body of Divinity,” says: “The doctrine was once the opinion of all orthodox Christians.”

**Bishop Thomas Newton** says: “The doctrine was generally believed in the three first and purest ages.”

**Bishop Russell**, *Discourse on the Millennium*, says: “On down to the fourth century the belief was universal and undisputed.”

**Mosheim**, Vol. I., p. 185, or his “Ecclesiastical History” says: “That the Saviour is to reign a thousand years among men before the end of the world, had been believed by many in the preceding century (that is, the second), without offense to any.”

**Neander**, the eminent church historian, says in his *Church History*, page 650, Vol. I.: “Many Christians seized hold of an image which had passed over to them from the Jews, and which seemed to adapt itself to their own present situation. The idea of a millennial reign which the Messiah was to set up on the earth at the end of the whole earthly course of this age — when all the righteous of all times should live together in Holy Communion...”

**Gibbon**, the author of that immense work, “The Decline and Fall of the Roman Empire,” cannot be accused of sympathy with Christianity.... In the first volume of his work, p.532, he writes: “it was universally believed that the end of the world was at hand. The near approach of this wonderful event had been predicted by the apostles. The tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ Himself were obliged to expect the Second and glorious Coming of the Son of Man before that



generation was totally extinguished.” And now, mark you what he says: “As long as for wise purposes this error was permitted to exist in the church, it was productive of the most salutary effects on the faith and practice of Christians who lived in the awful expectation of that moment.” ... “The ancient and popular,” —note, I pray you, *the ancient and popular*—“The ancient and popular doctrine of the millennium was intimately connected with the Second Coming of Christ: As the works of creation had been finished in six days their duration in their present state, according to tradition, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years, and that Christ with His triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for the last and general resurrection.” “The assurance of such a millennium ... was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers, and ... it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith.” ... “But when the edifice of the church as almost completed the temporary support was laid aside. The doctrine of Christ’s reign upon earth was at first heralded as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism.”

**Kitto**, in his encyclopedia of “Biblical Literature,” under the head of article “Millennium,” states that the millenarian doctrine was generally prevalent in the second century, and that it received its first staggering blow from Origen, followed by Augustine, Jerome, and others in the fourth century.

In the *Encyclopaedia Britannica*, under article “millennium,” the writer, a no less distinguished scholar than **Adolf Harnack**, D.D., Professor of Christian History in the University of Giessen, Germany, says: “This doctrine of Christ’s second advent, and the kingdom, appears so early that it might be

questioned whether it ought not be regarded as an essential part of the Christian religion.”

**Sheldon**, “Church History,” Vol. I., p. 145, ch. 6, testifies that “premillenarianism was the doctrine of the Christians in the first and second century. The fathers expected anti-Christ to arise and reign, and meet his overthrow at the personal coming of the Lord. After which the Kingdom of Christ for a thousand years, would be established on the earth.”

**Crippen**, “History of Doctrine,” P. 231, sec. 12, says that “the early Fathers live in expectation of our Lord’s speedy return”; on p. 232 he remarks: “They distinguish between a first resurrection of the saints and a second or general resurrection. These they supposed would be separated by a period of a thousand years, during which Christ should reign over the saints in Jerusalem.” ... “While the church was alternately persecuted and contemptuously tolerated by the Roman Empire, the belief in Christ’s speedy return and his millennial reign was widely entertained.” ... “When the Church was recognized and patronized by the state, the new order of things seemed so desirable that the close of the dispensation ceased to be expected or desired.”

**Smith**, “New Testament History,” p. 273, says: “Immediately after the triumph of Constantine, Christianity having become dominant and prosperous, Christians began to lose their vivid expectation of our Lord’s speedy advent, and to look upon the temporal supremacy of Christianity as a fulfillment of the promised reign of Christ on earth.” —Pp. 14-20, 24.

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Elder Gingerich notes:

**Pre-Mill Advocates of the 1st Century:** Part of the above series of quotations was taken from Lewis Sperry Chafer’s “Systematic Theology.” **For the complete quote see his Volume IV, Chapter XIV, V, pg. 271. I did not name Chafer, as he was only quoting from Peters and Haldeman.—esg**

Editor’s note: Neither Elder Gingerich nor myself endorse everything Chafer, Peters, Haldeman, or other cited historians have to say. They are known to be excellent and reliable historians. Doubtless there is disagreement between them and us on doctrine, but that, in itself, does not detract from their generally acknowledged historical accuracy, research, and documentation.

## PSALM 2

**W**hy do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

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## A STATEMENT OF PRINCIPLES

**T**he 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.