

# 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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## PREMILLENNIALISM AND OUR PRINCIPLES CONTINUED, PART 6

*Principle #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.*

### I.

#### A. The Peaceable Fruits of Righteousness

We might begin with three citations, one from James, one from Hebrews, and one being, more generally, the book of Philippians.

1. James said, “But the wisdom that is from above is first pure, then **peaceable**, gentle, and easy to be entreated, **full of mercy and good fruits**, without partiality, and without hypocrisy. And **the fruit of righteousness** is sown in peace of them that make peace. (James 3.17f).”

2. “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth **the peaceable fruit of righteousness** unto them which are exercised thereby (Hebrews 12.11).”

3. The letter of Paul to the Philippians would be sufficient, were there no other Scriptures on the subject. Paul and Timothy wrote as the servants of Jesus Christ “to all the saints in Christ Jesus which are at Philippi, with the bishops and dea-

cons.” Paul is not saying that the bishops (overseers) and deacons were not included in “all the saints in Christ Jesus.” They are personified specifically, as recipients of the letter, that they would see to it that this letter was shared with and expounded to the other saints. To these saints, bishops, and deacons at Philippi, then, Paul bids “Grace be unto **you**, and peace, from God our Father, and from the Lord Jesus Christ.”

Paul’s comments about prayer are instructive. “I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now....”:

a. He does not thank the brethren for being what they are, as though they had somehow independently decided to do what God expected and/or required of them; but he thanks God for them, for they are God’s workmanship and not their own workmanship. There is no such thing as a “self-made man.” “Know ye that the LORD He is God: **it is He that hath made us, and not we ourselves**; we are His people, and the sheep of His pasture (Psalm 100.3).”

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me (1 Corinthians 15.10).” Truly, Paul labored “more abundantly” than all the other apostles, but he neither takes credit for what he has done for God, nor does he ever attribute such credit to any of the

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saints. All the praise, honor, and glory for any deed done by a saint must be attributed directly to God who has made them what they are.

b. His prayer for these saints is just that, a prayer for these *saints*. He is never found praying for "lost sinners" to be saved, or the like. His prayers are always for the Lord's people, since he heard of their faith (he did not pray that they would *get* faith), praying that they will manifest the salvation God has provided for them in the finished work of blood redemption which is in Christ Jesus. Such a God-given prayer will be answered because

(1) it is first inspired by God Himself, in the Person of the Holy Spirit: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. **And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God** (Romans 8.26f)"; and,

(2) it is in accord with His predestinated purpose in Christ Jesus (Ephesians 1.7-12), which is, as announced, to save His people from their sins (Matthew 1.21).

c. This prayer for them does not precede their conversion, as though he ever prayed for sinners to "be saved," as mentioned above; but his prayer

for the **Philippian** brethren is dated “from the first day [of your fellowship in the gospel] until now.”

Likewise, his prayer for the brethren at **Colosse** is from the time he first heard of their faith in Christ Jesus: “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, **since** we heard of your faith in Christ Jesus, and of the love which ye have to all the saints...(Colossians 1.3f).”

Similarly, Paul prayed for the **Ephesians** “Wherefore I also, **after** I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers (Ephesians 1.15f).”

It is the same principle in his prayer for the **Thessalonian** brethren (1 Thessalonians 1.2-3; 2 Thessalonians 1.3-4) and wherever Paul has occasion to write about his prayer in behalf of the saints.

### B. The Certain Result of God's Working In His People

In verse 6 Paul says he is “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.”

How could Paul be confident of the saints' perseverance if it were left up to them? He could not. “It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes (Psalm 118.8f).”

It is true that on more than one occasion Paul said he had confidence in the brethren (2 Corinthians 2.3, 7.16, 8.22), but that was confidence only in or through the Lord: “I have confidence in you **through the Lord**, that ye will be none otherwise minded (Galatians 5.10).” That is, his confidence was in the Lord to produce the fruit of His Spirit in them. This was not a confidence in the brethren themselves, as if he had confidence in their fleshly efforts to produce the necessary good works, nor was it a shallow, fleshly, presumptuous confidence on Paul's part. It was exactly what he said in Philippians 1.6: “Being **confident** of this very thing, that **He** which hath begun a good work in you **will perform it** until the day of Jesus Christ.” Who-

ever it was who had begun a good work in them (it was, of course, none other than the Lord Jesus Christ Himself) would be the very one who would perform that good work in them until the day of Jesus Christ (an expression related to His second coming).

That is not only preservation; it is perseverance. The world's idea is God will preserve only those who will persevere; the doctrine of Christ is that only those will persevere whom the Lord preserves.

“The day of Jesus Christ” is the day of His second advent in power and great glory; hence Paul's reference in verse 10: “...that ye may be sincere and without offence till the day of Christ.”; and also in what he said to the brethren at Corinth:

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in **every thing** ye are enriched **by Him**, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; **waiting for the coming of our Lord Jesus Christ**: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ (1 Corinthians 1.4-8).

That is quite a powerful statement, considering how carnal the Corinthian church was, tolerating within their membership factionalism, fornication, abuse of spiritual gifts, errors concerning the doctrine of the resurrection, drunkenness and gluttony at the communion table, and many other errors. In themselves they were “yet carnal”; in Christ Jesus they were “blameless.”

Both the preservation and the perseverance of the Lord's people are included in the great salvation He has provided for them in His blessed life, death, resurrection, ascension, and intercession for them. All this is the certain result of His finished work called “salvation,” wrought not only **by** the Son in eternal covenant agreement by the Father, the Son, and the Holy Spirit, but **in** them as the Holy Spirit applies all spiritual blessings in their lives.

### C. The Saints Will Walk in Paths of Righteousness

The “favorite Psalm,” Psalm 23, states: “The LORD is my shepherd; I shall not want...He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.”

The observant reader will note that the Lord does not lead people in the paths of righteousness with an eye to eventually restoring their souls. The restoration of the saint's soul is basic and comes first, being prior to and foundational to the saint's being led in the paths of righteousness.

There is no indication that following His leadership is optional on their part. It is the shepherd's concern to see to it the sheep are protected, led, and saved, saved even from themselves. He leads His sheep in paths of righteousness “for His name's sake.” He has a name, a reputation, to uphold and to defend. If he were to lose one of His sheep for whom He has undertaken, His name would suffer shame; to that extent, the loss of one of His sheep would be the loss of His name as Savior. “...**thou shalt call His name JESUS: for He shall save His people from their sins** (Matthew 1.21).”

### D. The Saints Will Walk in Paths of Righteousness For His Name's Sake

It is not as though the saints, in order to vindicate Christ's name and promises, will walk in these paths of righteousness to help Him out; nor do they walk in these paths in some slavish way to help save themselves. Walking in paths of righteousness is not left up to His people, for if it was, it would never get done.

**His name** means “JHVH saves,” so for that Holy Name's sake He will save His people from their sins regardless of what they have or have not done. He must do so in order to fulfill His office of Savior.

The phrase, “for His name's sake” is far more extensive throughout the Scriptures than to be found only in Psalm 23. It is so important a topic that, rather than briefly commenting on it here in passing, I hope to address this subject in a separate article in the near future, if the Lord so wills.

## II.

### A. How This Applies to National Israel; The Doctrine of the Millennium

National Israel is God's earthly nation and people. Since she was first a nation, as introduced in Genesis and Exodus, Israel always has been the Lord's people, and she always will be, as God's word (to which we will shortly appeal) plainly says.

Nothing was easier for the worldly church of the last two millennia than to assume (a) God has abandoned national Israel, (b) “**The Church,**” with a capital **C**, has replaced Old Testament Israel and (c) “**The Church**” has forever left the Jews behind.

Justifying this belief was easy enough for the early Roman organization, following Emperor Constantine's declaration that Christianity was to be the Roman Empire's official religion. “After all,” those controlling the early “church” reasoned, “hadn't the Jews crucified the Lord Jesus Christ?”

Well, no, they hadn't, but that is almost beside the point. Capital punishment was forbidden for the Jews to implement; and stoning, not crucifixion, was their method of execution. Executions were reserved only to the authority and the power of the Roman state, which is why the Sanhedrin delivered Christ to Pontius Pilate, demanding that He be crucified. The mobs, incited by the chief priests, insisted against all reason that Christ must be crucified.

“But *the chief priests* moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto **Him whom ye call the King of the Jews?** And they cried out again, **Crucify Him.** Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, **Crucify Him** (Mark 15.11-14).” “But they cried, saying, **Crucify Him, crucify Him** (Luke 23.21).” “When *the chief priests* therefore and officers saw Him, they cried out, saying, **Crucify Him, crucify Him.** Pilate saith unto them, Take ye Him, and **crucify Him:** for I find no fault in Him (John 19.6).” “But they cried out, Away

with Him, away with Him, **crucify Him**. Pilate saith unto them, **Shall I crucify your King? The chief priests** answered, *We have no king but Caesar*. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away (John 19.15f).”

The Romans, to whom the Jews had so glibly appealed, destroyed the city of Jerusalem in AD 70 after a siege of three years. In AD 67, Nero sent Vespasian with sixty thousand troops to quell the Jews’ revolt against the Romans. When Vespasian later was made the Roman Emperor, he left the siege in the hands of his son Titus. Titus began the siege proper during the time of the Jewish passover, when Jerusalem was crowded with people from all over Judea. Jerusalem was defended by 600,000 men, ten times the size of the Roman army, but the city was poorly supplied with food for its inhabitants and the travelers now trapped within her walls. The historian Marcus Willson reports that the Jews

...declared their resolution to defend the city to the very last, confident that God would not permit his temple and city to fall before the heathen.

The horrors of the siege surpassed all that the pen can describe...Wives would steal the last morsel from their husbands, children from parents, mothers from children; and there were instances of dead infants being eaten by their parents; so that the ancient prophecy, in which Moses had described the punishments of the unbelieving Jews, was fulfilled [Deuteronomy 28.56, 57].

At length the dead accumulated so fast that they were left unburied, and were cast off the walls by thousands down into the valleys; and as Titus went his rounds, and saw the putrefying masses, he wept, and, stretching his hands to heaven, called God to witness that this was not his work! By slow degrees one wall after another was battered down; but so desperate was the defence of the Jews that it was three months after the lower city was taken before

the Romans gained possession of the temple, and, in its destruction, completed the fall of Jerusalem. (A.D. 70.) Titus would have saved the noble edifice, but was unable to restrain the rage of his soldiery, and the temple was burnt.

Josephus computes the number of his countrymen who perished during the war at more than one million three hundred thousand, with a total of more than a million prisoners.

Thousands of the latter were sent to toil in the Egyptian mines; but such were their numbers that they were offered for sale “till no man would buy them,” and they were sent into different provinces as presents, where they were consumed by the sword, or by wild beasts in the amphitheatres. With the destruction of the holy city and its famous temple, Israel ceased to be a nation, and thus was inflicted the doom which they unbelieving Jews invoked when they cried out, “His blood be on us and on our children.” (From *Outlines of History*, University Edition of 1872, by Marcus Willson, pages 197-199. Ivison, Blakeman, Taylor & Co., New York, Chicago)

**How is Israel affected by the Preservation Doctrine?** There are literally hundreds of texts to which we might go. We will start with Jeremiah 31.6-11 and some related verses.

*“For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.*

*7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.*

*8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.*

*9 They shall come with weeping, and with supplications will I lead them: I will cause them*

*to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.*

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he (Jeremiah 31.6-11; see also the context)."

Verse 9, in particular, is Jeremiah's version of Psalm 23.2-3, shall we say, directly applied to national Israel: "They shall come with weeping, and **with supplications will I lead them** [He leadeth me beside the still waters...He leadeth me in the paths of righteousness for His name's sake.]: **I will cause them to walk by the rivers of waters** [He leadeth me beside the still waters.] **in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.**"

"**The Peaceable fruit of righteousness**" is a scriptural term: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth **the peaceable fruit of righteousness** unto them which are exercised thereby (Hebrews 12.11)." Notice, it actually "**yieldeth** the peaceable fruit of righteousness"; it is not something that *tries* to get His people to "do right."

"Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and **the fruit of righteousness** into hemlock (Amos 6.12)." It was the poisonous hemlock that Socrates was required to drink as the means of his execution by the rulers of Athens. Through their idolatry, the Jews of Amos' day had in a figure turned the beautiful fruit of righteousness into poison. That is exactly what Arminianism/Conditionalism does nowadays by trying to "make" you by your *fleshly* efforts (through threats of punishment and promises of blessing) produce *spiritual* fruit, something that can only be produced by God's Spirit (Galatians 5.22f).

"And **the fruit of righteousness** is sown in peace of them that make peace (James 3.18)."

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are **by Jesus Christ**, unto the glory and praise of God (Philippians 1.9-11)."

## B. The Millennium; National Israel

The prophecies concerning the millennial (thousand year) reign of Christ on earth would not be complete without the conversion of national Israel. When Israel is converted and saved in Christ Jesus, that elect nation will be fruitful, both in nature and in spiritual gifts and graces.

Isaiah 61 is a prophecy of Christ. We have His own word for that fact in Luke 4.16-21. There, He read Isaiah 61, verse 1, and down to the comma in the second verse. That comma has lasted for over nineteen hundred years. The next phrase is, "and the day of vengeance of our God." The day of vengeance of our God has not come yet, but it will. Look at the prophecy in more detail.

The Lord Jesus Christ read in His home-town synagogue, "*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; to proclaim the acceptable year of the LORD....*" And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Picture the scene; the people in the synagogue had heard what is probably the shortest sermon on record. (When have you ever heard of a preacher reading his text and sitting down without comment?) Is it any wonder that "the eyes of all them that were in the synagogue were fastened on Him"?

In the electrifying drama of that moment, when He had the God-given attention of everyone in the building, "He began to say unto them, '**This** day is **this** scripture **fulfilled** in your ears.'" What was it, then, that was fulfilled on that day?

1. The spirit of the Lord GOD is upon **me**.

2. The LORD hath anointed **me**. To what purpose? He explains:

3. To preach good tidings unto the meek
4. He hath sent **me** to bind up the brokenhearted
5. To proclaim liberty to the captives
6. [To proclaim] the opening of the prison to them that are bound
7. to proclaim the acceptable year of the LORD.

Why did our Lord not continue with the reading? Why did He not “comment” on His text? Why did He stop in the middle of the sentence and sit down?

It was because the seven facts enumerated above present only what Christ did at His FIRST coming. His complete work, including that of His SECOND coming (as described in the rest of chapter 61), was “interrupted” as abruptly as His “sermon” itself was, broken off by God’s predestinated but hidden purpose of Christ’s death on the cross. What follows, “*the day of vengeance of our God*” and the remainder of chapter 61, describes what He will accomplish at His SECOND coming.

It is to this portion we now turn, because it is so pertinent to the subject of the restoration of the nation of Israel and their place in *the thousand years* mentioned six times in Revelation 20.

It is also pertinent to observe that when the Old Testament is quoted in the New Testament, both the Old and New furnish a God-given “commentary” on each other. In this case, Christ gives His people to understand that (1) Isaiah 61 in context describes the work of the Messiah/Christ; (2) His work in His first advent is described in verse 1 through the first part of verse 2; (3) the day of vengeance of our God (identified in Scripture as the war of Armageddon), which will follow His first coming at some undisclosed future date; and (4) events that will follow the day of God’s vengeance.

That we might see exactly what is involved in the final point, things after the day of vengeance, may He grace us with His leading to consider what follows in the remainder of the chapter.

After “*the day of vengeance of our God*” and in conjunction with it, the Lord will *Comfort all that mourn* (or, as Isaiah says, “them that mourn in

**Zion**”), fulfilling Matthew 5.4 (“Blessed are they that mourn: for they shall be comforted”) and Zechariah 12.10-14 (“*And I 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. 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart...*”) Converted Israel will mourn when God gives them to see how and why their fathers delivered their Messiah to be crucified. This will eventually lead into that blessed eternal state, of which it is recorded, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Revelation 21.4).” He will comfort **all that mourn in Zion** by appoint[ing] unto them that **mourn in Zion** and giv[ing] unto **them** (a) *beauty for ashes*, (b) *the oil of joy for mourning*, and (c) *the garment of praise for the spirit of heaviness*.

### III. The Context of Isaiah 61: Isaiah 58-62

#### A Necessary Digression

We who are *called* “absoluters” (and hope to be such, and worthy of that designation) rejoice in God’s eternal appointments and His unwavering determination to perform them. But nowadays His appointments regarding His ancient people Israel are rarely acknowledged as having been made. Instead, those divine appointments have been “applied” (and as often *misapplied*) “figuratively” to the church among the Gentiles.

Certainly God has blessed His people among the Gentiles, in what we know as the church, “with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the

foundation of the world, that we should be holy and without blame before Him, in love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved (Ephesians 1.3-6).”

Here, Paul is addressing **spiritual** blessings in the **heavenlies** for the **church**; he says nothing here about **natural** blessings on **the earth** for **Israel**, because that is not his subject. But future earthly blessings for Israel exist, nonetheless. They are prophesied in scores of Scriptures, of which Isaiah 61 is only representative.

Paul had occasion to ask the rhetorical question, “Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also...(Romans 3.29).” May I paraphrase Paul, putting the shoe on the other foot? It should come out the same in the end: “Is he the God of the Gentiles only? is he not also of the Jews? Yes, of the Jews also.” The Gentile church, encouraged by Origen’s “spiritualizing” and Rome’s amillennialism, appears to have forgotten its own roots. Romans 3.29 is a two-way street.

Before proceeding with Isaiah 61, let us examine *the context* of Isaiah 61 to ascertain whether Isaiah is speaking of Israel or the church. To go back no further, look at Isaiah 58.

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and **the house of Jacob** their sins (58.1).” While “my people” can certainly apply to elect Gentiles, and His elect among the Gentiles are definitely laden with transgressions and sins, we rarely hear the spiritualizers referring to the church as being “spiritual Jacob.” References to “spiritual Israel” abound, but for some strange reason, “spiritual Jacob” is never mentioned.

Chapter 58 is largely directed to the subjects of fasting, keeping the sabbath, and observing other ordinances under God’s conditional covenant with Israel. None of these seem to be a matter of much concern nowadays within the church among the Gentiles. Other than the Conditionalists (who always and forever would bring the Gentile believ-

ers under the bondage of the law) and sects like the Seventh Day Adventists (who rarely, if ever, are known to stone anyone to death for violating the sabbath), there seems to be precious few Christian sects, even among the most enthusiastic Arminians, who are concerned with sabbath-keeping, fasting, and *seriously* observing the laws of Moses. In chapter 58, Isaiah is speaking to Israel about sabbath-keeping, fasting, and observing the laws of Moses in national Israel, not in the church.

In Chapter 59, God through Isaiah begins, as it were, in earnest to “show my people their transgression, and the house of Jacob their sins (58.1).” Chapter 59 has been called “The Romans 3 of the Old Testament.” Compare Romans 3.10-19 with Isaiah 59.3-15 and you might see why.

Isaiah 59.16 gives the remedy for the sins of God’s people in the Person and work of the Lord Jesus Christ: “And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him.”

Look at His beautiful garments: “He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak.” The **breastplate of righteousness** and the **helmet of salvation** are two articles of the spiritual armor of the saints as referred to in Ephesians 6.14-17 and 1 Thessalonians 5.8. The fact that the saints are **in** Christ Jesus and He is **in** the armor means **the saints are in the armor**, which negates the constant whining—in some circles—for you to “Put it on! Put it on! Paul says to put it on! Do it! You must put it on! YOU must do it, or else Paul wouldn’t have told you to,” *etc.*, *ad nauseum*. No, this is not at all to ridicule what Paul said. It is a front-on examination of the will-worship of our day and its misapplication of what Paul said.

*Objection: If we are already in the armor, then why did Paul say to put it on?* This is the will-worshiper’s stock argument here in Ephesians 6. I have never known of a free-willer to discuss this or related subjects without raising this objection in some form or another.



**Reply:** Paul is writing *experimentally*. That is, the saints put the armor on in their *experience* and not in any absolute sense. They *experience* depending upon the righteousness of Christ to protect their heart (breast). They *experience* the salvation He has provided to protect their vulnerable heads. They *experience* the shield of faith protecting them from the fiery darts of the wicked.

Usually, in God's grace and providence, this experience of the finished work of grace in their lives is after they have tried unsuccessfully, any number of times, for any number of years, by following the counsel of will-worshippers, to work up some righteousness of their own to supplement Christ's finished work. They have tried "using their heads" (without the benefit of the helmet of salvation) to extricate themselves from their troubles. They have tried walking barefooted in the world, and tried wielding swords of lesser calibre than the sword of the Spirit, swords which are far more suited to the arm of the flesh. "But **ye have not so learned Christ**; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus (Ephesians 4.20f)." In these and other experiences, they are eventually brought to "their wit's end." "They reel to and fro, and stagger like a drunken man, and are at their wit's end. **Then** [and not before] do they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still (Psalm 107.27-29)."

Then, after being so taught of the Lord, they DO NOT look unto their own fleshly attempts to "put on" the armor or anything else, as if any part of their salvation (in "time" or for eternity) would depend on what they do or do not do.

But to continue. Another thing is to be said about His garments in Isaiah 59.17: **Vengeance and zeal** are two things He wears that are forbidden for us to put on and wear. "Vengeance is mine; I will repay, saith the Lord (Romans 12.19)." Of His **vengeance**, more will be said in a moment.

As for zeal, *fleshly* zeal is to be condemned. Stirring up a crowd (or yourself!) with a ten-piece rock band and a grinning, sweating, screaming, foot-tapping, jazzy quartet singing, "When the Saints Go

Marching In" to a boogie beat, or a weepy version of "I Won't Have to Cross Jordan Alone," is **not** a **spiritual** experience, no matter how much the **flesh** enjoys it, and people clap, cheer, turn cartwheels, and do the twist, jitterbugging in the aisles.

It is not the zeal of the flesh, but the zeal of the Lord Himself that will bring in **the everlasting kingdom of David**, with Christ seated on *David's throne* (not His Father's *heavenly* throne, where He is presently seated, "From henceforth expecting till his enemies be made his footstool," Hebrews 10.13): "Of the increase of His government and peace there shall be no end, **upon the throne of David**, and upon **his** [David's] 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)." The throne of God is not the throne of David, of course, unless David is one and the same with God. He would have to be, if Christ is now seated on the throne of David and is ruling "spiritually" from it, as amillennialism's proponents often suggest.

To return to the context of chapter 61, the careful reader will note that all of what Isaiah is saying in chapter 59 is a continuation of the preceding chapters about Israel or Jacob, and Mount Zion or Jerusalem. However much all of this has in common with spiritual blessings for the church among the Gentiles, it nevertheless all pertains to the dwellers in Zion, and Zion is the literal city of David, more generally known as Jerusalem.

In 59.18 Isaiah says, "According to **their** deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense." Those embraced by the word "their" are His adversaries, His enemies, to and throughout the "islands" (i.e., the coastlands of the world itself, to the ends of the earth). This is the day of His universal vengeance, repayment, and recompense, the day of the Lord, which has never happened yet. It is "THE DAY" that God has appointed (Acts 17.31), and to which this world is fast moving. Thus He says, "SO shall they fear the name of the LORD from the west, and his glory from the rising of the sun (59.19a)." "SO," mean-

ing in this manner, only in this way and in no other, will all the rest of humanity be brought to fear the Lord and to submit to His iron rod.

“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him (59.19b).” While the Lord and His people (both the church and national Israel) have always had their enemies who have persecuted them even unto torture, imprisonment, and death, *this* “THE enemy” is the ultimate enemy, the man of sin, who will have “power to give life unto the image of the beast, that the image of the beast should both speak, and **cause that as many as would not worship the image of the beast should be killed** (Revelation 13.15).” Toward that, also, is this world, with all of its religion and politics, fast moving. When this coming world ruler has exercised what power is so described against God’s people, and it is enough to fulfill His purpose, only then shall the Spirit of the LORD lift up a standard against him.

How will He do this? “The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.”

The “standard” that the Spirit of the Lord shall lift up is none other than the Redeemer, the Lord Jesus Christ Himself. He will do so by establishing Him in Zion, the only piece of real estate on this planet God has declared to be the center and seat of His government from which He will forcibly rule humanity with “a rod of iron.” At that time and not before, “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).”

At His return, Christ will renew His covenant with Abraham, Isaac, Jacob, and David: “As for me, **this is my covenant** with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, **shall not** depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, **from henceforth and FOR EVER** (59.21).”

The promise that “**My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of**

**the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever**” has never been fulfilled yet, but it will be, when the blindness that has “happened” to Israel is removed and that nation is born (reborn spiritually) in the day of Christ’s appearing. “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, **until** the fulness of the Gentiles be come in. 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: for this is my covenant unto them, when I shall take away their sins (Romans 11.25ff).”

You will note that

A.. Paul’s **until** is a timely word that shows the blindness will have an end.

B. Paul says, “I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits,” indicating that (a) the restoration of Israel is a mystery of which “brethren” may be “ignorant”; and (b) ignorance of these facts can make brethren “wise in their own conceits”;

C. Paul’s “as it is written” quote in this passage is from our text, Isaiah 59.19f.

*Objection:* Paul says, “There shall come out of Sion the Deliverer,” while Isaiah says, “The Redeemer shall come to Zion.”

Reply: (1) By a comparison of the two texts in their respective contexts, it should be obvious that He comes **to** Zion before He comes **out of** Zion. He will come to Zion at His second advent (coming). He will come **out of Zion after that**, to bless the people, even as the High Priest did after entering into the Holy of Holies.

(2) While you are comparing spiritual things with spiritual, notice that Isaiah says He will come “unto them that turn from transgression in Jacob,” something the free-will folks will rejoice in (because on the surface of this verse it looks like it is “up to Jacob” to turn from transgression), until Paul clarifies the text: When He comes, He “shall turn away ungodliness from Jacob.” *His* (Christ’s) turning away ungodliness from Jacob is both **the**

**reason and the way** *they* are said to “turn from transgression in Jacob.”

This answers exactly to the experience of Ephraim, who said, “Turn thou me, and I shall be turned; for thou art the LORD my God. Surely *after* [not before] that I was turned, I repented (Jeremiah 31.18f).”

Paul says all this is on the basis of “My [God’s] **covenant** unto them, when [not “if”] I shall take away their sins.”

Does Jacob/Israel have sins and transgressions? Absolutely. Will Christ take away their sins? Absolutely. On what basis? His removal of Israel’s sins and transgressions is based solely on His eternal, unconditional, covenant promise of grace to Abraham, sealed with the blood of Christ, who gave His life to make secure and certain all the promises of God to His elect family, whether Jew or Gentile.

“Oh that the salvation of Israel were come **out of Zion!** [see again Romans 11.26] when the LORD bringeth back the captivity of His people, **Jacob** shall rejoice, and **Israel** shall be glad (Psalm 14.7).”

(3) Consider Psalm 50.1-6: “The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. **Out of Zion**, the perfection of beauty, God hath shined. **Our God shall come**, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a **covenant** with me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself. Selah.”

Consider these verses in a little more detail:

“*The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.*” That call to **the whole earth**, from east to west, is far more than a local, tribal call to the Promised Land of Canaan and its environs.

Verse 2: *Out of Zion, the perfection of beauty, God hath shined.* Note well: God shines **out of Zion**, not out of the church, in this case—but *when?*

Not at Christ’s first advent in some mystical, “spiritual,” “WE can see Him but *they* can’t” way at present; Paul indicates it is **after** the fulness of the Gentiles be come in (Romans 11.25f).

Verse 3: *Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him.* So this has to do with His **coming**. Nor is it at His first coming, in which He came “To proclaim the acceptable year of the LORD,” but it will be at His second coming, “the day of vengeance of our God.” Only then will follow “the fire that shall devour before Him” and “the tempest round about Him,” neither of which the humble Lamb of God manifested at His first advent.

*He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself. Selah* (Psalm 50.4-6).” This call, from east to west, reaching to heaven and earth, will set up a judgment of His people in national Israel. It will not be a judgment of (a) salvation or of (b) “rewards” for church-people, but of bringing the Jews to acknowledge that Jesus of Nazareth was—and is—their Messiah. Nor will it be a judgment of (c) the church, because she has already been judged in the person of her Lord Jesus Christ when He suffered for her on the tree. The “saints,” who are the “His people” whom He gathers in this text, are the redeemed of Jacob: “Thou hast with thine arm **redeemed** thy people, **the sons of Jacob and Joseph**. Selah.” “Therefore thus saith the LORD, who **redeemed Abraham**, concerning **the house of Jacob, Jacob** shall not now be ashamed, neither shall his face now wax pale.”

“But now thus saith the LORD that created thee, O **Jacob**, and He that formed thee, O **Israel**, Fear not: for **I have redeemed thee, I have called thee by thy name; thou art mine.**” What would be the point of calling someone by their name, Jacob, whose name God changed to Israel, if there are those who are going to forge the church’s name into this check signed by God? Or worse, when God says, “O **Israel**, Fear not: for **I have redeemed**

**thee, I have called thee by thy name; thou art mine,”** and when Israel answers (for answer they will! Proverbs 16.1), are we to imagine that our God will say, “Never mind, Jacob, I wasn’t talking to you”? Or, “Never mind, Israel; I meant *the church* when I said that”?

“...for the LORD hath **redeemed Jacob**, and glorified Himself in **Israel.**” “Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, **utter it even to the end of the earth;** say ye, **The LORD hath redeemed his servant Jacob.**” “For the **LORD hath redeemed Jacob**, and **ransomed** him from the hand of him that was stronger than he.” (Psalm 77.15; Isaiah 29.22, 43.1, 44.23, 48.20; Jeremiah 31.11)

To continue with the context of Isaiah 61, we have now come to chapter 60:

*Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee* (Isaiah 60.1-2). What, or rather WHO, is the Light of Israel? It is none other than **the Lord Jesus Christ-Messiah, the Light of the world, the Sun of Righteousness who “shall arise with healing in his wings”** (Malachi 4.2). the “thy” in “thy light” and the “thee” upon whom the glory of the Lord is risen, is seen from the immediately preceding verse to be Jacob, ransomed and redeemed. When this text is fulfilled, Jesus Christ, the Lord of Glory, shall have revealed Himself to Jacob as his Redeemer, his Light, and his glory.

As for the rest of the earth at the time of His return, darkness shall cover it, and gross darkness shall be covering the peoples of the world. This we understand is both spiritual darkness and literal darkness, because God always parallels the natural with the spiritual. It is spiritual darkness because the natural man is blind to the things of God, and there is no greater darkness than spiritual blindness to God and His Christ. He said, “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness (Matthew 6.23)!”

It is also literally a natural, physical darkness because of the plagues God will be sending upon the kingdom of the Beast at that time: “And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was **darkened, and the day shone not for a third part of it, and the night likewise.** 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” (Revelation 8.12f and other references).

Does this mean that, because the nations of this world are presently in spiritual darkness, “the end” is near? Not particularly, in and of itself; the spiritual darkness our nation and the nations of the world are under is only *circumstantial evidence* that the end is drawing near. The current rapid decline in both the world and the church is significant. The key sign however, which Christ Himself gave, is “the budding of the fig tree,” the fig tree being one of the consistent figures of Israel in both the Old and New Testaments:

“And he spake to them a parable; **Behold the fig tree**, and **all** the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, **when ye see these things come to pass**, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And 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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man (Luke 21.29-36).” When His children see the cataclysmic events He had described earlier (“these things” of verse 31 and the preceding verses), they can “know ye that the kingdom of God is nigh at

hand.” That is, *the earthly manifestation of His kingdom* is at hand, or nigh to being implemented. During the days of His earthly ministry, He and John the Baptist had announced both the kingdom of heaven and the kingdom of God were “at hand,” but in the wisdom of God these kingdoms were not universally and materially implemented on earth at His first coming as they will be at His second coming. Instead, redemption by the death of the Savior on the cross was accomplished. Nor was this at all a “change in plans” on God’s part. Rather, it was **“the hidden wisdom, which God ordained before the world** unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory (1 Corinthians 2.7f).” At His return, Christ will pick up where He left off with Israel, as it were, and actually establish His two-fold kingdom—the kingdom of heaven and the kingdom of God—on earth. In saying, “for had they known it, they would not have crucified the Lord of glory,” Paul speaks hypothetically, as Christ and His apostles often did.

Note in passing, Paul did not use the hypothetical “if” by saying something like, “**if** they had known it, they would not have crucified the Lord...” but it is hypothetical nonetheless. Using hypothetical statements is a legitimate way of considering alternatives “from the human standpoint,” “playing *what if*,” without in any way trying to contradict, nullify, ignore, deny, oppose, or otherwise circumvent God’s predestinated purpose.

As for verse 32 in the Luke passage, “*This generation shall not pass away, till all be fulfilled*,” the preterists (and many others) insist that Christ meant the generation of people on the earth at the time He was speaking these things, and they apply all He said to the destruction of Jerusalem in AD 70. The only way they can try to make that fallacy work is to “spiritualize” *everything* Christ said.

No. **The generation** that will not pass away is the future generation on earth “when ye see these things come to pass.” There are a number of reasons given by our Lord in the text itself as to why this is so. For brevity, we mention but three:

(1) At that time, the fig tree (Israel) had not budded. Rather, it was soon to be cut down (Luke

13.6ff): “He spake also this parable; A certain man [*man* is italicized in the King James Version; it is a supplied word. The “certain” one refers to Jehovah] had a fig tree [Israel, the barren fig tree] planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser [the Lord Jesus Christ] of his vineyard, Behold, these three years [the three years of Christ’s ministry] I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he [Christ] answering said unto him, Lord, let it alone this year [the final year of Christ’s ministry] also, till I shall dig about it, and dung it: 9 And [hypothetically] **if** it bear fruit, well: **and if not, then after that** thou shalt cut it down [which He did in AD 70].

(2) “*Heaven and earth shall pass away: but my words shall not pass away* (verse 33).” But “heaven and earth” have not yet passed away. To say it was “the Jewish heaven,” or “heaven” is “the Old Testament economy under the law of Moses,” is to grasp at fantasy. Peter describes the passing away of heaven and earth in his second epistle, and it is in conjunction with the second coming or return of Christ in glory: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Peter 3.10).” Most spiritualizers are content to leave it at that, and to have the saints carried up into “heaven” to live happily ever after. Peter does not leave it that way: “**Nevertheless** we, **according to his promise**, look for new heavens and a **new earth**, wherein dwelleth righteousness (verse 13).”

Where Peter leaves the subject, John picks it up in Revelation 21: “And I saw a new heaven and a new earth: for **the first heaven and the first earth were passed away**; [as Peter said, and as our Lord said in Luke 21.33] and there was no more sea [which distinguishes it from the construction of this earth as described in Genesis 1]. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice

out of heaven saying, Behold, **the tabernacle of God is with men, and he will dwell with them**, and they shall be his people, and God himself shall be with them, and be their God.” So far removed from the truth is the idea of the saints’ being carried off to heaven, John says it is the exact opposite: God will come down to dwell with men in the fulfillment of what the Old Testament tabernacle was but a shadow, **the tabernacle of God** (verse 3) being **the New Jerusalem on the new earth**.

(3) “...as a snare shall it [that day of Christ’s coming in glory] **come on all them that dwell on the face of the whole earth** (verse 35)” shows that this does not refer merely to Rome’s destruction of Jerusalem, but **that day**, called **the day of the Lord** over two dozen times, will entail a universal or world-wide conflagration and the overthrow and destruction of the entire Babylonish system of society with its worldly religions and politics.

To return to Isaiah 60: “*And the Gentiles shall come to thy [Israel’s] light [the glorified Christ, returned as the King of Glory, the King of kings], and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they [the Gentile kings and nations] gather themselves together, they come to thee [Israel and the God of Israel]: thy [Israel’s] sons shall come from far [the complete restoration of saved Israel to the land God gave to their fathers], and thy daughters shall be nursed at thy side* (verses 3-4).”

Verse 5: *Then thou [Israel] shalt see, and flow together, and thine heart shall fear, and be enlarged....*”: The remnant of the nation of Israel will be converted and given a new heart: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God (Ezekiel 36.26-28).”

“...because the abundance of the sea shall be converted unto thee, the forces [resources] of the Gentiles shall come unto thee (verse 5)”: The

abundance of the sea is its natural resources, whether animal, vegetable, or mineral; there is unimaginable wealth in the seas and oceans of the world, and they will be administered by Israel as head of the nations.

Some men decry natural blessings of earthly abundance and wealth, thinking their scorn of food crops and earthly possessions makes them more “spiritual.” In the above I am not at all saying the church should emphasize material possessions like fancy buildings, automobiles, or money. God *did* promise *earthly* blessings to Israel as an *earthly* nation, and He will fulfill those promises as surely as He has blessed the *church* with all *spiritual blessings* in Christ Jesus in the heavenlies. However, some men have not yet learned that God is *God at all levels*, not only at the spiritual level, but at the material level as well. His providing “something better for us” does not at all mean He will not bless Israel exactly as He has promised.

Therefore, “*The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD* (verse 6).” Specifically, these nations will be bringing tribute to Christ as the King of kings and the Lord of lords.

We might well note, they will bring “gold and incense,” and the incense is **frankincense**. Recall, the wise men who inquired about the one born King of the Jews (Matthew 2.2) “presented unto Him gifts; gold, and frankincense, and myrrh (verse 11).” What was that all about, and what of this in Isaiah 60, verse 6? In Matthew 2, the gold represented the **deity** of Jesus Christ; the frankincense speaks of **prayer** to Him (Revelation 5.8, 8.4), and the myrrh, a bitter herb associated with embalming spices (John 19.39), speaks of His **death** for which He came into the world.

In Isaiah 60.6, however, it is foretold that they will bring gold (speaking of His deity), and (frank)incense (speaking of prayers to Him), but this time, *i.e.*, after His second advent, there will be **no myrrh** brought to Him because **He will not die again**, and no bitterness is associated with His second coming and His subsequent glorious reign.

The question might arise as to why the nations will bring gifts of wealth to the King of kings—surely He will not need it. And surely this is true: “For every beast of the forest is mine, and the cattle upon a thousand hills.” They will bring gifts to Him in subservience, honor, submission, and to show worship and respect to Him. Such offerings and gifts to God were given in Old Testament times, and it has ever been the practice even in earthly affairs to bring or send gifts to the heads of governments. Hence, we find in verse 7, also: “*All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.*” Even as the abundance of the sea and the resources of the Gentiles will be tribute to Him (verse 5), even so the wealth of Midian and Ephah, Sheba, Kedar, and Nebaioth shall be manifestly His—again, not that He will *need* it, any more than the Lord God Almighty “needs” man’s sacrifices; but these offerings will be given because they are tokens of worship and honor that the nations will submit to Him.

Verse 8: *Who are these that fly as a cloud, and as the doves to their windows?* An interesting old “study Bible” compiled in the late nineteenth and early twentieth century, first published in 1922, has this to say about “fly as a cloud” in this text: “Referring probably to the ships whose sails are compared to wings, developed in next verse.” Now, a hundred years later, we might recognize this as *probably* referring to airliners.

I say *probably* because this “interpretation” serves as a warning for us not to be too specific about things we do not know about or understand. Airliners had not even been developed or scarcely anticipated in the early 1920s. How do we of the early twenty-first century know what yet may be developed, or even furnished by God Himself, before this prophecy is fully realized? Whatever the answer might be, it is certain that since 1948 hundreds, if not thousands, of airplane flights have brought untold thousands of Jews to their homeland. If that is indeed to what this verse refers, it is more plain (by the verse that follows and by known

facts) that Jews by the thousands have also been brought to the land of Israel by ships: *9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because He hath glorified thee.*

Verses 10-17 continue the theme of the nations of the world in tribute rebuilding the land of Israel. Why? Do not forget that immediately *before* the return of Christ “shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened. (Matthew 24.21f.)”

“Alas! for that day is great, so that none is like it: it is even **the time of Jacob’s trouble**; but **he shall be saved out of it** (Jeremiah 30.7).”

Consider what is yet to happen. “Behold, **the day of the LORD** cometh, and thy spoil shall be divided in the midst of thee. 2 For **I will gather all nations against Jerusalem to battle; and** [do not overlook the fact that] **the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city** (Zechariah 14.1-2).” The sovereign God will gather all nations against Jerusalem to battle. As may be seen, the early part of their invasion of Israel will be successful.

Then, at His return, will be the war of Armageddon (Revelation 19.11-21): “And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God...And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great...(Revelation 19.15, 17-18).” If this vast army

whom Christ will slay with the brightness of His coming is, or has anything to do with, the army of two hundred million spoken of in Revelation 9.16ff, then the buzzards are really going to be in for a huge buffet.

Remember, the land will be devastated, ravaged by armies, burned with fire, including the fire of God Himself unleashed on His enemies. There will be millions of dead bodies. Buildings will be destroyed. During this time as described in the book of Revelation and by the Old Testament prophets, there will be earthquakes throughout the world in general, and specifically in the Holy Land. **The world's largest known earthquake fault-line**, the Dead Sea Transform (DST) fault, runs (at least) from Syria, south down the Jordan River valley, and angles across the Red Sea into the northeastern part of the African continent. Is this merely a strange coincidence, or is it the predestinating providence of God that arranged the land masses of the world from the creation, in preparation for that final era? To me, it is certainly the latter.

Is it any wonder, then, that the tribute of the nations will be funneled into cleanup and repair operations in Israel during the early stages of the millennium? Verses 10 and 11 continue the same theme: *And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.*

Every nation that will harbor any thoughts of rebellion or maintaining their "independence" will be destroyed. It will be that simple: Verse 12: *For the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted.* By the time God institutes His government on earth, it will have been a long time coming, by man's way of counting time; man has forgotten his Creator and knows nothing of any allegiance owed to Him, let alone worship. But God is not slack concerning His promises, and among those promises is this: at the name of Jesus every

knee should (shall) bow...and every tongue should (shall) confess that Jesus Christ is Lord, to the glory of God the Father.

Some nations will be brought into compliance by "persuasive" means:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles (Zechariah 14.16-19).

Zechariah's prophecy is plain and specific. Is there anything here that is too hard to understand? When God says something shall "come to pass," does it "come to pass" (now we say "occur" or "happen") or does it not? Is there one who cannot understand what is meant by "all the nations which came against Jerusalem"? Then see verse 2. And who cannot understand the fact that there will be some "left" who were not destroyed by the white-hot brightness of His coming (verses 2 and 12)? Have "all the families of the earth" ever yet been required of God to go up annually to worship the King to **Jerusalem, or anywhere else?** Has **Egypt**, whom God here singles out? Do we understand what the words *Egypt, rain* and *no rain, LORD, worship*, and *nations* mean? Why does a large part of church-ianity think that this is, and it must be, allegorical language? How much plainer would the prophet—or shall we not rather say **God**—have to speak to get the point across?

Verse 13: *The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious:* "The



glory of Lebanon” (in this context, coupled with the fir, pine, and box trees), would be the world-famous cedars of Lebanon, which Hiram, king of Tyre, furnished to his friends, kings David and Solomon, to be used in the construction of the temple in Jerusalem (2 Samuel 5.11, *et al*). Solomon in his earthly kingdom was at peace with all nations roundabout, prefiguring Christ, the Prince of Peace, and His millennial kingdom of universal peace. In that He says *I will make the place of my feet [footstool] glorious*, this verse refers to the millennial temple, the politico-religious capital of the world during that glorious, yet-future era. David said, “...*I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God.*” The Psalmist said, “*We will go into His tabernacles: we will worship at His footstool*” (1 Chronicles 28.2; Psalm 132.7).

*The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.* (verses 14-16): This is consistent with what Isaiah said earlier about the subserviency of the nations to Israel (see Isaiah 60.3-14 and the comments on these verses, above. The other prophets also spoke of this relationship of the Gentiles to Israel in far too many other places for us to document here).

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We have not at all lost sight of commenting on our Principle #10. Our twofold point herein is that (1) “His people” includes His ancient nation Israel, which yet has a glorious salvation, restoration, and future (though long delayed, as *men* count time) in the predestinated purpose of God; and (2) the restoration of Israel and the literal understanding of a future, earthly millennial kingdom are

entirely consistent with all sovereign grace principles. I hope to continue this much-neglected and maligned theme in the next issue of this paper, if the Lord has so willed.

—CC Morris

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Dr. Jackson expresses thanks and appreciation for your prayers in his behalf, as do his family, friends, loved ones, and his brethren in the Lord.

He may be reached by mail at

**Dr. Thomas W. Jackson**  
**15 Greenbriar Lane**  
**Rome, GA 30161**

or by e-mail at [DOCJackson@aol.com](mailto:DOCJackson@aol.com).

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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;

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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.