

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 PART 6, PRINCIPLE #10 CONTINUED

Introductory recap

We left off in the May-June 2008 issue commenting on Isaiah 60, having pointed out that national Israel in her sins was the primary subject of chapters 58-60. In this extended passage, Isaiah not only develops the subject of Israel's sins, but he also points to her future deliverance and national salvation through the coming of her Messiah, the Lord Jesus Christ, at His return.

When in the economy of God's grace their full deliverance comes, it will be in the personal, visible return of Christ to Israel, to Jerusalem, in order to vanquish the common enemies of Himself and of His people, national Israel. Then He will establish not merely a tribal or national rule over the Promised Land, but the kingdom of heaven and the kingdom of God upon all the earth.

The fact that Jehovah's Witnesses, Seventh Day Adventists, and others have picked up on some of these truths is no more an argument against Christ's millennial kingdom than the fact that some cults, with the Arminians, preach about Christ's miracles, His blood atonement, death, and His resurrection would be an argument against those truths.

In Luke 4, the Lord Jesus Christ abruptly broke off His quote of Isaiah 61.1-2 in the middle of a

sentence, clearly distinguishing between His first coming and His second coming. He read to them, “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 stopped immediately before “**the day of vengeance of our God,**” which will be His first order of business at His next appearing on this earth. And in His reading, He stopped short of what follows that day of vengeance. The prophecy of Isaiah 61 bridges both His first and second comings.

At the awful realization that their forefathers delivered their king and Messiah to Pilate for crucifixion, converted Israel will be reduced to mourning (Zechariah 12.10-13.2); hence, after “the day of vengeance of our God (Armageddon)” and the conversion of the Jews by His appearing, His next order of business on this earth will be “to comfort all that mourn; to appoint unto them that mourn **in Zion**, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

Converted Israel, during the thousand years of Revelation 20, will experience by grace the promise unto which they could never attain by obeying the conditional covenant which they were

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originally given: “*And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath... (Deuteronomy 28.13).*” Conditional covenant, yes; for this old text continues, “*...if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.*” It is precisely because of conditional promises like this one that Jehovah, in Jeremiah 31.31-33, says: “*...which MY covenant THEY brake, although I was an husband unto them, saith the LORD*”; and it is precisely because of this that the new covenant of Jeremiah 31.31ff primarily applies not to the church (which was **never** under a conditional covenant), but to “the house of **Israel, and...the house of Judah,**” exactly as the text (verse 31) says.

“*...the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath*”: This will evidently be true both politically, as kings, and in divine worship, as priests. “*...And ye shall be unto me a **kingdom of priests, and an holy nation.** These are the words which thou shalt speak unto the children of Israel (Exodus 19.6).*” Currently, and for nineteen

centuries, Israel has been “beneath,” and “the tail” of all the nations.

All of us who are Gentiles by nature have no problem thinking of our own nation as “above” the other nations of the world and “the head” among them, but we rather detest the idea of anyone else, especially the Jews, as being exalted to such a position of worldwide prominence. But that is exactly the way it will be; God has said so.

The remainder of Isaiah 60, 61, and 62 expands on this theme. We now pick up where we left off in Isaiah 60.17:

Isaiah 60, continued

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

For material blessings, everything will be moved up a notch, as it were; gold instead of brass, silver in the place of ironwork, etc. Before someone objects that this sounds a little extravagant or “carnal,” remember: It is recorded of king Solomon in his day, “And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.” “And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance (2 Chronicles 1.15, 9.27; see also 1 Kings 10.27).” If the earthly king Solomon could be that extravagant, how much more may the great antitype, the King of kings, the Lord Jesus Christ, who created and sustains all things, including gold and silver, multiply gold and silver as so much dirt and gravel? “Is any thing too hard for the LORD (Genesis 18.14)?”

During the reign of Christ as King of kings and Lord of lords, when “a Greater than Solomon is here” (Matthew 12.42, Luke 11.31) in His visible, manifest presence again, the wealth of earthly Jerusalem will yet point forward, anticipating the glory of that eternal city, the New Jerusalem: “And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished

with all manner of precious stones...And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass (Revelation 21.18-21).”

Yes, this prophecy may well *picture* that earthly wealth is a thing of naught, nothing to be grasped after, a thing to be trodden under the feet of the saints, as has been rightly preached. But why should we think such symbolism should make the literal any less real? Why should the streets not be of purer gold than any ever seen by man, so pure it is as “transparent glass”? Should we expect anything less from our God? Remember, when He created the material universe, including this earth and its elements, He said it was very good. “And God saw **every thing that he had made**, and, behold, **it was very good**. And the evening and the morning were the sixth day (Genesis 1.31).” And part of what He made was “a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is **gold**; And **the gold of that land is good**: there is **bdellium** and the **onyx stone** (Genesis 2.10ff).”

The Lord has no anger against the earth, its soil, water, air, clouds, mountains, animals, and forests. Remember too, that when something is given as “a symbol” of something else (in this case, as some would have it, **gold** as being a symbol), the fulfillment of that symbol always greatly transcends and exceeds the old original symbol.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise: Currently, even to this moment, violence, wasting, and destruction are within Israel’s borders. Mortar shells, bazooka shells, bullets, and suicide bombers daily threaten her very existence. The hope of God righting every wrong includes every facet of man’s rebellion, including the bringing of the insane evil of Islam into total subjection unto our God and His Christ. “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” Remember again, this text will only come

to pass at the sounding of the seventh angel (Revelation 11.15). One might ask, "Are not the kingdoms of the world His now?" Of course they are. What Revelation sets forth, as Isaiah and the other prophets present, is that the kingdoms will be His **in a manifest way**, as never seen since Adam transgressed and was expelled from Eden. Today, in every area of society, the corrupt leaders of this world do not know or care whether God rules over them "providentially" or not, as long as He leaves them alone (to their way of thinking) to pursue fame, earthly wealth, and all their other sensual pleasures.

"The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved: for I shall never be in adversity. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it. Arise, O LORD; O God, lift up thine hand: forget not the humble. Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it. Thou hast seen it: for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. The LORD is King for ever and ever: the heathen are perished out of His land. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress (Psalm 10.4-18)."

This Psalm describes not so much the pornographers, casino gamblers, the dope-peddlers, and

the muggers, as it does the corrupt "legal" systems, the unspeakably immoral and amoral politicians, and the hypocritical religionists, all of whom have made a science of deceiving the people, greedily exerting their power over them, grinding them into the dirt. This prayer, "Arise, O LORD; O God, lift up thine hand: forget not the humble...Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none...that the man of the earth may no more oppress" has never yet been answered **visibly and on a global scale**, as it will be when Christ returns. "The LORD is King for ever and ever: **the heathen are perished out of His land**" will only be truly accomplished when the Lion of the tribe of Judah, the Lord Jesus Christ, rules the nations with His rod of iron. Six thousand years of history bear witness to these facts, and the souls of the Lord's suffering saints from all of history cry, "Even so, come, Lord Jesus."

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Early in his prophecies, Isaiah shows that **in that day**, the glory cloud that once hovered over the tabernacle and later filled Solomon's temple will then overshadow Jerusalem, when her King occupies His rightful throne: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even **every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning.** And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain (Isaiah 4.3-6)."

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of

thy mourning shall be ended. Again, this also anticipates the greater eternal state of the New Jerusalem to follow. “And the city had **no need** of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof...for there shall be no night **there** (Revelation 21.23, 25).” The text does not say there will be no sun, or moon, or night. The supernatural light of the presence of God will supercede any “need” for the sun or moon *in this city*, and there will be no night *there*, in the New Jerusalem.

21 *Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.* The “thy,” “thy people,” is none other than the regenerated and converted nation of Israel. Of course “Thy people shall be all righteous” applies to the church, the Lord’s people of all ages; but *the church has no land to inherit forever.* When God speaks of THE land, there is always only one land under consideration: the Land of Israel, which He calls “MY land,” and which He gave by His unconditional promise and covenant of grace to Abraham, Isaac, and Jacob and to their descendants forever.

They, Israel, will be an earthly people bearing and manifesting the internal working of their Savior, even as the church saints do now. They will not be saved “merely” because they are Jews or Israelites. The Lord will not cut any corners for them or do them any “special favors” in this regard. They will be saved only because of the sovereign, electing love and grace of our God and the blood atonement of the Lord Jesus Christ, His righteousness imputed to their account, and the internal work of the Holy Spirit making them righteous—nothing less than what the saints have always experienced.

Not only will they have Christ’s imputed righteousness; they will have the imparted righteousness from the Holy Spirit, God’s working in them both to will and to do of His good pleasure. This is key to the link of the prophecies concerning Israel with Principle #10, that “*The peaceable fruits of righteousness are the certain result of God’s working in His people....*” and “*His people*

will be found walking in paths of righteousness for His name’s sake.”

22 *A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his [its] time.* This anticipates the final invasion of Jerusalem and Israel’s engagement in that last war, Armageddon, for Israel will join in the conflict at that time. See Zechariah 14.14.

The Lord said, “*I the LORD will hasten it in his [literally, its] time,*” because, as is true of all else, there is a predestinated time for Armageddon and the restoration of Israel. “Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17.31).”

That predestinated time is coming as sure as Christ Himself is coming. Of the twenty-eight things Solomon says there is a time to do, the last two are “a time **of war**, and a time **of peace** (Ecclesiastes 3.8).” There are no mere “coincidences” with God. It is not merely coincidental that the time of the war of Armageddon will be followed by the time of Messiah’s peace, when “*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* (Isaiah 2.4).”

This concludes for now our review of Isaiah 58-60, in which I have tried to show the entire context of Isaiah 61 is Israelite in nature. The comma in verse two divides this prophecy into Christ’s first coming, as the Lamb of God, and His second coming or return as the Lion of the tribe of Judah, and what will follow.

IV.

The results of the gracious gifts enumerated in Isaiah 61 and 62, which the Lord will give His people among the Jews in that glorious day, when He shall comfort all those who mourn **in Zion**, shall number at least fourteen:

(1) *that they might be called trees of righteousness, the planting of the LORD, that he might be glorified* (verse 3). The Jews, at that time having been converted by God's sovereign grace and mercy, will be partakers of all the same spiritual blessings the Lord has presently bestowed on the church, and not one whit less, including their bearing the fruits of righteousness alluded to in Galatians 5.22-23, Philippians 1.11, and elsewhere.

(2) *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations* (verse 4). From the time of the destruction of Jerusalem in AD 70 until this present day, we have seen in the history of the Jews "the desolations of many generations."

"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it (Micah 4.1ff)." When this prophecy is fulfilled, there will be no more desolation in the land of Israel.

(3) *And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers* (verse 5). Instead of the Jews serving the Gentiles, the Lord will reverse the relationship between the nations. "Turn about is fair play." The Gentiles will yet serve the Jews, even as the Egyptians did, when Israel spoiled them on that Passover night as the Hebrews left Egypt. This is something that is not at all palatable to the Gentiles (No wonder they want to

"spiritualize" everything!). But God has promised Israel, "And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them (Deuteronomy 28.13)." Someone will say this is based on IF Israel hearkens unto the commandments of the LORD.... Again, may it be pointed out, Israel WILL hearken unto the commandments, etc., when the Lord converts them. "**Thy people shall be willing in the day of Thy power...**(Psalm 110.3)" is as true concerning converted Israel in the future as it is true of His saints in the present and past ages. This is only in harmony with principle #10, "The peaceable fruits of righteousness are **the certain result** of God's working in His people [whether past, present, or future, and whether Gentile or Jew] 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."

(4) *But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves* (Isaiah 61.6). Then Israel will fulfill the charge given them at Sinai, but unto which they never were blessed to attain: "...**ye shall be a peculiar treasure unto me above all people(s): for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.** (Exodus 19.5f)." As a priestly nation during the "millennium," Israel will proclaim the glories of their Lord Messiah, the Lord Jesus Christ, to all the nations of the world as has never yet been done. They, of all peoples, will finally be given to worship and proclaim their God through Jesus, their Lord, their Savior, and their Christ-Messiah. And the Gentile nations will pay their traveling expenses.

(5) *For your shame ye shall have double; 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. God has a way of giving a “double portion” to His people, and this case is no different. This is part of the retrobution He promises to His (and Israel’s) enemies in Isaiah 35.4, 59.18, 66.6, Jeremiah 25.12-14 (see all of Jeremiah 25), and elsewhere. People tend to rejoice that God recompensed Israel for her sins, most particularly their sin of delivering Jesus to be crucified; but they conveniently forget that He will recompense the Gentiles also when His day, the day of the Lord, shall come. In this text we are again given to see that Israel will be blessed in their land, the land God gave Abram and His descendants for ever, and God Himself will “direct their work in truth,” and this is again all linked with His everlasting covenant He made with Christ and with Abraham.

(6) *And their seed shall be known among the Gentiles, and their offspring among the people(s): all that see them shall acknowledge them, that they are the seed which the LORD hath blessed* (verse 9). This text, as the others are, is self-explanatory, in complete agreement and harmony with what has been said above.

(7) In that day, the song of redeemed Israel shall be: *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* (verse 10). Israel in the future, no less than God’s saints in Christ’s bride, the church, will rejoice in Christ’s robe of righteousness, imputed in eternity and imparted in time. Note, “as a bridegroom decketh himself with ornaments”: Christ is the Bridegroom of His church. How does any bridegroom “deck himself with ornaments”? By putting his fancy things upon **his body**. And who is the **body** of Christ? “...the **church**, which is **His body**, the fulness of Him that filleth all in all (Ephesians 1.22f).” This is **not** to the exclusion of the saved remnant of Israel who will partake of the blessings of the redemption which is in Christ Jesus.

(8) *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. This is another text that would give will-worshippers fits, were they not blind to the very existence of this truth. God does not wait for anyone to produce righteousness or to praise Him by their own grunting, groaning, struggling self-efforts. He CAUSES righteousness and praise to spring forth, and it will be before ALL the nations. Like Paul said about the gospel account of Christ, “...this thing was not done in a corner”; when God brings about the conversion of the Jews, that will not be done in a corner either. It will be done *before all the nations*.

But the account does not end with the man-made chapter division. Chapter 62 continues this extended theme. Remember, we are still examining the context of Isaiah 61 (see the first full paragraph on page 8 of the last issue). To do so, we have gone back to chapter 58 for a contextual “running start.” But, having seen what led up to chapter 61, and having seen what chapter 61 itself says about “the day of vengeance of our God” and what follows, may we now look at the continuation of Isaiah 61, by ignoring the chapter division, and see *in context* how Isaiah continued the thoughts about “the millennial kingdom” in chapter 62:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2 And the Gentiles shall see thy [Israel's] righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the LORD shall name. 3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God (62.1-3). This is a continuation of point (8), God’s producing righteous fruit from this formerly rebellious nation, now saved and glorifying God for His abundant mercy. We cannot take the time and space to comment more in detail on these verses, which continue to develop what God has already said in Isaiah, chapter 61. I would emphasize that this is written to Israel and about her final restoration. Zion and Jerusalem should not be understood as being anything other

than exactly that—Zion and Jerusalem. It is a worldwide picture: the Gentiles shall see Israel's righteousness, and all kings will see her glory, when she is made partaker of the righteousness and glory of her Messiah, Lord, Savior, and King. She shall then be called by "a new name." No longer will Israel be called "Christ-hating Jews" or "Christ-killers." Amazing grace! They will be Christ lovers, and they will 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 (Zechariah 12.10).

(9) No longer will Israel be called "forsaken" or "desolate," although multitudes in "the church" now call her that. She, no less than the church (Revelation 2.17, 3.12), will have a new name.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. 5 For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (verses 4-5).

Hephzibah comes from a word meaning *pleasure, desire or desirable, a valuable thing*; **Beulah** means *married*, and implies *married to her Master*. At the yet-future time spoken of here, there will be a **double wedding**, so to say. Christ and His virgin bride will be married, as we now anticipate from New Testament doctrine; but there will also be a reconciliation and reunion between God the Father and His Old Testament wife, national Israel, as typified by Hosea and his wife Gomer.

This "double wedding" is also typified by Abraham and Isaac after the death of Sarah. A summary of the entire account might be: Abraham, type of God the Father, offers his beloved son, Isaac (a figure of the Lord Jesus Christ), who, in a figure, is delivered to death by the Father's hand and resurrected (see Hebrews 11.17-19). Next, in Genesis 23.1-2, Sarah dies (God's Old Testament wife, Israel, is dispersed in AD 70 among the nations of the world). Abraham sends his servant (a figure of the Holy Spirit) into a far country (the Gentiles)

to call Rebecca (the "church") as a bride for Isaac (the resurrected Christ). The servant (the Holy Spirit) gives gifts (of "gold, silver, and precious stones": Genesis 24.22, 53; 1 Corinthians 3.12) and brings her back to Isaac, who marries her. Where did Isaac, representing Christ, take his bride Rebekah, who prefigures the church in this beautiful picture? "**Isaac brought her into his mother Sarah's tent** (Genesis 24.67)!"

But it does not end there! **What next? Abraham marries Keturah** [restored Israel]! The marriage is a fruitful one resulting in many children, and proving that the "barrenness" and lack of children in Abraham's and Sarah's earlier years was not because Abraham was sterile (which would typify an impotent God), but Sarah (as a picture of Old Testament Israel) was the barren one, because Israel in the flesh, whom Sarah represents, could not produce the promised seed, the Messiah, Jesus Christ—hence, the virgin birth: God Himself produced His Son in the flesh.

That is the whole point of the book of Hosea. Shall we conclude that the book of Hosea is a cobwebby old story only to be lost and forgotten? Or shall we think Hosea and his wife Gomer are merely a parable of Christ and the church? This is not a valid "interpretation" or "application" of Hosea, no, not at all. Christ's bride is a "chaste virgin" (2 Corinthians 11.2), and not an adulterous wife who freelances as a harlot!

Did not God tell Hosea to marry a harlot and then, in love, grace, and mercy, to redeem her to himself from a slave market [the slave-market of sin: "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin," John 8.34.]—and did not Jehovah use Hosea and Gomer as a token of His own everlasting, unconditional love for the harlot-nation Israel?

How foolish it is for anyone (1) to say or believe that Jehovah told His prophet Hosea to do the unthinkable, (2) to think God began something in Old Testament times that He was unable to complete, and (3) to think such blasphemy merely because the Jews disobeyed His conditional covenant. Does anyone really think Jehovah will violate His marriage vows merely because the Jews

violated theirs? The ones so believe might as well say so plainly and join with the full-fledged “saved, lost, saved-again, lost-again” Arminians, for that is what such a position amounts to!

Such is the way of man’s divorce-systems, but it is not the way of God! “Turn, O backsliding children, saith the LORD; for **I am married unto you**: and I will take you one of a city, and two of a family, and **I will bring you to Zion**: 15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 16 And it shall come to pass, when ye be multiplied and increased **in the land, in those days**, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. 17 **At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem**: neither shall they walk any more after the imagination of their evil heart. 18 **In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.**” (Jeremiah 3.14ff. See the rest of the chapter.) Taking just verses 16-17, note:

“Israel will be multiplied in the land, in those days, saith the Lord.” In *what* days—the days of their return from Babylon with Ezra, Nehemiah, and Zerubbabel? Hardly, for the text continues, “they shall say no more, **The ark of the covenant** of the LORD: neither shall it **come to mind**: neither shall they **remember** it; neither shall they visit it; neither shall that be done any more.” That certainly was not true in Ezra’s day, and it surely was not true from Ezra to the the days of Christ Jesus, the New Testament era. The ark of the covenant was definitely in their mind, even in the days of Christ’s humanity; from Ezra’s day, to and including the days when Christ walked the shores of Galilee, and until now in the twenty-first century. After all this time, the ark is still in their mind today. It will take something greater than anything that has ever happened to them before, in all of their history, to make

the Jews forget about the ark of the covenant. It will take the coming of their **Messiah**, their **Deliverer**, the return of our Lord Jesus Christ who fulfills all the types and shadows, including the types found in the ark of the covenant and the mercy seat above it. “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 11.26f).”

Further, “**At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.**” Has that ever happened yet? Has anyone called Jerusalem the throne of the Lord? Have all the nations been gathered unto Jerusalem and to the name of the Lord? Have the Jews (or the nations) ever ceased walking after the imagination of their evil heart? Not so that anyone has ever observed or reported.

What then? It would appear that there are only two possibilities. Either the prophecy is for a time yet future, or else Jeremiah was mistaken. I leave it for the amillennialists to take their choice between the two.

(10) *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth* (verses 6-7). There are those who yet believe the promises of God, not only for the church, but also those long-forgotten promises to Abraham. They may seem foolish to some, but those few will, as the text says, *never hold their peace day nor night...and give Him no rest, till He (a) establish, and till He (b) make Jerusalem a praise in the earth.*

The world of Islam has a catch-phrase motto: “First the Saturday people, then the Sunday people.” That means, to them: First destroy the Jews, then the Christians. As you read these words, the Muslims are daily shelling the little nation of Israel with dozens and hundreds of mortar and bazooka shells,

although we would be hard-pressed to prove it from the controlled and slanted “evening news.” The information about Islam’s psychotic aggression is readily available to anyone who will do a little digging for it.

Considering the moral decline of the world’s nations, the degenerate corruption of society, and the Lord’s promised judgment upon all nations that forget Him (“The wicked shall be turned into hell, and all the nations that forget God,” Psalm 9.17), if Islam were to be successful in destroying Israel, do you truly believe “the Christians” will escape (except by God’s grace) **Islam’s avowed intent to convert or kill everyone in the world that is not a Muslim?**

There are some brethren, however, here and there, who take Psalm 122.6f seriously: “*Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.*” And these brethren do pray for the peace of Jerusalem, yes, that literal old city over there. There is more to “praying for the peace of Jerusalem” than most people realize. It is not just a prayer that the Muslims will stop the shelling. The only way the answer to that prayer will ever be granted is by the return of the Prince of Peace. Only when He returns will He grant peace to His favored nation.

(11) *The LORD hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness* (verses 8-9). Why should we think the Lord will not fulfill this chapter exactly as He has said? Why think He is *through with* Israel, or has *given up* on the earth, which He said was *very good* (Genesis 1.31)?

Talk about the old saying, “Give the devil his dues”! if God were to **give up** on His material creation and send it back into whatever it was before He originally created it, as is taught by many of the spiritualizers, then Satan will have won. Satan will have succeeded in destroying God’s material

creation and with it destroyed whatever glory and pleasure God might have derived from it.

Kindly note again in the text, the **exhortation** is to give Him no rest **until** (a timely word, indicating something is going to end or change) He establishes and makes Jerusalem a praise, not only in “heaven,” but **in (or on) the earth!**

(12) *Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.*

When we hear of “people,” we think of a crowd—“lots of people.” We scarcely consider saying “lots of peoples,” because “people” is already plural. But “lots of peoples” is sometimes correct. Such is the case in this verse. The 1901 American Standard Version of the Bible has a most interesting (and correct) rendering of this verse: “...prepare ye the way of **the people**; cast up, cast up the highway; gather out the stones; lift up a standard for **the peoples**.” This is reflected in the marginal notes of most King James Version Bibles.

The double injunction is to (a) first, clear the way for the return of **THE people**, Israel, by building up (“cast up, cast up”) their highway of return and removing the stumbling-stones from their path; this is for their return, both to the land of Israel and to their Messiah, the Lord Jesus; but, (b) second, it is to “lift up a standard” (which is nothing less than Jesus Christ the Lord, lifted up—John 12.32) for the **peoples** of the world.

Why **peoples** and not just *people*? Because it is indeed **peoples** in the original Hebrew, and that is exactly what the original wording intends: **peoples**, like the Irish people, plus Chinese people, plus Russian people, plus German people, white people, black people, red people—together they equal the **peoples** of the world. Therefore Isaiah says,

(13) *Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.* Again the worldwide scope of this prophecy is emphasized. Also, in that “His reward is with Him,”

there is a contrast set forth between His work and the works of man. Man's ways require the workman to do his work first, and then he is paid or rewarded "for services rendered." But with God, in His predestination of these and all things, "the works were finished from the foundation of the world (Hebrews 4.3)." Hence, Christ already has His reward with Him, from eternity, even though His work is before, ahead of, or in front of Him, in time. Although it is certainly ordered and predestinated, it will nevertheless be enacted in time, for **all of space and time is nothing less than the enactment or manifestation of Jehovah's eternally predestinated counsel and purpose** (Ephesians 1.11).

(14) *And they* [the peoples of the earth] *shall call them* [Israel], **The holy people**, *The redeemed of the LORD: and thou* [Jerusalem] *shalt be called, Sought out, A city not forsaken* (verses 11-12). Israel will be recognized universally as "the holy people," not because of anything in them, as if it were of themselves, but it will be only because of their Savior's making them holy in the exact same way any of His saints are made holy. "Holy" means "sanctified, or set apart for a specific use or purpose." In the biblical sense, that use or purpose is the honor and glory of God.

Then, the ancient city of **Zion** will be forsaken no longer, which is exactly consistent with Isaiah 61.4, before quoted: "*And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations,*" and 62.4, "*Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.*"

Summary

Our God will fulfill all His promises to His people among the Jews as well as those among the Gentiles. Although some of His promises were made as long as four thousand years ago or more, the Lord is not slack concerning His promise as some men count slackness. They will be fulfilled

to a jot and to a tittle. Specifically, when "all Israel shall be saved," they will be saved with every blessing the church has experienced, including regenerating and sanctifying grace that will make them, no less than the church from among the Gentiles, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of Him who hath called them out of darkness into His marvelous light. Anticipating that day, Israel may say, "The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands."

—C. C. Morris

A LETTER AND REPLY, BOTH TO THE POINT

From North Carolina, April 25, 2008:

Eld. Morris: According to Hassell, the postmillennial view is the most historical and Biblical.

I don't understand why you have filled this magazine with extreme view of premillennialism and prophecy. Certainly it was not the purpose of this magazine when Eld. Poole founded it.

PLEASE DISCONTINUE SENDING IT TO ME, UNLESS YOU ARE GOING TO GET BACK TO GRACE & LEAVE OF MILLENNIALISM! THANKS.

Reply:

Dear Brother: You, as I, must print and publish what you believe is God's truth. In the years that I have known you, you have done so with seeming unconcern when brethren criticized and opposed your publications. While this country still has what religious freedom it yet has, I would like to retain the same privilege. I do not require you or anyone else to agree with me just because I say something. Our God, however, requires that all men adhere to what HE has said. You and I do not answer to each other. In the last analysis, both of us answer to the God who created us.

You said, "According to Hassell, the postmillennial view is the most historical and Biblical." I suppose you mean Elder Sylvester Hassell. Please tell me the citation of your source. He says in his *History of the Church of God*, on page 259, "But it is the opinion of the great

majority of Bible scholars that there will be but *one* more personal advent of Christ, and that it will be *after* the Millennium,” etc. That is a far cry from his saying, “*the postmillennial view is the most historical and Biblical.*” “The majority of Bible scholars” nowadays also say that *Christ died for everyone, equally and without discrimination, and being saved is “up to the individual”*; but their saying so does not make it “biblical” or right. In the short term, postmillennialism may have been “the most historical” in Hassell’s day, only in that it dominated religious (primarily Arminian) thinking during the Industrial Revolution, confusing the prophetic views of many around that time. I have every reason to doubt that Elder Hassell believed Postmillennialism was (or is) the most *Biblical* view. His article, which follows, clearly demonstrates otherwise. He could scarcely have given a clearer statement of Premillennialism than he did when he expressed his understanding of eschatology in the article appended below. Elder Sylvester Hassell was certainly a premillennialist, as anyone may plainly see.

You said, “*I don’t understand why you have filled this magazine with extreme view of premillennialism [sic] and prophecy.*” By some conservative estimates, about one third of the Bible is prophecy, and many of us are of the opinion that much of that prophecy is as yet unfulfilled. You are asking entirely too much if and when you require me, or of anyone, to ignore one third of the Bible just to make you or anyone else happy. Tell me. Why are “the others,” such as yourself, **not** writing or preaching about prophecy? Who has required this of *you*?

You say, “*Certainly it was not the purpose of this magazine when Eld. Poole founded it.*”

Without going into a lot of detail, and trying not to misrepresent him in any way, what Elder Poole had in mind when he first founded *The Remnant* was, according to the first issue of this paper (April-May, 1987), to found a paper that was clearly, unequivocally, Absolute Predestinarian and Old School Baptist in doctrine. We mutually understood that I would maintain the Principles that he and I had compiled together, which we began printing on the back page of each issue beginning in May, 1993. Together we agreed to omit any statement on prophecy from the Principles, but **I was not required to be silent on my prophetic views or on any other part of the Scriptures.** He put no strings whatsoever on what I could or could not print, no stipulations as to what I should or should not publish. Had he tried to do so, *The Remnant* would have immediately ceased publication in the

summer of 1998, just that quickly. Elder Poole, however, is not the kind of man and brother who would try to force his belief upon others or to suppress anyone who is at variance with his own views; nor am I. **Are you?**

So, I began publishing *The Remnant* in 1998 with a firm commitment to support the Principles we print on the back page of each issue. This I have conscientiously tried to do in the ten years since Elder Poole left this paper.

When I began, I had no intention whatever to print anything about prophecy; but, as I said, I did not commit to *never* printing anything about it, either.

As the Lord’s providence unfolded, “one thing led to another.” In one issue, I compared and contrasted the kingdom of heaven and the kingdom of God. That led to comments on the parables of Matthew 13, and, in God’s providence, it all led to where we are today.

We hope we are loyal to the Scriptures and to the cause of God and truth, *including prophetic truth.* Historically, the Baptists beyond all others have been known as “people of the Book.” It is stunningly sad and even frightening when, from among the Baptist ranks, a brother objects so strenuously to a writer’s commenting on a major portion of the Scriptures, namely, the prophetic part. ***What have we come to as a people?***

You said, “***PLEASE DISCONTINUE SENDING IT TO ME, UNLESS YOU ARE GOING TO GET BACK TO GRACE & LEAVE OF [sic] MILLENNIALISM!***”

You have evidently missed my point completely in what I have written in the last year. I will attribute this to my own failure and inability to communicate clearly with the written word. *In this extended series, my entire aim has been to show that the doctrine of our Lord’s Premillennial return and His subsequent triumphant reign on this earth, in nature as in grace, in the natural creation as well as in the spiritual realm, is in complete harmony with all the doctrine of grace.*

Having said this, I would ask you to **please tell me one thing I have printed that was not in harmony with the doctrine of free and sovereign grace.** If you cannot do this, then your injunction for me to “get back to” something I have never left is a bit too much, is it not?

On the other hand, I would ask you: Is it “grace” for **replacement theology** to say God has retracted His eternal oath and covenant and (in effect) consigned Israel to hell because she did not meet **conditions** that Peter said were “a yoke...which neither our fathers nor we were able to bear (Acts 15.10)”?

About Elder Sylvester Hassell

The following article was written by Elder Sylvester Hassell and printed in *The Gospel Messenger*, in October, 1894.

We know from the start that Elder Hassell is rejected by some because he was not an Absolute Predestinarian. His comments in his *History* and his published correspondence with Elder Silas Durand makes that clear. Elder Durand is likewise not without his detractors; some men reject Elder Durand because he *was* an “absolute predestinarian,” or for other reasons that are beyond the scope of this writing. And some discriminating readers are blessed to glean much good from the writings of both men, while yet others count both of them as enemies of the truth. Brethren with the God-given gift of discernment can read both men, garner much biblical and historical truth as each of them sets it forth, and bypass whatever else they personally do not perceive as truth. “Let every man be fully persuaded in his own mind (Romans 14.5).”

I do not reprint Elder Hassell because I endorse everything he said (in the article below or elsewhere), because I do not. I am printing him for three reasons:

(1) because he is generally acknowledged by many (if not most) Primitive Baptists as one of the best Baptist historians God has raised up within the last two hundred years. His *History of the Church of God From the Creation to 1885* (printed by Gilbert Beebe’s Sons, Publishers, Middletown, New York) is unequalled. Whether or not whatever stature God has given him adds any weight or value to the following article, judge ye;

(2) **but mainly, because you invoked Elder Hassell’s name as one who endorsed postmillennialism, which he did not do;** and also,

(3) to show that there have been well-known and recognized Primitive Baptists who lived long before you and I were born, who believed the Scriptures teach a literal millennial kingdom, yet future, on this earth, to be ruled over personally and visibly at His second coming by the one who owns it, the Lord of Glory, Jesus Christ.

I have retained Elder Hassell’s spelling, paragraphing, capitalization, punctuation, and use of Roman numerals for biblical chapters as he was originally published. I hope our readers enjoy this reprint. May the Lord give us to see that the premillennial view was not invented by J.N. Darby, C.I. Scofield, Clarence Larkin, Hal Lindsey, Tim LeHaye, and their kind, but that it is the legitimate, historic position dating back to Christ, His prophets, and His apostles.

—C. C. Morris

THE INTERPRETATION OF THE SCRIPTURES (Concluded) 19TH—ESCHATOLOGY (THE DOCTRINE OF LAST THINGS)

By Elder Sylvester Hassell

I examine, in this article, the perversions that have gained currency, among a few Primitive Baptists, during the last fifty years, in regard to the prophecies of the close of the present dispensation—denying THE SECOND PERSONAL COMING OF THE LORD JESUS CHRIST TO THIS WORLD, THE RESURRECTION OF THE BODIES OF ALL THE DEAD, THE GENERAL JUDGMENT, THE CONFLAGRATION AND RENOVATION OF THE WORLD, THE EVERLASTING PUNISHMENT OF THE WICKED IN HELL, AND THE EVERLASTING BLESSEDNESS OF THE RIGHTEOUS IN HEAVEN. It would require a volume to do this vast and interesting subject anything like justice; but I will try to condense, in a single article, what I think most necessary to say about it.

The heathens, of course, believe in neither the First nor the Second Coming of Christ; all the heathens but the Egyptians denied the Resurrection of the Bodies of the Dead; only Zoroaster (1000 B. C.), among the heathens, taught that there would be a General Judgment, which he thought would be 3,000 years after his time (that is, 2000 A. D.); the most of the heathens seem to have had traditions that the world had once been destroyed by water, and would at last be destroyed by fire, and the Greek Stoics held that, after this destruction, the world would be made new and beautiful; the heathens almost universally believed that, after death, the good would be rewarded, and the bad would be punished, according to their deserts. Among the ancient Jews, the Sadducees denied the Resurrection, and indeed the very existence of angels or spirits (Acts xxiii. 8). In the apostolic church, Hymeneus and Philetus said that the Resurrection was past already, making it spiritual only, and not literal, thus really denying the Resurrection of the body, and overthrowing the faith of some (2 Tim. ii. 16-18). And so the ancient Gnostics, and Manichaeans, and Alexandrian philosophers, and Schoolmen, and Mystics, and modern Socinians, Quakers, Swedenborgians, Shakers, Unitarians, Universalists, and Rationalists allegorize or spiritualize away the most of the plain Scripture prophecies of the tremendous events that are to accompany the Second Personal Coming of Christ, making these prophecies simply figurative of

present Christian experience, belittling and belying the word of God, and enveloping all the future in an impenetrable cloud. This was the cunning and successful method of Satan with our first parents in the Garden of Eden (Gen. iii); and against this vain, deceitful, and ruinous philosophy, which, under the pretense of glorifying, really fabulized the Scriptures, we are solemnly warned by the Apostle Paul (2 Cor. xi. 3, 13-15; Colos. ii. 8). These excessive and false spiritualizations of the Scriptures, DENYING THEIR LITERAL TRUTH, have in the past led the way to open infidelity, and so will they continue to do—for “that which hath been is that which shall be” (Eccles. i. 9). Consistent Parkerites, or Two-Seed Baptists, deny the Second Personal Coming of Christ to the world, the Resurrection of the Body, the General Judgment, and the Conflagration and Renovation of the world; and some Primitive Baptists (I think less than a thousand) seem to follow them in one or more of these errors, and—what is even far more serious—two or three of our writers seem to deny all Bible proof of any Hell after death, and almost all Bible proof of any Heaven after death, applying such Scriptures as Psalms ix. 17, Mal. iv. 1, Matt. x. 28, xxv. 41, 46, Mark ix. 42-48, Luke xvi. 22, 23, Rev. xiv. 10, 11, and John xiv 2, 3, xvii, 24, 2 Cor. v. 1, Rev. xxi., xxii., to the experience of the people of God in the present life, and either flatly denying or ignoring their reference to any thing beyond the grave!!! The future eternity is thus evaporated out of the Scriptures; the threatenings and promises of God are equally falsified; and the fears and the hopes of the human race in regard to the Everlasting Hereafter are dissipated in idle dreams!!! A Hell after death is thus utterly done away with; our salvation from its horrors by the Son and Spirit of God amounts to nothing; and only about two verses in the Bible (Psalm xvii. 15 and 1 John iii. 2) are left to prove a Heaven after death, and the very same system of philosophizing, misnamed spiritualizing, denying, as it does, the Second Personal Coming of Christ, can equally eviscerate these two Scriptures of all their eternal meaning! Behold the methods and results of German Rationalism imparted into Primitive Baptist theology! Passages of God’s word that have been used by the Holy Ghost hundreds and almost thousands of years to alarm quickened sinners with the fear of everlasting punishment, and to comfort afflicted Saints with the hope of everlasting blessedness, have, in the last few years, been discovered by these wise brethren to have no reference to eternal things! To my mind, this discovery makes a new Bible and a new Religion; and though every other human being on earth

should receive such a falsification of eternal truth, I hope to be kept by Divine grace from so doing. These momentous passages of God’s word were not meant to deceive us; “let God be true, but every man a liar” (Rom. iii. 4).

I now repeat, with the strongest emphasis, quotations that I have already made, in these papers, from three of the most able, gracious, and useful servants of God in modern times, who, whatever other errors they fell into, were certainly not mistaken in these declarations. Martin Luther says: “When I was a monk, I allegorized everything; but now I have given up all allegorizing, and my first and best art is to explain the Scriptures according to the simple sense; for it is in the literal sense that power, doctrine, and art reside.” John Calvin says: “The true meaning of Scripture is the natural and obvious meaning, by which we ought resolutely to abide; the licentious system of the allegorists is undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage.” And C. H. Spurgeon says: “The Bible is not a compilation of clever allegories or instructive poetical traditions; it teaches literal facts, and reveals tremendous realities. It will be an ill day for the church if the pulpit should ever appear to indorse the skeptical hypothesis that Holy Scripture is but the record of a refined mythology, in which globules of truth are dissolved in seas of poetic and imaginary detail.” And he adds: “Even in the days of the Apostles there was a tendency to adulterate, spiritualize, and philosophize the simple, old-fashioned gospel, to regard facts as mysteries or parables, and to labor to find a spiritual meaning in them till they went so far as to deny them as actual facts. Seeking a recondite meaning, they overlooked the fact itself, losing the substance in a foolish preference for the shadow. While God set before them glorious events which fill Heaven with amazement, they showed their foolish wisdom by accepting the plain historical facts as myths to be interpreted or riddles to be solved. He who believed as a little child was pushed aside as a fool, that the disputer and the scribe might come in to mystify simplicity, and hide the light of truth. They spirited away the incarnation and the resurrection, making them mean something very deep and mystical, and in the process they took away the actual facts altogether. Among men there is still a craving after new meanings, refinements upon old doctrines, and spiritualizations of literal facts. They tear out the bowels of the truth, and seek to palm off upon us in its stead the dead carcass stuffed with theories and speculations.” Two-Seed Baptists, and the few Primitive Baptists who but follow them in

these respects, ruinously apply this method of false allegorizing or spiritualizing, not only to the incarnation and resurrection of Christ, but to His Second Personal Coming with all its tremendous and eternal concomitants. The pretended and pretentious system of interpreting the Scriptures that limits unfulfilled prophecy to the present life, undermines the very foundation of the Christian Religion.

As I have shown in a former article, the prophecies of Scripture have the following fulfillments: those given before the birth of Christ, that is, in the Old Testament: 1. A primary literal or historical fulfillment (type); 2. A secondary literal or historical fulfillment at the First Personal Coming of Christ (preliminary temporal antitype); 3. A tertiary literal or historical fulfillment at the Second Personal Coming of Christ, at the end of the world, preeminently the Day of Judgment (final eternal antitype); 4. A manifold providential or spiritual application in Christ's visitation, during the present life, of judgment or mercy upon individuals. Those given after the birth of Christ, that is, in the New Testament: 1. A primary literal or historical fulfillment (type); 2. A secondary literal or historical fulfillment at the Second Personal Coming of Christ, at the end of the world, preeminently the Day of Judgment (final eternal antitype); 3. A manifold providential or spiritual application in Christ's visitation, during the present life, of judgment or mercy upon individuals. By far the most important of these fulfillments is that mentioned 3d for the Old Testament and 2d for the New Testament prophecies—the literal or historical fulfillment, which is the true, fullest, highest, eternal spiritual fulfillment, at the Second Personal Coming of Christ, at the end of the world, preeminently the Day of Judgment (the final eternal antitype). All the other fulfillments are but fleeting shadows of time, while this is the enduring reality of eternity! And this is the fulfillment which, above all others, rationalistic philosophy, in ancient and modern times, outside and inside the Primitive Baptist Church, presumes to deny or ignore! But the Holy Ghost repeats to-day in the hearts of the people of God the impassioned exclamation of the Apostle Paul: "IF IN THIS LIFE ONLY WE HAVE HOPE IN CHRIST, WE ARE OF ALL MEN MOST MISERABLE!"—1 Cor. xv. 19. And the Apostle declares that the essence of the Christian hope is in the Second Coming of Christ to raise us from the dead, and to make us like Him in soul and body, and then for us to be with him forever (1 Cor. xv. 22, 23, 42-57; 1 Thess. iv. 13-18; Heb. ix. 27, 28.

Just as the hundred Old Testament prophecies of the first advent of Christ were **literally** fulfilled at His First Personal (Priestly) Coming, so shall the hundred Old and New Testament prophecies of the second advent of Christ be literally fulfilled at His Second Personal (Kingly) Coming. To warn and restrain the wicked, and to comfort and encourage the afflicted people of God, the Holy Ghost, all through the New Testament, pointed the minds of men, in the first century of the Christian Era, to that most solemn and momentous of all events after the earthly mediation of Christ—His Second and Final Personal Coming to this world (Matt. vi. 10, 19-21; vii. 21-27; xi. 20-24; xxiv. 42, 44; xxv.; Mark xiii. 32-37; Luke vi. 46-49; ix. 25, 26; x. 13, 14; xii. 8, 9, 32-40; xxi. 28, 34-36; John v. 28, 29; xiv. 1-3; xvi. 8; xvii. 24; Acts ii. 19, 20; iii. 20, 21; xvii. 30, 31; xxiv. 25; Rom. ii. 5-16; xiii. 11-14; 1 Cor. xv. 19-58; 2 Cor. iv. 16-18; v. 1-11; Gal. vi. 7-10; Eph. i. 10-14; ii. 7; iv. 30; Philip. iii. 14, 20, 21; Colos. i. 5, 27-29; iii. 1-25; 1 Thess. iv. 13-18; v. 1-11; 2 Thess. i. 4-10; iii. 5; 1 Tim. vi. 13-19; 2 Tim. iv. 1, 8; Tit. ii. 11-15; Heb. i. 10, 12; iv. 11; vi. 2, 11, 17-20; ix. 27, 28; x. 23-25; xi. 10, 13-16; xiii. 14; Jas. i. 12; ii. 5; v. 7-11; 1 Pet. i. 3-9, 17; iv. 1-13; v. 1-11; ii. 5-12; 2 Pet. iii. 3-18; 1 John iii. 2; iv. 17; Jude 14, 15-24; Rev. i. 7; vi. 12-17; vii. xi. 18; xvi. 15; xix. 7-9, 20; xx. 10-15; xxi.; xxii.; the two ordinances of the Church, Baptism and the Lord's Supper, point back to His First, and forward to His Second Coming, Rom. vi. 3-6; 1 Cor. xi. 26); and now, when we are 1,800 years nearer to that stupendous event, and when, as at Christ's First Personal Coming, the most intelligent and devout minds on earth are looking for His speedy Second Personal Coming, it is certainly not His Spirit, but an opposite and evil spirit, a spirit of darkness and slumber, that wilfully beclouds and denies these clear prophecies of the Second Personal Bodily Appearing of Christ on earth, to raise the dead, and judge the world, and assign all the children of Adam their everlasting award (2 Pet. iii. 3-7; Matt. xxv. 5, 31-46; 1 Thess. v. 4). His righteous and awful judgments in the flood of waters upon the wicked antediluvian world, and in the rain of fire and brimstone upon the corrupt cities of the plain, Sodom and Gomorrah, and in the horrors of war, famine, pestilence, and fire visited upon the ungodly Jews during the siege and at the destruction of Jerusalem, were but feeble types of the inconceivable terrors of the final judgment and destruction of this sin-polluted world, at His Second Personal Coming. Two words are used in the New Testament to denote the Second Coming of Christ to

the world—Epiphaneia (epiphany), meaning His visible appearance; and Parousia, meaning His personal presence. Neither of these words is ever used by the Holy Ghost to denote His spiritual appearance, but both are always used to denote His literal bodily appearance or presence. Epiphaneia occurs six times, with this meaning: 1 Tim. vi. 14; 2 Tim. i. 10; iv. 1, 8; Tit. ii. 13; 2 Thess. ii. 3; in 2 Tim. i. 10, the reference is to Christ's First Bodily Appearance in the world, which we know was literal and personal; and in the five other passages the reference is to His Second Bodily Appearance in the world, which we may thus know will be just as literal and Personal. Parousia occurs twenty-four times, and is used seven times of the bodily presence of human beings (1 Cor. xvi. 17; 2 Cor. vii. 6, 7; x. 10; Philip. i. 26; ii. 12; 2 Thess ii. 9), and it is used seventeen times of the Second Literal Personal Bodily Coming of Christ to the world (Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess ii. 9; iii. 13; iv. 15; v. 23; 2 Thess ii. 1, 8; Jas. v. 7, 8; 2 Pet. i. 16; iii. 4, 12; 1 John ii. 28). That the Second Personal Coming of Christ to this world will be audible and visible to every human being is perfectly certain from the following Scriptures: John v. 28; 1 Thess. iv. 16; Matt. xxv. 31-46; xxvi. 64; Acts i. 11; 2 Thess. i. 7-10; ii. 8; Rev. 1. 7; vi. 15-17.

After the preaching of the gospel among all nations, and the conversion perhaps of most of the Jews and many of the Gentiles, with a great increase of false religious professions, evil men and seducers waxing worse and worse, deceiving and being deceived, followed by great tribulations and afflictions, and the rise of many false Christs and false prophets, a great personal Anti-christ, called the Man of Sin, the Son of Perdition, the Second Beast, the False Prophet, and Mystical Babylon, identified with Rome, will be developed, working lying miracles, deceiving all but the elect, getting universal political and ecclesiastical power, deifying himself, and killing those who refuse to worship him or his idol, and prohibiting all who refuse to receive his mark from buying or selling, and producing almost universal apostasy or a falling away from the profession of Christ; and then perhaps Enoch and Elijah will re-appear as God's witnesses on earth, and prophesy the imminence of the last judgment, and will work miracles of Divine wrath upon the wicked, and will suffer martyrdom, and rise from the dead, and ascend, in the sight of the human race, to Heaven; and then there will be, over the whole world, a supernatural darkening and agitation of the sun and moon, and a falling of the stars (perhaps either meteors or planets or asteroids), and

convulsion of the earth, and a roaring of the ocean, and distress and perplexity of nations; and then, flashing like lightning out of the east, around the world, the Sign of the Son of man, probably the dazzling Shekinah of the Divine Presence, and the Lord Jesus Christ, the Judge of quick and dead, as He comes to vindicate the Divine righteousness in the everlasting destiny of every human being, will descend from heaven in awful majesty, amid clouds charged with flaming fire, with all His holy angels, with the voice of the archangel and with the trump of God, and He will change the living and raise the dead, and separate the elect from the non-elect, the righteous from the wicked, and, penetrating with His omniscient gaze the secrets of every heart and life, and manifesting them to every other intelligent creature, He will welcome His humble and loving people, in their glorified bodies and spirits, to the heavenly inheritance prepared for them by His Father before the foundation of the world, and He will consign His proud and unloving enemies, in their reunited bodies and souls, to the everlasting fire prepared for the Devil and his angels (Eccles. xii. 14; Dan. vii. ; viii. ; xii. ; Zech. xiv. ; Mal. iii. 16-18; iv. ; Matt. v. 15-27; x. 26; xi. 22, 24; xxiv. ; xxv. ; Mark xiii. ; Luke xxi. ; Acts xvii. 31; Rom. ii. 16; xi. ; xiv. 9-12; 2 Cor. v. 10; Gal. v. 19-24; 1 Thess. i. 3, 4; iv. 13-18; 2 Thess. i. ; ii. ; 2 Tim. iii. ; iv. ; Heb. vi. 2; ix. 27, 28; Rev. i. 7; vi. ; vii. ; xi. -xxii).

The exact day and hour, or even year, of the Second Personal Coming of Christ are known only to the Father; but the Scriptures, illuminated by the Spirit and providence of God, give the thoughtful believer some idea of the general period (Mark xxiii. 32; Dan. ix. 2; xii. 4, 9, 19; Matt. xxiv. 14; Rev. xiv. 6, 7), just as His First Personal Coming was generally expected in the first century of the Christian Era (Dan. ix. ; Luke ii. 25-38; Tacitus' History, v. 13; Suetonius' Vespasian iv). As God created the world in six days, and rested on the seventh day, and as with him a thousand years are as one day (Gen. i. ; ii. ; Psalm xc. 4; 2 Pet. iii. 8), and as a period of a thousand years is mentioned six times in Rev. xx., it is thought by many that there will be six thousand years from the creation of Adam to the Second Personal Coming of Christ, and that, during Satan's confinement in the bottomless pit a thousand years (the Millennium) Christ will reign here with His Saints in a Sabbatic period of that length, after which Satan will be loosed a short time, and deceive the nations again, and then will follow the general and final judgment (Rev. xx.). If this were true, and there were just 4,000 years from Adam to Christ's First Advent, the Millennium, or the Thousand

Years of Christ's Reign on Earth, would begin about 2000 A. D. ; but there are 200 different opinions of the exact interval between the creation of Adam and the birth of Christ, varying from 3483 to 6984 years; and whether Christ will appear either **before or after, or both before and after**, the Millennium of Rev. xx., does not seem clear from the Scriptures, and cannot be certainly known, without a new revelation, before the event. That the Second Personal Coming of Christ will be before the Millennium (Pre-Millennialism) was believed by the most of professing Christians in the second century, and by the ablest Baptists and Protestants of the seventeenth and eighteenth centuries, and is now believed by an increasing number of the most intelligent and devout Baptists and Protestants on earth; and the principal opponents of this belief are the Greek and Roman Catholics, and Daniel Whitly, of England (1638-1726), a leading modern Arminian writer, and his followers. Though differing on minor points and as to the exact order of the events, Pre-Millennialists believe that the object of the Lord, in the present dispensation, is not to convert the world, but to have His Gospel preached as a witness to all nations and to take out of the Gentiles a people for his name, to gather His elect bride from the world, which will become worse and worse, darker and darker, until Christ shall come on earth in person again, when he will raise His dead and change His living Saints, who will first be caught up to meet the Lord in the air, and will be rewarded in His Millennial Kingdom according to their works (this being their virtual judgment) and whose occupations and pleasures will then be entirely spiritual; that great opposition will be manifested by the ungodly and great plagues will be visited upon them, and the hosts of Antichrist will be overthrown, and Satan will be bound; and that the Spirit of God will be poured out as never before upon the nations, and the Jews will be restored to Jerusalem and converted to Christ, and, though sin will remain on earth in the unregenerate, it will everywhere be in subordination to prevailing righteousness, and peace and plenty and health and happiness will abound; and that, at the end of a thousand years, Satan will be loosed again, and will make a last attempt to regain his lost dominion, but in vain, and he and his angels and all the ungodly raised from the dead will then be judged according to their works, and cast into the lake of fire; and that the earth, renewed by fire, and delivered forever from sin and the curse, will become the everlasting home of a holy humanity, over whom the Son of Man, subject to the Father, will rule forever as the Head of His redeemed

people (Matt. xxiv. 13, 31; Acts xv. 14; 2 Tim. iii. 1-13; iv. 3, 4; 1 Thess iv. 13-17; 2 Cor. v. 10; Matt. xxv. 14, 30; Psalm ii. 9; Joel ii. 28, 32; Acts ii. 16-21; iii. 19-21; Zech xii. -xiv; Isa. ii. 2-5; xi. ; Rom. xi. ; 1 Cor. xv. 22-28; 2 Cor. iii. 15, 16; Rev. xix. -xxii). The doctrine of two resurrections, first of the righteous, and then, after a thousand years, of the wicked, which is one of the main features of Pre-Millennialism, is argued from Rev xx. ; from the use of the phrase, "resurrection from the dead," fifty times in the New Testament, and always referring to the righteous—the phrase, "resurrection of the dead," referring either to all the dead, or to the wicked only (this distinction is often omitted in the English translations); from the longing of the Apostle Paul to attain the first resurrection, the resurrection from the dead (exanistesis, Philip. iii. 11), which not all are accounted worthy to obtain (Luke xx. 35, 36); and from the language in 1 Cor. xv. 23. The Post-Millennialists (who believe that the Second Personal Coming of Christ will be after the Millennium), explain the first resurrection in Rev. xx. 5, 6, as only figurative and not at all literal, and think, as indicated by the 4th verse, that John simply means that before Christ's Second Advent, there will be a revival of the martyr-spirits in the church, and that by "the rest of the dead" is meant the party of Satan, which will not flourish again till the thousand years are ended, when it shall prevail again a short time. Augustine (A. D. 353-430) held that the Millennium began with the First Advent of Christ; Grotius (1583-1645) thought that it began with Constantine's toleration of Christianity in 312, and ended with the capture of Constantinople by the Turks in 1453; the most of professing Christians think that the Millennium is still future. As the book of Revelation was certainly written after the ascension of Christ, the 9th verse of the 12th chapter ("Satan which deceiveth the whole world") proves that Satan was not then bound and prevented from deceiving the nations (Rev. xx. 3); nor is there any proof that he has ever yet been cast into the bottomless pit and prevented from deceiving the nations; he is "a roaring lion, walking about, seeking whom he may devour" (1 Pet. v. 8), and transforming himself into an angel of light in order to deceive (2 Cor. xi. 3, 13-15); the world to-day is full of his work; and it should not be forgotten that the Millennium in Rev. xx. is not to take place till after the destruction of the Beast and False Prophets in Rev. xix. 20. Some very careful students of the Scriptures think that, as in the earlier Old Testament prophecies only one Advent of Christ seems predicted, but in the later Old Testament prophecies there was a prediction of two such advents, sepa-

rated, as we now know, by millennia (Dan. ix. 25, 26; vii. 13, 14; Isa. liii.; xi.; Zech. xii.; xiv.; Mal. iii; iv.), so, while in the earlier portions of the New Testament only one future advent of Christ seems predicted, in the later portions (Rev. xix. 11-16; xx. 11-15) there are indications of two—one to establish a universal kingdom of righteousness on earth, and the other to terminate the present order of things in a general judgment. But nearly all Bible scholars have always thought that, according to the Scriptures, Christ comes but twice to this world, first to atone, and last to judge (Heb. ix. 27, 28), and that the obscure language in Rev. xx. must be understood according to the clearer language of other portions of the Scriptures, and that the first resurrection is the Millennium itself, a long period of the blessed revival of the martyr-spirit on earth (as the spirit and power of Elias lived again in John the Baptist, Mal. iv. 5; Matt. xvii. 10-13; Luke i. 17). John Gill (1697-1771), the most learned, able and sound Baptist since the days of the Apostles, believed that Christ would come before the Millennium, and at His coming would raise His dead and change His living saints, and catch them up to meet Him in the air, would burn the world and the bodies of the wicked (Mal. iv. 1-3), and would make the airy heavens and earth new, clearing them of all evil spirits and evil influences, and that—the Day of Judgment lasting a thousand years—in the morning of it the righteous would be joyfully judged and acquitted, and in the evening of it the wicked would be raised from the dead, make their last desperate rebellion against God in His saints, and be justly judged according to their works and condemned to suffer forever as each one deserves (2 Pet. iii. 3-14; Rev. xx.; xxii. 12; Matt. xi. 22, 24; xxv. 14-46; John xix. 11). Gill's views involve only two Personal Comings of Christ to the world.

Philosophy, not knowing the Scriptures nor the power of God, has always denied, and the humble faith of God's elect has always believed, that future resurrection of the bodies of all the dead, both of the just and of the unjust. It is a vital, cardinal doctrine of Christianity, a denial of which undermines the entire Scriptures. If the dead rise not, Christ is not risen, and all preaching and faith are vain (1 Cor. xv. 13-23). The following Scriptures demonstrate the doctrine of the resurrection to every reverent mind: Gen. v. 24 (Heb. xi. 5); 2 Kings ii. 11; Job. xix. 25-27; Isa. xxvi. 19; Dan. xii. 1-3; Matt. v. 29; x. 28; xxii. 29-32; xxvii. 52, 53; John v. 28, 29; vi. 39; xi. 24; Acts ii. 25-34; xiii. 34; xxiv. 15; Rom. viii. 11, 22, 23; Philip. iii. 20, 21; 1 Thess. iv. 13-17; 1 Cor. xv.; 2 Tim. ii. 8, 16-19; Heb. vi. 2; Rev. xx. 12, 13. The very word resurrection means **the**

rising again, that is, of that which has fallen in death—the body. If the same body that died is not raised again, it will not be a resurrection, and yet the body will be wonderfully changed. The bodies of the saints will be raised (like the glorified body of Christ) incorruptible, glorious, powerful, immortal, and spiritual, adapted to their purified spirits and to the heavenly world, no more subject to fleshly passions, pain, disease, weakness, age, or death; and the bodies of the wicked will be raised with a capacity to endure everlasting sufferings. To say that the resurrection is not a change of place, not a lifting of the body from the grave, and that the spirits of the Saints in Heaven do not wait for anything, seems to simple minds a plain denial of the resurrection; and I rejoice that such unscriptural expressions are not now used among us. No person who denies the resurrection of the body should be received or retained in a Church of Christ.

It cannot be doubted that there is a private, particular judgment upon each soul as soon as it leaves the body (Eccles. xii. 7, 14; Heb. ix. 27; Luke xvi. 19-31; Matt. xxiii. 43; 2 Cor. v. 8; Philip. i. 23); but the people of God have believed, from the Scriptures, for thousands of years, that, after the resurrection of the body, there will also be a public, general judgment; that men will be raised from the dead in order to be judged, before the assembled universe, according to the deeds done in the body. It seems to me that, if a person does not believe that the following texts, taken together, prove a great, solemn, final day of General Judgment at the end of the present dispensation, as taught in the London Baptist Confession of Faith (Chapters xxxi. and xxxii.) and in almost all Primitive Baptist Articles of Faith, then he would not be convinced of that fact if one should rise from the dead: Gen. xviii. 25; Psalm l. 3-6; xcvi. 10, 13; xcvi. 9; Eccles. iii. 16, 17; xii. 7, 14; Joel ii. 30, 31; Deu. vii. 9, 10; xii. 2; Mal. iv.; Matt. vii. 21-27; xi. 22, 24; xii. 36, 37; xiii. 37-43; xvi. 27; xxv. 31-46; Luke x. 12, 14; John v. 27-29; xii. 48; Acts ii. 19, 20; xvii. 31; xxiv. 25; Rom. ii. 16; iii. 6, 19; xiv. 10; 2 Cor. v. 10; 2 Thess. i. 6-10; 2 Tim. iv. 1, 8; Heb. vi. 2; ix. 27, 28; Jas. v. 8, 9; 1 Pet. iv. 5; v. 4; 2 Pet. ii. 9; iii. 7-14; 1 John iv. 17; Jude 14, 15; Rev. xi. 18; xx. 11-15). I cannot understand how a devout mind can read these passages of God's word, and pronounce that belief in a General Judgment Arminian, Roman Catholic, and unscriptural. The object of the General Judgment is, not to institute a court of investigation or errors, to satisfy the mind of Christ, the Omniscient Judge, as to the character and proper destiny of men, but to reveal the character of each human being, in the fullest and

clearest light, to each and to all, out of the books of God's law and providence, and man's memory and conscience, to the perfect and everlasting vindication of God's righteousness and mercy in His dealings with all His intelligent creatures. Each one will be judged by God's law of love, according to his feelings and acts in reference to Christ (Matt. xxv. 31-46).

The sins of God's people go beforehand to judgment (1 Tim. v. 24; John xvi. 8; Acts ii. 37, 38; v. 31); and He has promised not only to forgive them, but to remember them no more (Jer. xxxi. 31-37); if they are mentioned in the Last Day, it will be only to enhance the glory of the Saviour's mercy and the comfort of the saved, who will themselves confess their own unworthiness (Matt. xxv. 37-39)—true contrition for sin is the sweetest spiritual joy. Possessed of a living faith that works by love, the Saints, whose names are written in the Lamb's Book of Life, will be accepted in the Beloved, justified freely by God's grace through the redemption of Christ Jesus (Gal. v. 6; Rev. xx. 15; xxi. 27; Eph. i. 1-14; Rom. iii. 20-31); while the wicked, seeking to justify themselves, will be justly condemned by the holy law of God and by their own conscience (Rom. ii. 12-16; iii. 19; Gal. iii. 10). Under the influence of the half-pagan philosopher, F. D. E. Schleiermacher (1768-1834), modern German Rationalism, deciding that there is no need of a future General Judgment, denies the future eternal meaning of all the forty plain texts given above, and limits their application to the momentary experiences of the present life; and a Primitive Baptist tradition, only fifty-three years old, follows German Rationalism in this ruinous method of explaining away these clearest declarations of God's word; but the published admission made by the author and the advocates of this system, among us (as I could easily show if I had the space), I am glad to say, virtually amounts to its surrender. The **three** arguments urged by our brethren, from the Scriptures, in defense of this system, are very feeble. **1.** In spiritualizing Joshua iii. 9-17, they say Jordan means judgment; but it does not; it is the Hebrew word Yarden, from jared, meaning to descend, and Jordan means the descender. **2.** In Heb. ix. 27, it is maintained that the Greek word krisis translated judgment means simply the probating and executing the last will and testament of a person after he is dead; but the Greek word diatheke, rendered testament six times in the King James Version of Heb. ix, is the translation of the Hebrew word Berith, which is always (263 times) rendered covenant in the Old Testament, and, out of 33 times that it occurs in the New

Testament, it is rendered, in the Revised Version, covenant 31 times—in every place except Heb. ix. 16, 17, and in these two places it is also rendered covenant by the American Revisers, as it probably should be; for the customs of Roman testaments were unknown among the ancient Hebrews (the word testament not once occurring in the Hebrew Bible); while death is not necessary to a covenant between man and man, it is necessary to such a covenant as the Apostle is speaking of—a covenant between a holy God and sinful man, who can obtain the blessings of the covenant, forgiveness and purification, only by the death of Christ, his Representative and Surety, the Mediator of the New and Everlasting Covenant of Redemption; the word translated “testator” in verses 16 and 17 should be rendered “the one that made the covenant;” and “after men are dead,” reads literally “over the dead,” referring to the ancient custom of ratifying covenants by slaying and sacrificing animals; the eternal God did not die and remain dead to make his last will and testament effective—it was as a man that Christ died, and, in the relation in which He died, He was not the testator, but the Head and Representative of His people; the erroneous translation “testament,” comes from the Roman Catholic Vulgate Version of A. D. 383 to 404; it is only in the 16th and 17th verses of Heb. ix, and not all before or after those verses that the oldest (the Syriac) or the latest Revised Versions think that the Apostle makes any allusion at all, even if then, to a testament, as they translated diatheke covenant always before and after these two verses. **3.** In John v. 24 it is said that krisis rendered “condemnation” should be rendered judgment, as it is generally rendered in the English New Testament; but this word certainly means condemnation in John iii. 19; v. 29; xii. 31; xvi. 8, 11; Rev. xiv. 7; xviii. 10; Matt. xviii. 33; Mark iii. 29, as its primitive, krinein, means to condemn in Matt. vii. 12; John xvi. 11; Acts vii. 8; Heb. xiii. 4; Rev. xvii. 1; and this word, krisis, is used by John as the opposite of salvation (in John iii. 17-19) and the opposite of life (in John v. 24, 29), and therefore he means by it damnation and death; John v. 24 is evidently equivalent to John iii. 18 and Rom. viii. 1, and cannot contradict Matt. xxv. 31-46, Rom. xiv. 10, 2 Cor. v. 10, 2 Tim. iv. 8, Heb. vi. 2, ix. 27, 2 Pet. iii. 14, 1 John iv. 17, and Rev. xx. 11-15; John xii. 31 should be rendered “now is a judgment of this world”—there is no “the” in the Greek. The inseparability between the resurrection and the judgment after it may be seen from John v. 28, 29; Acts xvii. 31; Heb. vi. 2; ix. 27, 28; Rev. xi. 18; xx. 11-15.

Either before or after the Last Judgment, the present heavens and earth are to be, not annihilated, but subjected to intense heat and radically changed into a new heavens and earth, adapted to the glorified spirits and bodies of the Saints, in which regenerated world and in perhaps other Mansions (or Abiding Houses) of His Father's House, Christ will dwell forever with His saved people (Num. xiv. 21; Psa. cii. 26, 27; Isa. xi. 6, 9; li. 6; lxv. 17; lxvi. 22; Mal. iv. 1-3; Matt. v. 5; vi. 10; xix. 28; Luke xi. 2; Acts iii. 19-21; Rom. viii. 19-23; 1 Cor. xv. 44; Eph. i. 14; 2 Thess. i. 5-10; Heb. i. 11, 12; xii. 26, 27; 2 Pet. iii. 10-13; Rev. v. 9, 10; xi. 15; xx. ; xxi. ; xxii.). "The abrogation of the ceremonial law is expressed by the fleeing away of shadows, the breaking down the middle wall of partition, the rending of the veil between the Holy and the Most Holy Place, the abolishing the law of commandments, but never by burning, melting, and dissolving." In Matt. vi. 10 and Luke xi. 2, "in earth" should be "on earth," as in the Revised Version; Christ each time in the prayer uses **different prepositions before "earth" and "heaven"—epi**, nearly always meaning "on" before "earth," and "en," nearly always meaning "in" before "heaven;" and I do not doubt that He understood what he was saying better than the King James translators did.

The Hebrew word Sheol (literally meaning a hollow place under ground, and used to denote the Spirit World) occurs 65 times in the Old Testament; the King James Version renders it grave 31 times, Hell 31 times, and pit 3 times; the Revised Version renders it grave 15 times, Hell 15 times, pit 5 times, and leaves it Sheol 30 times. The Greek word Hades (literally meaning the unseen, and used, exactly like Sheol, to denote the Spirit World) occurs 11 times in the New Testament (Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14); The King James Version renders it Hell in every place except 1 Cor. xv. 55, where it renders it grave (the English or Anglo-Saxon word hell means literally the hidden or unseen place under ground, and it was first used, exactly like Sheol and Hades, to denote the Spirit World; it was afterwards used to denote the place of punishment of the wicked after death); the Revised version leaves it Hades in every place except 1 Cor. xv. 55, where the original word in the oldest manuscripts is *thanatos*, death, which is the word used here in the Revised Version. The Hebrew word Gehenna (literally meaning valley of Hinnom, a deep, narrow gorge south of Jerusalem, where, after the introduction of the worship of the fire-gods, Moloch and Baal, by King Ahaz, idolatrous Jews

burned their children as sacrifices, which King Josiah stopped by polluting the valley, making it a common receptacle of the dead bodies of criminals and animals, and all kinds of filth, preyed upon by worms, and consumed, it is said, by perpetual fires—this word being used by the Jews after their return from the Babylonian captivity, to denote one part of Sheol, the place of the punishment of the wicked after death, while they used Paradise, or Abraham's Bosom, to denote that part of Sheol where the souls of the righteous dwelt after death) occurs 12 times in the New Testament (Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; Jas. iii. 6), and is always rendered Hell by both the King James and the Revised Versions. Tophet (tobret-grove) was a place in the valley of Hinnom, and occurs 10 times in 2 Kings, Isa. , and Jer. The Greek word Abussoi (literally meaning bottomless) occurs nine times in the New Testament (Luke viii. 31; Rom. x. 7; Rev. ix. 1, 2, 11; xi. 7; xviii. 8; xx. 1, 3); the King James Version renders it the deep in Luke viii. 31 and Rom. x. 7, and bottomless pit in the other places; the Revised Version always renders it abyss. Tartarus, the heathen Greek term for the place of the imprisonment of the Titans, rebels against God, occurs in 2 Pet. ii. 4, to denote the present abode of the fallen angels. Mr. E. R. Craven, of Newark, N. J., the American Editor of Lange's Commentary on Revelation, in the most exhaustive discussion that I have ever seen of the scriptural uses of the terms Sheol and Hades, finds clear proof that they denote, not a mere state, but a place, distinct from the grave and from Heaven and from Hell—a place, he thinks, in the heart or centre of the earth (Ezek. xxx. ; xxxii. ; Matt. xii. 40; Eph. iv. 8), to which were consigned the souls of all the dead before the death of Christ, the righteous in one part of it in comfort, and the wicked in another part of it in misery, but from which the souls of the righteous were delivered at His resurrection (Eph. iv. 8-10; 1 Pet. iii. 18-22); since His resurrection the souls of believers, at death, passing at once into glory (John xiv. 1-3; xvii. 24; 2 Cor. v. 8; Philip. 1. 23).

The Scriptures already quoted, as also the following, prove that Heaven and Hell are not only conditions but also places: Isa. xxxiii. 17; Luke xvi. 28; xxiii. 43; Acts i. 25; Philip. iii. 20; Heb. xi. 10, 16; 1 Pet. i. 4; Rev. ii. 7; xxi. ; xxii. The strong double phrase, for ever and ever, occurs in the Greek of the New Testament 22 times—18 times of God, once of Him and His people together (Eph. iii. 21), twice of the punishment of the wicked human beings (Rev. xiv. 11 and xix. 3), and once of the punishment of Satan (Rev.

xx. 10). Thus, as long as God shall live, and His people in glory praise Him, just so long will Satan and wicked human beings be punished, that is, everlastingly, as is shown also by Matt. xxv. 41, 46; Mark ix. 43-48; Luke xvi. 26; John iii. 36; 1 Thess. i. 8, 9; Rev. xxi. 8; xxii. 11. Those who deny the endless punishment of the wicked find themselves compelled also to deny the full, verbal inspiration and infallibility of the Scriptures—so plainly do the Scriptures, especially the words of Christ, teach that awful truth. The denial of the endless punishment of the wicked is most prevalent in the most corrupt times, being both a sign and a cause of the corruption. That Heaven is at present a place above (or away from) the earth is proved by Gen. xxviii. 13; 2 Kings ii. 1, 11; Mark xvi. 19; Luke xxiv. 51; John i. 33; iii. 13; vi. 33; Acts i. 9; 2 Cor. xii. 2; 1 Thess. iv. 16; Rev. iv. 1; xxi. 2. And that it will, after the last change of this world, be in part at least on the renovated earth, is proved by Num. xiv. 21; Isa. xi. 6-9, lx. 21; lxxv. 17, lxxvi. 22; Matt. v. 5; vi. 10; Luke xi. 2; Acts iii. 19-21; Rom. viii. 19-23; 2 Pet. iii. 10-13; Rev. v. 9, 10; xi. 15; xxi.; xxii. Few things can be more plain and certain, both from the language and the context, as the Saints have joyfully believed for 1800 years, that the reference in John xiv. 1-3 and 2 Cor. v. 1 is to the special place of the immediate, glorious, and eternal residence of God. It seems strangely forgotten or ignored by some of our brethren, who apply Rev. xxi. and xxii. to the present experience of believers, that these last two chapters of the Bible follow the destruction of the Beast and False Prophets of Rev. xix., and the Millennium, Resurrection, Final Judgment, and the casting of the wicked into the lake of fire, the second death, of Rev. xx.—the Allegorical Fury, however, can easily sweep away the literal truth of these and all other Scriptures. All types, being earthly shadows, are imperfect symbols of eternal realities; and Canaan, the goodliest land of earth (see Church History, pages 108-110), the entirely gracious inheritance of a beloved, chosen, covenant people, was an imperfect type, not only of the present gospel rest of faith, but also of the better, heavenly country, the gracious and everlasting inheritance of all the children of God, just as the people of God have been comforted in believing for thousands of years (Gen. xv. 18-21; xvii. 7, 8; Deut. iv. 37, 38; viii. 1-10; Josh. xxiv. 13; Zech. iv. 6; 2 Sam. xxiii. 5; Psalm xliv. 30; Isa. lv. 3; Jer. xxxi. 31-37; xxxii. 36-44; Matt. xxv. 34; Acts xx. 32; Gal. iii.; Eph. i. 13, 14; Heb. iii.; iv.; xi. 8-16; xiii. 20, 21). The everlasting holiness and happiness of all the people of God are proved by 2 Sam. xxiii. 5; Isa. xlv. 17; lv. 13; lx. 18-31; Matt. xxv.

46; John v. 24; vi. 47; x. 28; xi. 26; xvii. 2, 3, 24; Acts xiii. 48; Rom. vi. 23; viii.; 2 Cor. iv. 15-18; v. 1; Heb. v. 9; ix. 12; vii. 28; xiii. 20, 21; 1 Pet. i. 1-5; 1 John ii. 27; iii. 2; v. 11; Jude 24; Rev. i. 5, 6; vii. 14-17; xxi.; xxii.

S.H. (October, 1894)

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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

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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;

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12—The principles outlined in the Black Rock Address of 1832;

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14—The final and eternal judgment; and,

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