

# 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 10: THE FINAL JUDGMENT AND THE EVERLASTING STATE OF THE RIGHTEOUS AND OF THE WICKED

*Principle 15—The bliss of the redeemed and the torment of the wicked are both eternal and everlasting.*

### I.

#### Remarks Introductory to This Installment

**T**he last three chapters of Revelation tell about the everlasting or eternal state of the righteous and the wicked and the events leading up to the eternal state of both. Getting a running start, as it were, on these last three chapters of Revelation is one way to get an understanding of the eternal state of men. Such a start must of course be blessed with the enlightenment that can only come from the Holy Spirit, or all our study of these things will be useless.

However, the Holy Spirit does guide His people into all truth (John 16.13). The chief obstacles to our understanding prophecy are our thinking we already know all there is to know about it, our dull inability to recognize the truth when we are shown it, and our depraved desire to bend and force God and His word to conform to our preconceived notions. Only the

Holy Spirit can overcome these obstacles. We cannot, but He giveth more grace.

#### A. The First Resurrection:

##### A Class or Group, Not an Event

As was said in the January-February issue, the first resurrection is a specific group or category. It is not a singular event, as most people assume, limited to a single happening at one point in future time, at the return of Christ Jesus the Lord. It is not as multitudes of people think, only at the (yet future) resurrection described in 1 Thessalonians 4 and 1 Corinthians 15 that takes place at the time of Christ's second coming.

The first resurrection certainly includes Christ Himself, as the Firstfruits (1 Corinthians 15.23), and those whom He raised in Matthew 27.52-53 as the wave-offering sheaf He presented before His Father. Thus the first resurrection covers at least two thousand years, approximately, from the time of Christ's resurrection until He raises His people at His second coming. This does not in any way mean that the saints of the last two thousand years are already raised. The Firstfruits are exactly that: first fruit—a token amount representing the full crop that is to be harvested later. Time-wise, in accordance with the typology of Leviticus 23, we are between (a) the time Christ our High Priest and Christ our Firstfruits presented the token harvest wave sheaf of Matthew 27.52f and (b) the yet future full harvest, the resurrection of all His saints at His return or second coming.

From where we stand in time at this moment, consider, then, the first resurrection. From our present viewpoint early in the twenty-first century, looking

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back at Christ's resurrection (and including His people He raised in Matthew 27.52f), and looking forward to the resurrection of His saints at His return, the first resurrection may be defined as:

(a) **first and foremost Christ Jesus**, the Firstfruits from among the dead, as Paul said in 1 Corinthians 15.20-23. He here makes the division pointed out above: "But every man in his own order: **Christ the firstfruits**; afterward **they that are Christ's at his coming** (1 Corinthians 15.23)." And,

(b) **it therefore includes all His saints**, both past and future, from Adam until Armageddon; they all will be resurrected and share in the glory of Christ that He had with the Father before the world was. "And I say unto you, that many shall come from the east and west [Gentile elect], and shall sit down **with Abraham, and Isaac, and Jacob** [Old Testament saints], **in the kingdom of heaven** (Mathew 8.11)."

The saints under consideration, then, are all of God's elect from all ages, from Adam until the end of **the great tribulation** at Armageddon. This should be evident from the text in Matthew 8.11, and also from Luke 13.29f, where Christ said to the Pharisees: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

In that there will be a specific period called "**the great tribulation**," as contrasted to tribulation generally: In the original (Greek) of Revelation 7.14 the definite article "the" (Greek **της, tes**) precedes the

phrase “great tribulation.” This, **THE great tribulation**, is distinguished from any and all other common tribulations of this life. One might suffer tremendous tribulations in poor health, bodily pain, family problems, cruel misunderstandings; losses of finances, loss of loved ones, or loss of life itself, and troubles in many other areas of life; but none of that is the specific time Christ described as “the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

In contrast to “**the great tribulation**,” Christ prayed for His people: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was....And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17).”

As a group, **the first resurrection** distinguishes Christ and all His elect from “the rest of the dead [who] lived not again until the thousand years were finished (Revelation 20.5).” These latter ones, raised in Revelation 20.12-13, are identical to “the resurrection of damnation (John 5.29).” These will not be raised to life in any positive sense, but they will be raised to face their judgment at the great white throne and enter into the lake of fire to endure its torments in the endless ages of eternity. In John 5, the Lord specifies these two resurrections as “the resurrection of life” and “the resurrection of damnation.” Although the great majority of men have concluded that Christ meant both of these groups will be raised at the same time, our Lord nowhere indicated that such would be the case. Revelation 20 makes it clear that these two resurrections will be separated by the thousand years, during which Christ will rule with His glorified saints over this entire earth with His rod of iron.

### B. “Eternal” and “Everlasting” Defined

Before speaking of “The bliss of the redeemed and the torment of the wicked,” we should address the definition(s) of *eternal* and *everlasting*. Many men, in order to appear sophisticated and wise, say

the two words mean two different things. When we first published Principle 15 as part of our prospectus, Elder Poole and I worded it as “both eternal and everlasting” precisely because eternal and everlasting mean the exact same thing. If anyone thinks there is a difference, we emphasize that whatever difference there is between *eternal* and *everlasting*, they both apply equally to the bliss of the redeemed and the torment of the wicked. If eternal torment will have an end, then eternal life, everlasting life, will also end.

Below, we will now attempt to demonstrate from the Old Testament Hebrew and the New Testament Greek that, biblically, they mean the exact same thing.

#### 1. a. The Hebrew Old Testament Record: Everlasting

The word *everlasting* is found 71 times in 65 verses of the King James Version (KJV) Old Testament (OT). Almost all of these occurrences are from the Hebrew word ‘*owlam*’.

1. First, at least twice ‘*owlam*’ is a part of one of the many names by which God has been pleased to identify Himself: *El ‘Owlam* or ‘*Owlam Elohim*, the Everlasting God:

A. “And Abraham planted a grove in Beersheba, and called there on the name of **JHVH** [“Jehovah” or **THE LORD** in the KJV], the everlasting God [**JHVH ‘OWLAM EL**] (Genesis 21.33); and,

B. “Hast thou not known? hast thou not heard, that **the everlasting God, the LORD [‘OWLAM ELOHIM JHVH]**, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding (Isaiah 40.28).”

‘*Owlam*’ is also translated in the KJV as *always*, *ancient or ancient time*, *any more*, *continuance*, *eternal*, *never*, *for ever*, *everlasting*, *evermore*, *ever of old*, *never*, *nevermore*, *lasting*, *long*, *long time*, *of old*, *of old time*, *perpetual*, *at any time*, *world*, *beginning of the world*, *world without end*, and a few other phrases. Some of the “things” said to be everlasting are: the everlasting covenant between God and every living creature, of all flesh that is upon the earth; the everlasting covenant God made with Abraham, “...and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee”; God’s Land Covenant with Abraham—“...and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land

of Canaan, for an everlasting possession; and I will be their God"; the everlasting God; the everlasting possession; the everlasting hills, the everlasting mountains; the everlasting priesthood, everlasting statute(s), everlasting doors (of God's holy place); "...from everlasting to everlasting, thou art God"; God is "from everlasting"; His mercy is everlasting; "...the righteous shall be in everlasting remembrance"; God's is an everlasting righteousness, as are His testimonies; the way everlasting, His kingdom is an everlasting kingdom and His dominion is an everlasting dominion; God the Son "was set up from everlasting" and His goings forth have been from of old, from everlasting; the righteous is an everlasting foundation; one of Christ Jesus' names is The everlasting Father; in the LORD JEHOVAH is everlasting strength. There are everlasting burnings; and God's ways are everlasting. There is everlasting joy, everlasting salvation, everlasting kindness, everlasting life, an everlasting sign, an everlasting name [for Israel] that shall not be cut off, everlasting light, an everlasting love; the name of Jehovah is from everlasting, and the LORD is the true God, he is the living God, and an everlasting king (Jeremiah 10.10). The confusion of Israel's enemies is everlasting confusion, and there is an everlasting reproach and everlasting contempt. These are but a part of what Jehovah has said is everlasting.

### 1. b. The Gnostic Heresy Is Alive and Well

The School of Alexandria, Egypt, led by **Clement of Alexandria** (150?-220? AD—birth and death dates are uncertain) and his most famous student, **Origen** (185?-254?—birth and death dates are uncertain), combined their understanding (or misunderstanding) of the Hebrew Old Testament and the New Testament doctrine of Christ and His apostles with the philosophy and pagan mythology of the Greeks and the Romans, along with the teachings of the early Gnostics who scorned a literal understanding of the Scriptures. The later Gnostics found common ground with the **Manicheans** (or **Manichaeans**), a Persian sect named after its founder **Manes**, dating from around 276 A.D.

Webster defines **Manichaeism** as "a syncretistic religious dualism originating in Persia in the 3d century A.D. and teaching the release of the spirit from matter through asceticism; a believer in religious or philosophical dualism." "Release of the spirit from

matter" was their goal. Their aim was to transcend matter, in the next life going on to live in a perfect spirit world unsullied by anything material. Webster further defines **Dualism** as "a doctrine that the universe is under the dominion of two opposing principles one of which is good and the other evil; a view of man as constituted of two irreducible elements." From this error springs the false doctrines that (a) Satan is an eternal being, (b) evil is eternal (i.e., the false doctrine of *two eternal principles*); and (c) the physical creation (matter) is evil, and only spirit is good. Its modern manifestation is found in the likes of "Christian Science," Two-Seedism, the denial of the bodily resurrection (of Christ or of anyone), and the practice of "spiritualizing" whatever Scriptures men cannot reconcile with their belief-system.

Men using carnal reasoning and argument in a circle try to defeat some of the above things God says are everlasting and eternal. That is, due to their preconceived ideas, they have already concluded that God will destroy the entire material creation, no matter what God has said. Therefore, they say anything material or physical can neither be *eternal* nor "everlasting"; they therefore say the material and/or *everlasting* realm must exist only in time. Therefore, faced with *everlasting mountains* and *everlasting hills*, they must necessarily argue in a circle:

*Everlasting* mountains are material and physical;  
The material world will be destroyed;  
Conclusion: *Everlasting* does not mean eternal.

Thus they have bought into the Gnostic and Manichaeism heresy that all the material creation is inherently evil *merely because it is material*, in spite of God's saying, "**And God saw every thing that he had made, and, behold, it was very good.**"

God said it was **very good**; but the Gnostics and their followers to this day contradict God and say it was **NOT very good, not at all**. In their minds, anything that is physical or material is automatically inferior to the spirit world. This includes the physical human body, which the Gnostics and their followers say will not rise again, even though Jesus said, "Thy brother shall rise again." Martha answered Him by saying, "I know that he shall rise again in the resurrection at the last day," and Jesus said nothing to "correct" her or to change her mind about what she

had just said. By this we may infer that there was nothing in her belief in a bodily resurrection that needed “correcting,” and her mind did not need to be changed from her belief in a future resurrection.

To this day the Gnostics and their sympathizers say that **the everlasting possession** God promised to Abraham (Genesis 17.8) and to Jacob/Israel (Genesis 48.4) is not an everlasting possession; the everlasting hills are not everlasting hills, the everlasting mountains are not everlasting mountains; and the everlasting priesthood will not last forever; and so on.

Since the Gnostics and their followers believe everlasting does not mean everlasting, they wrongly relegate this word everlasting to “time,” and mistakenly run for refuge to Revelation 10.6, *wrongly misquoting* it as saying, “Time shall be no more,” which it does not say. Based on this faulty approach, they falsely argue:

Time shall be no more;  
*Everlasting* is a word related to time;  
 Therefore, *Everlasting* things are not *eternal*.

So as not to digress further here, we will examine Revelation 10.6 and its implications in a separate article, “Will Time Stop?” beginning on page 15.

### 1. c. The Hebrew Old Testament Record: Eternal Equals Everlasting

The word **eternal** is found two times in the KJV Old Testament. In Deuteronomy 33.27 it comes from the Hebrew word *qedem*, which is also translated into English by the following words and phrases (which we will not examine in this article): *aforetime*, *ancient (time)*, *before*, *east*, *east end*, *east part*, *east side*, *eastward*. It is also rendered in idioms peculiar to Hebrew by the English words *ever*, *everlasting*, *forward*, *old*, and *past*.

The other “eternal” is found in Isaiah 60.15 and comes from the Hebrew word *'owlam*. Isaiah 60 describes the yet future restoration of the glory of national Israel. One should read the entire chapter to get the text in its full context. Verses 14 and 15 say, “The sons also of them that afflicted thee [Israel] shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. 15 Whereas thou

hast been forsaken and hated, so that no man went through thee, I will make thee an eternal ('owlam) excellency, a joy of many generations.”

‘**Owlam** is also used in Daniel 12.2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting ('owlam) life, and some to shame and everlasting ('owlam) contempt.”

Eternal describes God: *The eternal [qedem] God is thy refuge, and underneath are the everlasting ['owlam] arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them* (Deuteronomy 33.27). Is God more eternal than His arms? Or do God’s arms last longer than God Himself?

### 2. a. The Greek New Testament Record: Eternal Equals Everlasting

“Now unto the King eternal (Greek, *aion*), immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen (1 Timothy 1.17).” Will the immortal, only wise God and King be “eternal” longer than honor and glory “for ever and ever” shall be ascribed to Him? Or will for ever and ever outlast the eternal King? Is *for ever and ever* longer or shorter in duration than *eternal*? How shall “for ever and ever” not be the same as *eternal*?

“And these shall go away into everlasting punishment: but the righteous into life eternal (Matthew 25.46).” Both everlasting and eternal in this verse come from the exact same word (Greek *aionios*, from *aion*).

Both everlasting and eternal are twice used in the same verses; once in the Old Testament (Deuteronomy 33.27), and once in the new (Matthew 25.46): *The eternal God is thy refuge, and underneath are the everlasting arms...*(Deuteronomy 33.27); *And these shall go away into everlasting punishment: but the righteous into life eternal* (Matthew 25.46).

Some “No Hellers” use Matthew 25.46 to disprove the doctrine of eternal conscious torment for the wicked. One of their arguments runs something like this:

1. “Everlasting,” is a timely word, since “ever” and “lasting” both refer to time;
2. In eternity there will be no more time;
3. So “everlasting things” (including everlasting punishment) will come to an end.

The three parts of this line of reasoning are examined elsewhere in this article and each of their above points is found wanting.

Why the King James translators translated the exact same word (aionion, **aiwnion**) in the same verse with the two different English words remains a mystery known best to God and the men who did this confusing and unwarranted deed.

**Aionios**, meaning *perpetual*, is translated in the King James Version (KJV) variously as *eternal, for ever, everlasting, world (began)*. **Aion** is translated in the KJV as *age, course, eternal, ever, for ever, forever, evermore, never, beginning of the world, while the world..., ...world began, world without end*. Here we will only look at the New Testament occurrences of eternal and everlasting.

Damnation will be **eternal**: “But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal (Greek *aionios*) damnation (Mark 3.29).”

The Lord Jesus Christ told Nicodemus, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have **eternal** (Greek *aionios*) life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have **everlasting** (Greek *aionios*) life (John 3.14-16).” In this passage, both eternal and everlasting come from the exact same word in the original Greek.

Some form of this word, **aion**, is translated as “**eternal**” to describe “eternal” glory and eternal weight of glory; eternal life, eternal salvation, eternal judgment, eternal redemption, eternal fire, eternal damnation, the eternal inheritance to be received by “they which are called,” God’s eternal purpose, Christ as eternal King, God’s eternal Spirit, and eternal unseen things as opposed to or contrasted with temporal things. BUT some form of the word **aion** is also translated as “**everlasting**” to describe everlasting fire prepared for the devil and his angels; everlasting punishment, everlasting habitations, everlasting life, the everlasting God, everlasting destruction, and everlasting consolation. Everlasting honor and power are ascribed to our Lord Jesus Christ; the blood of God’s everlasting covenant; the everlasting kingdom of our Lord and Saviour Jesus Christ, and the everlasting gospel are all scriptural phrases.

### 3. Summary of Revelation Chapters 17-22

We started on page 1 of this issue speaking of getting a running start on the final three chapters of the book of Revelation (chapters 20-22), which describe the yet future kingdom of Christ on earth. From there they go into a description of the eternal state. I hope to return to that theme, a brief running start, to see how Christ depicts the end of the seven thousand years from Adam to the end of fallen man’s tenure on earth.

Revelation chapters 17-22 are to be understood chronologically, as is most of the rest of the book. To hash Revelation up and serve it piecemeal (“this plague is the dark ages...that plague is Napoleon Bonaparte...the other thing over there is the crusades...those locusts are World War II bombers...”) makes no sense at all; those who advocate a “historical interpretation of Revelation” cannot come close to agreeing among themselves. On the other hand, **to understand Revelation point for point exactly as it is written is in perfect harmony with what the word “revelation” means.**

Briefly, the points in these last six chapters of Revelation (chapters 17-22) are as follows:

√ The destruction of mystery Babylon, followed by the recognition of this fact by the occupants of heaven, their acknowledgement of it, and their praise to God for the same (chapters 17-19.7).

√ The marriage of the Lamb, who is our Lord Jesus Christ, to His bride who is made up of the saints of all ages from the time of Adam until the time immediately preceding the war of Armageddon (Revelation 19.7-9). The glorious appearing of Christ at Armageddon will be the time of the resurrection of the saints whose bodies sleep in the ground. Their souls and spirits are now alive, conscious, presently in heaven (2 Corinthians 5.8, 1 Thessalonians 3.13), and it is their voices that are heard praising God in Revelation 19.1-7.

√ The war of Armageddon (Revelation 19.11-21).

√ The binding of Satan and casting him into the bottomless pit for a literal thousand years (Revelation 20.1-3).

√ The visible, personal reign of Christ on this earth as King of kings and Lord of Lords, with His glorified bride ruling with Him (Revelation 20.4-6; Revelation 5.9-10). Her distinguishing glory is that

she is His body, redeemed by His blood out of every kindred, and tongue, and people, and nation, and their new song to Christ their Redeemer is, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. (Revelation 5.9-10)." Who will reign, as well as when and for how long, is all spelled out in Revelation 20. What details of this reign the Lord would have us know are recorded in "the volume of the Book."

√ The loosing of Satan for the final conflict (Revelation 20.7), the final disposition of Satan (Revelation 20.10), and the final judgment of all rebels against the Creator God, from Cain to the rebellion described in Revelation 20.8-9.

√ The judgment of the wicked dead at "the great white throne judgment" (Revelation 20.11-15).

√ During the time of the great white throne judgment or immediately after, this earth will be renovated by fire (2 Peter 3.10-13), because the next scene John describes is "a new heaven and a new earth: for the first heaven and the first earth were passed away (Revelation 21.1)." Peter describes it thus: "*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*"

This worldwide holocaust may be triggered by, and/or a part of, the fire that comes down from God out of heaven to devour the Gog and Magog rebels who are following Satan in the final rebellion (Revelation 20.9).

√ The New Jerusalem, which is "the tabernacle of God," is described in the remainder of the two last chapters of Revelation, all of which portrays the eternal state.

Some of these points will surface in the discussion of the final and eternal judgment, the everlasting

state of the wicked, and the everlasting state of the redeemed.

## II.

### THE FINAL AND ETERNAL JUDGMENT

#### *Principle 14—The final and eternal judgment*

The judgment described in Revelation 20.11-15 is both final and eternal.

The great white throne judgment is final because there will be no judgment after the great white throne. The books shall then have been closed.

The great white throne judgment is eternally final because nothing in God's pronouncements will ever be changed. This is the ultimate court of the universe from which there is no appeal to any higher court. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past (Ecclesiastes 3.14f)." When God has publicly and finally judged the wicked and consigned them to the everlasting burnings, nothing can be put (added) to His actions nor anything taken from them.

## III.

### THE EVERLASTING OR ETERNAL STATE OF THE WICKED

*Principle 15—...the torment of the wicked will be both eternal and everlasting.*

First, we will consider the everlasting state of the wicked before that of the righteous because that is the order in which the Scriptures present them. The wicked are judged and disposed of in the lake of fire (Rev.20.10-15) *after* the millennial reign of Christ and His saints (Revelation 20.4-6), but *before* the New Jerusalem comes down from God out of heaven (Revelation 21.1-2), and *before* God establishes His dwelling with men on the renovated earth (Revelation 21.3-4).

Noel Smith (an Arminian preacher, teacher, and editor during the 1950s) often said, "Hell will be an everlasting monument to the failure of God to save every person who goes there." So far will Hell be from that, Hell will be an everlasting, observable monument to His righteousness and holiness in the just punishment of sin and rebellion against Himself.

*“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh (Isaiah 66:22ff).”*

In that this text refers to the future (eternal) state, (a) Isaiah says it will be in the time of *the new heavens and the new earth*, which begins in Revelation 21.1; (b) it will be in a time when “ALL flesh shall come” to worship God, which has never occurred yet and will not until the eternal state; (c) Christ quoted and referred to *for their worm shall not die, neither shall their fire be quenched* three times in Mark 9.44-48, stating “And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell [this time it is *gehenna*, not *hades*], into **the fire that never shall be quenched** (verse 45).” There will be new moons and sabbaths in eternity. This will be addressed in what will be said about “time” being no longer.

What Isaiah is saying is this: For all eternity the saints and angels will periodically observe the lake of fire and its inhabitants as a perpetual reminder of what happens to all who rebel against God. The breathtaking sight will forever move saints and angels to praise God for His love, grace, and mercy that exempted them from the same wrath we all so richly deserve.

At Armageddon’s end, “...the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone (Revelation 19.20).” although this is written in the past tense, it has not happened yet. It is written in the prophetic past; that is, it is a prophecy of future things written from the viewpoint of its already having happened. That is the way John was given to see it, as being already done, and therefore in the past tense.

One thousand years later, “...the devil that deceived them was cast into the lake of fire and brimstone, **where the beast and the false prophet ARE**, and shall be tormented day and night for ever and

ever (Revelation 20.10).” “For ever and ever” is literally “unto the ages of the ages.” An “end of time” is so far from the truth, God actually uses “ages upon ages” to describe eternity—and there cannot be “ages” without time!

“And death and hell (Greek, *hades*) were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire (Revelation 20.14f).” Hades often means the grave, but not always; it does mean the grave here. Hades (whether it means “grave” or “hell”) is not the final abode of the wicked. The wicked rich man (Luke 16) died and was buried in a **grave**; but in **hell** (Greek, *haidēs*) “he lift up his eyes, being in torments,” and cried out, “...I am tormented in this **flame**.”

So, death is not a place of unconscious waiting for a future judgment; the torments of the damned begin at their death. Whether *hades* is the grave where the bodies of the wicked lie, or it is the realm where the conscious part of the sinner goes beyond the grave to await the great white throne judgment, it does not make that much difference, for two reasons: (1) the flaming torment of the damned begins at death, and (2) *hades* itself will be cast into the lake of fire. If *hades* is “only” the grave, then the grave itself will be cast into the lake of fire, for there will be no more need of graves. There will be no more death, for it, too, will be cast into the lake of fire (Revelation 20.14). Since there will be no more death, there will be no more need of graves or of *hades* as a temporary holding cell for deceased reprobates. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (Revelation 21.8).”

**A. Subjectively**, the wicked reprobates will be as unrepentant as they were in this life and thus they are and forever will be worthy of eternal torment. To say it again: As long as they are unrepentant, they are worthy of eternal torment; and as long as they endure eternal torment they will be unrepentant. They will eternally be rebellious haters of God, godliness, and holiness, even as they are in this life. In this respect, death changes nothing for either the righteous or the wicked. Beyond death it only becomes manifest what they are.



Some might reason that *if they are being tormented as long as they are unrepentant, that realization in itself should break them and bring them to repentance.* Not so, and for two scriptural reasons:

(1) “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that **the goodness of God leadeth thee to repentance?** (Romans 2.4)” It is God’s goodness, not His wrath and torment, which leads one to repentance. Nor is this only the external consideration that brings one to repent; as repentance is the gift of God, it is of His goodness and grace that He gives *internal* repentance to His people while not giving it to others. He will never give repentance to reprobates.

(a) “Him [Jesus] hath God exalted with his right hand to be a Prince and a Saviour, for **to give repentance** to Israel, and forgiveness of sins (Acts 5.31).” Jesus gives repentance. During the time of restitution He will finally give repentance to His elect from among national Israel.

(b) “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles **granted repentance** unto life (Acts 11.18).” A grant is a free gift. God will see to it that all of His elect from among all the nations will be given true repentance.

(c) “In meekness instructing those that oppose themselves; if God peradventure will **give them repentance** to the acknowledging of the truth (2 Timothy 2.25).” If repentance is manifest in anyone’s life, it is because God effectually gives it to them.

(d) “I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. **Surely after that I was turned, I repented...**(Jeremiah 31.18f).” Ephraim acknowledges that he did not repent in order to either turn himself to God or to persuade God to turn him; rather, God turned him first and only then did Ephraim repent. Giving Ephraim (and all of His people) repentance is part of the turning process the Lord works in His people when He turns them to Himself. “I will heal their backsliding, I will love them freely: for mine anger is turned away from him (Hosea 14.4).” “At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your

captivity before your eyes, saith the LORD (Zephaniah 3.20).” “**Turn us again, O God,** and cause thy face to shine; and we shall be saved (Psalm 80.3, 7, 19; 85.4).”

2. “*By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts* (Revelation 9.18-21).” Repentance does not come about as the result of severe judgments and punishments. There is a time here prophesied in the which one third of the Adamic race will be killed by three major types of plagues: fire, smoke, and brimstone. Will such suffering and death bring to repentance those who remain? Of course not: “The rest of the men which were not killed by these plagues yet **repented not** of the works of their hands, that they should not worship devils, and idols...**Neither repented they** of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” Repentance is not brought about by external plagues and sufferings, the ancient Pharaoh being both witness and proof; repentance comes only by God’s sovereign internal work of grace.

**B. Objectively,** the resurrected bodies of the wicked will be fitted to be tormented forever, yet they will be indestructible. The everlasting lake of fire will be torment, but it will not destroy the wicked *in the sense of annihilation.* They will not be “burned up” in the common understanding of the words. Near the end of Revelation chapter 19 (verse 20), the beast and the false prophet were cast alive into the lake of fire. This neither killed nor annihilated them. A thousand years later, Satan “...the devil that deceived them [the nations] was cast into the lake of fire and brimstone, where the beast and the false prophet are, and [Satan] shall be tormented day and night for ever and ever (Revelation 20.10).” The beast and the false prophet are still there. It is not that they “were” there and were consumed. They still are there after the

thousand years “and shall be tormented **day and night for ever and ever.**”

#### IV. THE EVERLASTING STATE OF THE REDEEMED

*Principle 15—The bliss of the redeemed... will be both eternal and everlasting.*

Again, as said before: Everlasting Equals Eternal!

Hebrews 5.9 should give the Conditionalists fits: “*And being made perfect, He became the author of eternal salvation unto all them that obey Him.*” Here, the obedience of God’s children is linked in this verse with “eternal salvation,” not “time salvation.”

I have gone to great length about “everlasting” and “eternal” because it must be pointed out that God is not playing word games with any supposed difference between these two words. I have personally heard Elders quibbling over some alleged difference between the two words, as though *everlasting* is a “timely” word (to be distinguished from *eternal*) and saying that in the *eternal* state there would be “no more time” (a misunderstanding of Revelation 10.6). Any difference between “eternal” and “everlasting” is not about what GOD has said in His inspired word; it is only because of the indiscriminate use of the two English words, “everlasting” and “eternal,” used to translate one word in the original language.

Jesus said that “in the resurrection” the glorified saints will be “AS the angels”; He did not say they would BE angels! Matthew 22.29f: “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are AS the angels of God in heaven.” In what sense, then, will they be “as the angels”?

**A. Subjectively**, they will be worshipers and servants of their God even as the elect angels are now. In the eternal and glorified state, however, they will not be subject to the weaknesses, frailties, and temptations of the flesh, or the desire or even the ability to sin. They will rejoice to do God’s bidding perfectly and without any hindrance whatsoever.

**B. Objectively**, they will be housed in glorified, resurrected bodies even as the Lord Jesus Christ was when He arose from the dead. (Note: He still is in His glorified, resurrected body and always will be.)

The saints will be spirit beings even as the angels are now, for that is what Christ said: “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven (Matthew 22.30).” “For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven (Mark 12.25).” Now, in this life, God’s children live in bodies and have a spirit; then they will be living spirits who have bodies. These bodies will be available for them should they need them in the service of God as kings and priests, but the saints will no longer be confined to physical bodies or any physical restraints.

You will note that nowhere does the Bible say the glorified saints will actually BE angels. Saints do not become angels when they die. They will be LIKE or AS the angels in the resurrection; that is, they will have the characteristics of glorified spirit-beings in that time. In glory, the saints will be elevated higher than the angels. “Know ye not that we shall judge angels? how much more things that pertain to this life (1 Corinthians 6.3)?”

**C. Some of the characteristics of angels**, which the saints will have in common with the angels, are:

1. They can appear and disappear at will, as the situation might require, even as Christ did in Luke 24.31: “And their eyes were opened, and they knew Him; and He vanished out of their sight.” So also, the angel who appeared to Manoah and his wife (Judges 13) did the same. Manoah called the angel of the Lord “the man of God (Judges 13.8).” But he is called “the angel of God” in the next verse.

2. Angels can appear either as angels or as men. So Manoah’s wife said, “A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible....” And the angels at the Lord’s tomb and who later appeared on the Mount of Olives are called “two men in white apparel (Acts 1.10).” But they are called “a young man (Mark 16.5),” “two men (Luke 24.4),” and “two angels” in John 20.12.

3. Angels can appear to one person or animal but not to another, even when they are in each other’s presence, as Balaam’s donkey could see the angel of the Lord but Balaam and his two servants could not (Numbers 22.21-33).

4. Being spirit beings, they can pass through solid material walls even as Christ did when He rose from

the sealed tomb without its being opened, and as He appeared in the secured upper room when the disciples had the doors and windows sealed for fear of the Jews.

The tomb did not need to be opened to let Him out, nor did the upper room need to be opened to let Him in. Angels have supernatural power over material objects, as is evident in the account of Peter's being imprisoned between two Roman guards (Acts 12). All that happened to the apostle that night was supernatural and involved the powers of angels. That night, "Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison."

"And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side...." (A being that is purely *spirit* could not ordinarily thump a *physical* man like that.)

"...and raised him up, saying, Arise up quickly. And his chains fell off from his hands." (This was another demonstration of angels' supernatural powers, showing their control over physical chains.)

"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he [Peter] went out, and followed him [the angel]; and [Peter] wist not that it was true which was done by the angel; but [Peter] thought he [Peter] saw a vision. When they [Peter and the angel] were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his [its] own accord [or automatically]...." (Another supernatural manifestation of angelic powers, this time over a physical iron gate.)

"...and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that **the Lord hath sent his angel**, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews (Acts 12.6-11)."

When Peter arrived at the house of Mary, the mother of John Mark, the brethren who were gathered there concluded it was not Peter standing outside the door, but, "It is his angel." (This demonstrates that the early church believed (a) in angels, and not only so, but they believed in (b) guardian angels, appointed by the Lord to protect elect individu-

als—in this case the apostle Peter—hence they said "**his angel**"; and they believed that (c) angels can appear to men as necessary.)

5. Being spirit beings, physical gravity does not affect angels. Therefore, they can "fly" above the earth or wherever in the material and spiritual realms suits their purpose. "And it came to pass, as **the angels were gone away from them into heaven**, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us (Luke 2.15)."

"And I beheld, and heard **an angel flying through the midst of heaven**...(Revelation 8.13)." "And I saw **another angel fly in the midst of heaven**, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Revelation 14.6)."

6. Angels always have immediate access to the presence of God. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven **their angels** do always behold the face of my Father which is in heaven (Matthew 18.10)." This is another text which also verifies that God's people have specific angels assigned to them, as Peter's angel was called "his" angel.

7. They worship and adore the Lord our God exclusively, perfectly, and eternally. When the apostle John, impressed by the visions he had seen in the Revelation, would have worshiped the angel, John says: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, **See thou do it not**: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God** (Revelation 22.8f)."

8. Angels, though they are mighty in power, are not all-powerful. They are a part of a hierarchy of spirit-beings identified variously as angels, archangels, cherubim, seraphim, principalities, and powers (not merely *earthly* principalities and powers, but there are also such "in heavenly places," or, as the alternate rendering in the margin reads, "*in the heavenlies*"—Ephesians 3.10; Colossians 2.15), and other terms. In other words, there is an ordered power-structure under God in the spirit realm no less than there is in the earthly realm.

Having said that, we note that Michael is an archangel (Jude 9) and the devil, or Lucifer, or Satan, is a fallen cherub (Isaiah 14.12ff; Ezekiel 28.14), which is higher in rank than an archangel. Hence, “Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not [literally dared not] bring against him a railing accusation, but said, **The Lord rebuke thee** (Jude 9).”

#### D. A Necessary Digression About Michael

The ridiculous claim that “Michael is Jesus” or “Jesus is Michael” (based on a faulty misunderstanding of Revelation 12.7ff and a lot of other Scriptures) is nothing short of ignorant blasphemy against the Lord Jesus Christ and His Father.

1. **The Lord Jesus Christ is God the Son, the Son of God, and God manifest in the flesh. Michael is plainly an archangel.** Blurring and rubbing out such distinctions is an indication of how far short modern-day “preaching” sometimes falls from the high standards of the Scriptures. Nowadays, men seem to be able to get away with almost any concocted imagination they are able to say aloud in public.

2. No other scriptural proof should be needed than a comparison of Matthew 28.18 (“Jesus came and spake unto them, saying, **All power** is given unto me **in heaven and in earth.**”) with Jude 9 (“...Michael the archangel, when contending with the devil he disputed about the body of Moses, **durst not [dared not]** bring against him a railing accusation, but said, **The Lord rebuke thee.**”) Who but an infidel would think for a moment that **Jesus dared not accuse Satan?** Upon whom do such people think this “another Jesus” (2 Corinthians 11.4), known as “Michael,” would be calling upon when he says, “**The Lord rebuke thee?**” Shall this *Jesus-Michael* call on Jesus the Lord? Would he pray to himself in his own name?

3. But more: “**And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST IS LORD**

**to the glory of God the Father.**”

4. Would not every knee that bows, of things in heaven, and things in earth, and things under the earth, and every tongue that confesses that Jesus Christ is Lord, include the knee and the tongue of *Michael the archangel?* Would it not include God Himself, had He not specifically exempted Himself in 1 Corinthians 15.27f? “For He [the Father] hath put all things under His [God the Son’s] feet. But when He saith all things are put under Him [the Son], it is manifest that He [the Father] is excepted, which did put all things under Him [the Son]. And when all things shall be subdued unto Him [the Son], then shall the Son also Himself be subject unto Him [the Father] that put all things under Him [the Son], that God may be all in all.”

5. With a GOD-GIVEN NAME WHICH IS ABOVE EVERY OTHER NAME (does “every other name” include *Michael*, or does it not?), WHY WOULD THE LORD JESUS CHRIST, THE LORD OF GLORY, TRADE OFF HIS PRECIOUS NAME WITH AN ARCHANGEL AND CALL HIMSELF BY THE INFERIOR NAME “MICHAEL”?

6. If (God forbid!) He were to trade the name JESUS for the name Michael, would not that be an insult to His Father who gave Him a name greater than Michael, or Gabriel, or Satan, or Lucifer, or anyone else in all of His creation? Would it not bring confusion, chaos, and discord into the Three-One God, the Father, the Son, and the Holy Spirit? Satan no doubt loves this grievous error of degrading the God-man and His high name to the level of an archangel who dares not challenge or rebuke the fallen prince of demons. But such is to be expected from men who play fast and loose with the holy Scriptures and value their own pet theories more than what God has said.

#### V.

##### The Everlasting State of the Creation

Acts 3.20f: “And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive **UNTIL the times of restitution of all things**, which God hath spoken by the mouth of all His holy prophets since the world began.”

This “restitution of all things” means exactly that. All created things will be restored to the Edenic purity of Genesis 1 and 2. There will be no more curse because, in the everlasting state, sin (the reason that

the curse is now necessary) will have been removed and permanently done away with by the finished work, the shed blood, the righteousness of Christ, the judgment of His Father, and the renovating power of His Spirit. **“For this purpose the Son of God was manifested, that he might destroy the works of the devil (1 John 3.8).”**

Along with the elimination of sin and the curse, there will also be “no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Revelation 21.4).”

“And He that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful (21.5).” To make all things new is to renew or to *renovate* them (which is why we used that word earlier).

God did not say, “Behold, **I destroy** all things,” which He might have said if it were His intent to send His creation back into the non-existence from which He originally called it. **Destruction** is the work of the Devil; hence he is called **Apollyon** (revelation 9.11), which means **“the destroyer.”** Satan is the antithesis of God and of His Christ. The Lord Jesus Christ has redeemed His creation no less than He has redeemed His saints, and He will not destroy His redeemed creation. He makes **all things** (there is that phrase again, *all things*), **all things new**, renovating them, restoring them to the purity of the original, perfect creation as it was, fresh from His hand before the fall of Satan.

In the last 6,000 years we have seen what Adam and his race could do with a “very good” planet Earth at their disposal. We have seen what improvements the Egyptian, Babylonian, Medo-Persian, Greek, Roman, British, and American empires have introduced to further the cause of righteousness and peace. We have seen in the last two millennia what “the world church” has done to establish the kingdom of heaven on earth. We can see the results today.

In contrast, Revelation’s chapters 21 and 22 describe the new earth. In the place of the greed, war, death, pollution, sin, and rampant corruption of the last 6,000 years, and the controlled sin that must be kept in check by Christ’s rod of iron even during the one thousand year millennium, there will finally be eternal, perfect peace and righteousness in a world-wide Eden populated by a sinless Adamic race. There will be *entire nations* [Greek *ethnos*, from which we

get “ethnic”] who are saved, walking in the light of that city (Revelation 21.24-26, 22.2). The king-priests of the earth, who are the glorified saints (Revelation 5.9f), in their role as priests, will bring the glory and honor of the nations into that city, in homage to God, as the nations worship our Creator God perfectly, in spirit and in truth. Like the angels do now, the sainted king-priests will “always behold the face of my [Christ’s] Father which is in heaven (Matthew 18.10).” They will have the blissful prospect of eternally “grow[ing] in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen (2 Peter 3.18).”

The New Jerusalem is the subject of chapter 21.9 through 22.5. Twelve times in this extended passage the word “IT” refers to the city of New Jerusalem.

The Scriptures do not say that there will be “no night” or “no sun” or “no moon.” They say, “And I saw no temple therein [in the city]: for the Lord God Almighty and the Lamb are the temple of it [the city]. And **the city** had NO NEED of the sun, neither of the moon, to shine in it [the city]: for **the glory of God did lighten it** [the city], and **the Lamb is the light thereof**. And the nations of them which are saved shall walk in the light of it [the city]: and the kings of the earth do bring their glory and honour into it [the city]. And the gates of it [the city] shall not be shut at all by day: for there shall be **no night there** [in the city]. And they shall bring the glory and honour of the nations into it [the city]. And there shall in no wise enter into it [the city] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.”

“And there shall be **no night THERE** [in the city]; and they NEED no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever (Revelation 22.5).”

Our God has promised, “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and **day and night shall not cease** (Genesis 8.22).”

The next question needing an answer, then, is: **How long will the earth remain?** “And He built His sanctuary like high palaces, **like the earth which He hath established for ever** (Psalm 78.69).” “One generation passeth away, and another generation cometh: but **the earth abideth for ever** (Ecclesiastes 1.4).”

“Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and **that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever** (Deuteronomy 4.40).” “And blessed be His glorious name **for ever: and let the whole earth be filled with is glory; Amen, and Amen** (Psalm 72.19).”

Another valid question to consider would be, why should the earth, perfectly purified and renovated, NOT endure forever? “For thus saith the LORD that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain [literally, He created it not *without form!*], **He formed it to be inhabited: I am the LORD; and there is none else** (Isaiah 45.18).” As it was God’s original, creative intent for the earth to be inhabited, I strongly suspect that it will indeed be inhabited; and, since He changes not, it would follow that the earth will be inhabited forever, in all eternity.

“Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind: Who maketh His angels spirits; His ministers a flaming fire: **Who laid the foundations of the earth, that it should not be removed for ever** (Psalm 104.1-5).”

### The Place of Israel in the Eternal State

Israel will at long last fulfill her predestinated role as the earthly priesthood between Jehovah and the nations, as was spelled out so long ago, when she stood at the foot of Mount Sinai: “And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to **the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 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 19.3-6).” In that eternal day, Israel regenerated, perfected, and

saved, will be the Lord’s earthly representatives among the saved nations, even as the glorified church will be, as the angels are now, His heavenly representatives, but Oh! so much more, as His bride and co-regent.

“For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. **Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it** with judgment and with justice from henceforth **even for ever. The zeal of the LORD of hosts will perform this** (Isaiah 9.6f).”

Much more could be said, but I forbear. In the ten installments of this series I have tried to show the original premillennial doctrine of the church’s first three centuries, and to show that it is in harmony with the principles of free grace *The Remnant* advocates (see page 20). My efforts have come as a surprise to some and no doubt a disappointment to others. The latter, though unintentional, cannot be helped. I put no value on being obstinately wrong. I do not know where I might be wrong in my views; if I knew, I would hope the Lord would give me the grace of repentance to the acknowledging of the truth.

I am truly thankful for the kind words and support we have received from our readers. Most brothers and sisters in Christ know that prophecy is being ignored, neglected, or misrepresented in many pulpits today. My feeble remarks herein, as weak and incomplete as they have been, have nevertheless been well received by readers who hunger for prophecy to be addressed in a God-honoring way. This kind reception of what was said, I prayerfully hope, is because what I have presented has not been the views and arguments of men, whether of myself or of others, ancient or modern; but my one source and support in what I have said has been from hundreds of God’s Old and New Testament Scriptures.

As we—Lord willing—move on to other things in future issues of *The Remnant*, I ask that, as much as within you lies, you would remember this sinner when I might be brought to your mind while you are before the throne of grace in prayer.

—C. C. Morris

## WE HAVE ANOTHER PRINT SHOP!

**P**art of the delay in getting this issue to press has been our search for a print shop to replace the one we have used for several years.

I hope the loss we endured late last year has been turned to a greater advantage by our sovereign God. I say this because, in our searching for a print shop, we were also providentially led to a mailing service that will handle the addressing and mailing of the magazine. Space here only allows us to express our thanks to you, our subscribers, for your prayers, support, patience, and encouragement, and thanks be to our God who makes all these things possible.

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## WILL TIME STOP?

*And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer (Revelation 10.5-6)*

**T**his text is sometimes used to justify the idea that time will “stop,” and there will be no time in eternity. The thought men of that persuasion advance seems to be that time immediately stops when the angel swears that “*there should be time no longer,*” and there will be no more time from verse 6 forward.

1. An examination of the very next verse, verse 7, disproves that notion: “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*”

A. *in the days of the voice of the seventh angel, when he shall begin to sound:*

(1) There will be “**days**,” the **days** of the voice of the seventh angel. Obviously, **days** will continue.

The seventh angel does not appear until the next chapter (11.15). He continues **days** after that. **Days** is a timely word. If there were no more time, then there would be no more **days**.

(2) The angel *shall begin* to sound: Begin is a word of time. There can be no beginning or ending

without time. *Shall begin* is future tense. There can be no past, present, or future tense without time.

Time is a dimension, another way of measuring distance, like length, width, and height. We may as well say height, thickness, depth, or width will not exist in eternity as to say time will cease.

There are four dimensions, not just three, listed in Ephesians 3.18. **We are creatures of three and one-half dimensions, not merely three.** We move “into” the future and remember the past; but we cannot move into the past or remember the future.

God, being over time, can do both: He can remember the future; we call it predestination: “I am God, and there is none like me, *declaring the end from the beginning, and from ancient times the things that are not yet done...* (Isaiah 46.9f).” And He can move backward in time. He moves back and forth in eternity and in time; that is what “inhabith” means in Isaiah 57.15: “*...the high and lofty One that inhabith eternity, whose name is Holy....*”

He inhabits eternity like a person inhabits his house, walking up and down in it, and He is as thoroughly acquainted with time and eternity in all parts and properties, as a man is familiar with his home, and infinitely more so. At this instant He is now as present with Adam, Moses, David, or Jonah in their days as He is with us now. *Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do* (Hebrews 4.13).

The smooth stone He supernaturally guided into Goliath’s forehead is as present with Him now as you are and whatever you are holding in your hand. He did not merely guide the stone into Goliath’s skull; He is presently, now, guiding the stone into Goliath’s skull. That is part of why He calls Himself **I AM THAT I AM** and not something like “**I WAS AND I WILL BE.**” Everything is an eternal NOW with Him.

Without time, nothing could happen at all. A *rate of speed* is distance measured over **time**: A man walks at three or four miles per hour, or drives at sixty miles an hour, or he might take one step every second. A bullet travels at so many feet per second. Without time to measure distance traveled, no distance will be covered. Everything would be as still as a statue or a photograph. There would be no miles traveled because there would be no seconds and hours to measure them by. Neither the man, nor the bullet, nor

anything else will move without something to gauge the rate of travel.

2. ...*the voice which I heard from heaven spake unto me again* (verse 8): **Again** is a timely word. You cannot have anything happen “again” without time.

3. *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter* (verses 9-10): I went, I said, he said, I took...and ate it up, it was, as soon as, I had eaten, my belly was—these are all past tense. You cannot have past tense where there is no time. The angel said *it shall be*; again, *it shall be* is future. You cannot have a future where there is no time.

4. *And he said unto me, Thou must prophesy again before many peoples...*(verse 11). This in itself is a prophecy of a future event; thou must prophesy again. You cannot have a future anything, and you cannot have an “again,” if you have no time.

5. In chapter 11 John was given a measuring-stick and told to measure several things. But “*was given*” is past tense and his measuring is obviously something anticipated to be in the future; you can have neither past nor future without time. We have been over such things before.

6. ...*the holy city shall they [the Gentiles] tread under foot forty and two months* (11.2). Where will the 42 months come from if there is no more time?

7. God's two witnesses “...shall prophesy a thousand two hundred and threescore days...(11.3). How can we have 1,260 future days (same as the 42 months) without time?

8. *It will not rain in the DAYS of their prophecy* (verse 6). *The bodies of the slain prophets will lie in the streets three and a half days. AFTER that, the prophets will be resurrected. The same HOUR there was a great earthquake* (verse 13). *The second woe is PAST; and, behold, the third woe cometh QUICKLY. The kingdoms of this world ARE BECOME the kingdoms of our Lord* (11.15)...*he shall reign FOR EVER AND EVER* (11.15). How can we have days, hours, past, things coming quickly, things becoming something, and reigning FOR EVER AND EVER if there is no more time?

And we have not yet gotten to the woman who spends 1,260 days in the wilderness (12.6), which is the “**time, and times, and half a time**” of verse 14. We have not addressed how 14.11 (“And the smoke of their torment ascendeth up **for ever and ever**: and they have no rest **day nor night**, who worship the beast and his image, and whosoever receiveth the mark of his name”) can be true if there is “no more time,” or the reign of Christ for the 1,000 years that are mentioned six times in chapter 20.

How will we have all these timely, time-measured things WITHOUT TIME? How will anyone have “time, and times, and half a time” without time???

I am sure you get the point. There are many more examples in the rest of the book of Revelation which prove that **time did not stop in chapter 10, and time is never going to stop.**

#### What, then, does the text mean?

To understand this or any verse in the book of Revelation (or in the Bible), one should read Revelation as it was meant to be read, **with discernment**; that is what is meant by “Blessed is he that **readeth**, and they that hear the words of this prophecy...” in 1.3. To understand, one must read Revelation with **discernment**, which can only come from the God who inspired this book, Do not read it casually, just to be reading, or reading it for entertainment, or for lack of something else to do, or reading it simply because someone said for you to read it.

Also, there is a principle throughout the Scriptures, a principle some have called **the principle of prior knowledge**. It goes something like this: **You are expected to know what the Bible has already told you, earlier**. The Bible does not constantly repeat itself to remind people, like a grade-school teacher nagging little children to remember last week's homework assignment, of what God said in Genesis, Job, Isaiah, or the Psalms. Matthew assumes you are familiar with the Old Testament. The Old Testament prophets assume you are familiar with the earlier history and the books of Moses.

Revelation assumes you are familiar with the entire Bible. If the Lord were always repeating Himself, re-explaining earlier books, constantly giving us refresher courses on the law, the Psalms, and the Prophets, the Bible would be bigger than the Encyclopedia Britannica.



In this case, by this principle of prior knowledge, you are expected to remember what God has revealed in chapter 6. In chapter 6, when the fifth seal was opened (verses 9-11), the martyred saints are seen under the altar of incense, crying out to the Lord:

*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled (Revelation 6.9-11).*

They asked, **how long** will it be before the Lord will avenge the blood of their martyrdom? The reply is they should wait for “**a little season**” (however long that might be) **until** the number of martyrs yet to die for the cause of God and truth is completed. In our text (Revelation 10.5-6), they are still waiting. The angel swears, however, that **their time of waiting**, their “**rest yet for a little season**,” is now over. The list of martyrs is complete, *in context*; that is, not merely up to chapter 10.5-6, but also that which follows as God brings it all to a close. This list of martyrs, which **will** include in its context (because the **time** involved only **begins** in the **days** when the seventh angel **begins** to sound), the following:

1. The the two witnesses in chapter 11, who must be martyred;
2. Satan’s final persecution of, and martyrs from within, national Israel (the woman in chapter 12); this includes the martyrs of 12.11, who will die under Satan’s final attack on God’s people (led by the dragon’s man on earth, the beast of chapter 13): “And they overcame him by the blood of the Lamb, and by the word of their testimony; and **they loved not their lives unto the death.**” More martyrs.
3. The beast’s attack against those who will not worship him (chapter 13.7-8, 15). More martyrs.
4. The anticipation of Babylon’s destruction (14.8-11) and the Beast’s retaliation against the saints: “...they that **die in the Lord** from **henceforth** (14.13).”
5. The mystery of God that should [or **SHALL**] **BE FINISHED**, as He has declared to His servants the prophets (Revelation 10.7): That also is involved

in the “time no longer.” For untold thousands of years the mystery of God has been hid in Him (Ephesians 3.9), but **time** for this mystery, **time** for the martyrs to await the avenging of their bloody deaths, time for Satan to violate his parole, all this is, finally, now, being brought to a swift and final climax. That is what Revelation 12.12 is talking about: “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, **having great wrath, because he knoweth that he hath but a short time.**” So, **TIME CONTINUES.**

All this begins “in the **days** of the voice of the seventh angel, when he shall **begin** to sound.” It swiftly comes to pass in the chapters that follow and is brought to a conclusion when Armageddon is fought, Satan is bound and cast into the abyss, the saints are resurrected, and Christ reigns visibly, receiving from all creation the honor and glory due Him as the Creator of all things.

The two witnesses in chapter 11 begin the completion of the roll of martyrs. The statement, “that there should be time no longer” means, *in context*, **Satan’s time has run out.** This leads to the battle when Satan will be shut down before Christ’s millennium begins.

That is why Revelation 14.12 says, “**Here is the patience of the saints**: here are they that keep the commandments of God, and the faith of Jesus.” The “patience of the saints” here is **the patience of the saints under the altar** in chapter 6.9-10, who are waiting for however long a time they must wait.

That is why Revelation 16.6-7 says, after the first three vials of God’s wrath are poured out on the earth-dwellers: “For they have **shed the blood of saints and prophets**, and thou hast given them blood to drink; for they are worthy. And I heard another **out of the altar** [the altar of 6.9, where the martyrs are] say, Even so, Lord God Almighty, true and righteous are thy judgments.”

In Isaiah 66.23 we have seen that new moons and sabbaths will never cease. As always, God means what He says and He says what He means.

We sometimes sing the hymns (or we *used* to sing them) with the lines:

Reach down, reach down, thine arm of grace  
And cause me to ascend  
Where congregations ne’er break up,  
And **sabbaths never end.**

Millions of years around shall run,  
Our song shall still go on,  
To Praise the father and the Son,  
And Spirit, three in one.

O the place, the happy place,  
The place where Jesus is!  
The place where Christians all shall meet  
in **everlasting** bliss.

And,

When we've been there **ten thousand years**  
Bright shining as the sun  
We've **no less days** to sing God's praise  
**Than when we first begun.**

There are others. "...a golden harp for me. 'Tis  
strung and tuned for **endless years....**"

Those verses are not merely examples of "poetic  
license." Perhaps those old hymn-writers knew  
more about time's continuation in eternity than we  
nowadays give them credit for.

—C. C. Morris

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2—The Old and New Testaments in their original languages are the verbally inspired word of God, and they are the complete and only valid guide of faith and practice; the King James Version is the preferred English translation;

3—The will of the eternal God is the first cause of all causes;

4—The absolute predestination of all things;

5—The eternal personal election of the redeemed in Christ, before the world began, and their eternal, vital union with Him; their number is fixed, certain, and sure, and can neither be increased nor diminished; their fall in

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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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11—The separation of church and state;

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

13—The bodily resurrection, first of Christ, and also that of all the dead;

14—The final and eternal judgment; and,

15—The bliss of the redeemed and the torment of the wicked are both eternal and everlasting.