

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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THE CHURL

The vile person shall be no more called liberal, nor the churl said to be bountiful. 6 For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. 8 But the liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah 32.5-8

There is perhaps no word today that should be more honorable but represents a more despicable class of criminal leeches than the simple word “liberal.”

There are four words that should be defined in order to make a few remarks about this text. Those words are **vile**, **churl**, **liberal**, and **bountiful**. Our definitions come directly from the Hebrew words from which the King James Version was translated in the above text. When we look up the four key

words of this text, we find the following end results:

1. Vile: H5036. nabal; from H5034; stupid; wicked (especially, *impious*).”

This very word, **Nabal** in the Hebrew, was the name of a churlish man who repaid David’s courtesy and friendship with stinginess, suspicion, selfishness, and hostility. The entire account is found in 1 Samuel 25. David was preparing to destroy this ungrateful man when by God’s grace and providence Nabal’s wife intervened. She brought a liberal load of peace offerings to David: 200 loaves of bread, two wineskins of wine, five sheep ready-dressed for barbecuing, and corn, raisins, and figs galore. When she spoke to David she said of her husband Nabal: “...Let not my lord, I pray thee, regard this man of Belial, even Nabal: for **as his name is, so is he; Nabal is his name, and folly is with him...** (1 Samuel 25.25).” Later in the account, God gave Nabal a heart-attack (and probably a stroke along with it) to go along with all his other possessions: “...his heart died within him, and he became as a stone. And it came to pass about ten days after, that the LORD smote Nabal, that he died (verses 37-38).”

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In all that follows, keep in mind that Nabal was a vile person, typical of the ones who are falsely called *liberal* in the sense of generous and magnanimous (see 3, below).

“2. Churl: H3596. *kiylay*, (pronounced *kee-lah'ee*); or *kelay*, (pronounced *kay-lah'ee*); from H3557 in the sense of *withholding*; *nig-gardly*. H3557 *kuwl*, pronounced *kool*; a primary root; to keep in; hence to measure.”

This is the type of person who will not give anyone one penny more, or one bite of food more, than is absolutely required.

“3. Liberal: H5081. *nadiyb*, (pronounced *naw-deeb'*); from H5068; properly, *voluntary*, *i.e. generous*; hence, *magnanimous*.”

Such is commended in this text and is what the vile and the churl pretend to be.

“4. Bountiful: 7771. *showa'*, pronounced *sho'-ah*; from H7768 in the original sense of freedom; a noble, *i.e. liberal*, opulent; H7768, *shava'*, pronounced *shaw-vah'*; a primary root; properly, to be free.” Again, the vile person and the churl try to pass themselves off as bountiful, and they often succeed in doing so.

Putting these definitions into the King James Version (KJV) text provides the following understanding of what Isaiah is saying: The time is coming when the *stupid, wicked, irreverent* person shall be no more called

generous, nor the niggardly said to be freely generous. For the stupidly wicked and irreligious person will speak irreverent, stupid wickedness, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the wickedly stingy person are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the (truly) free, voluntarily, generous person deviseth freely generous things; and by such noble things shall he stand.

Isaiah, then, is speaking of a time to come (“shall be”) when the vile person shall no more be called liberal. By this very wording he implies that **at the present time vile people are now called liberal**. Exactly, then, who are now called *liberal*? In ANY field, what is a liberal by today’s understanding? By the same token, what is a conservative?

In the simplest of terms, a conservative conserves or preserves old principles within a system. A liberal liberates people from old principles within a system by making systems more lax and less restrictive or by eliminating the old principles in the system, or by eliminating the system itself. Problems arise when the question is asked and answered, **with what will you replace the old system and its principles?** Humanity is degraded and society is destroyed to the extent that sound principles are replaced with inferior principles or systems.

Who then are the ones who cannot afford to be “liberal” thinkers? There are no liberal cooks, engineers, or mathematicians within their respective fields; “the exact sciences” cannot survive when invaded by **liberalism** as the word is currently used. No chef worthy

of the name could say, “A recipe and its ingredients are only ancient mythical symbols that can mean whatever you want them to mean,” and reasonably expect the finished dish of glop to still be delicious.

No right-minded mathematician would say “Two plus two is whatever you want it to be, just so long as you are sincere.”

An architect designing a skyscraper or the engineers who designed the bridges over Chesapeake Bay, San Francisco Bay, or the Mackinac Straits would have been deemed mad had they applied the modern understanding of “liberal principles” to designing and building structures upon which, humanly speaking, so many human lives depend.

Imagine, if you will, an engineer entrusted with building a suspension bridge over the Mississippi River saying, “The outmoded mathematics of past centuries are mere superstitions, no longer valid in this enlightened age of the twenty-first century!”

Yet, while hundreds or thousands of lives might be lost in the collapse of a bridge or a building designed by such a *stupid* principle, whole nations will be lost when destructive liberalism erodes the principles upon which a free nation such as the United States of America was founded. Such a liberalism is infinitely worse when it is used to destroy the sacred Scriptures, because, while the destruction of a just government is an attack of evil men against good principles and good men (in the human and civic sense), the undermining of the Scriptures is an attack by evil men upon godly eternal principles and is rebellion against God Himself.

Who are the ones now called liberal? That is a valid question demanding a legitimate answer. There are at least four types of people who are presently called liberal and who are

professedly proud to proclaim themselves to be so: politicians, sociologists, educators, and theologians. (There are more, of course.) All such liberals are a plague upon humanity. Their task to which they are dedicated is the breaking down of barriers, institutions, and principles while destroying their foundations. “If the foundations be destroyed, what can the righteous do (Psalm 11.3)?” The righteous in this context are the righteous people within a nation or society, or within any organization, including a nominal Christian church.

The implied answer to this rhetorical question, “If the foundations be destroyed, what can the righteous do?” is that the righteous people within a nation or an organization will not be able to do anything when the moral and spiritual foundation is undermined and destroyed. We are daily watching this destruction happening before our very eyes.

The text (Isaiah 32.5ff) refers to a time when the vile person shall be no more called liberal. This tells us that, generally, those who are called *liberal* in the present time, or at least some of them, are surely *vile* persons, meaning by the root definition of *vile* to be “stupid, wicked persons, wicked especially in the sense of being impious or irreligious persons,” *i.e.*, “lacking a respect or reverence for God” (Webster).

Liberal and Conservative Are Dynamic Terms

It may come as a surprise to some, but the terms “liberal” and “conservative” as they are now used are actively changing terms. There is no lasting value to being either a liberal or a conservative. These words are only valid as they are applied to specific situations. Nothing says that being either a liberal or a conservative is right or wrong in and of itself. A

valid question to direct at “conservatives” is, “Exactly what are you trying to conserve, defend, and protect?” An equally valid question to direct at “liberals” is, “Exactly what are you trying to undermine, destroy, or—in the name of freedom—free us from?”

This is why we say unequivocally that Satan was the first liberal in that he proposed to liberate and free Adam and Eve from the “unreasonable” and “oppressive” law of God that prohibited their eating fruit from a seemingly perfectly good fruit tree. This was the first revolutionary war to establish the freedom of mankind: a rebellion against God so that we might have the right to “life, liberty, and the pursuit of happiness.” The problem from that day to this is that mankind, in pursuing his own happiness, is now deprived of both life and liberty: of life, “for the wages of sin is death (Romans 6.23)”; of liberty, because “Whosoever commiteth sin is the servant [literally, **bondslave**] of sin (John 8.34).”

No, I am certainly not saying our nation’s founding fathers were wrong in incorporating the words “life, liberty, and the pursuit of happiness” in our originating documents. Satan’s was a rebellion against the holy and just Creator God and his was therefore evil; ours was a revolution against a corrupt and tyrannical king and was therefore good. At least that’s the way our founding fathers saw it, and I for one believe they were correct.

Continuing to develop the theme before us, a conservative trying to conserve or save wrong principles is wrong, for in furthering wrong principles he must oppose that which is right; but a conservative trying to preserve righteous principles is in the right. A liberal working to liberate the people from tyranny and slavery, as did the founding fathers of our

nation, the framers of the U.S. Constitution, is in the right; a liberal working to weaken and destroy the correct principles within that Constitution is in the wrong.

Two problems surface in defining these terms (liberalism or liberal and conservatism or conservative):

1. One problem is that too many people think these two words, *conservative* and *liberal*, refer to permanent and unchangeable principles. They do not. A bit later, more will be said about this.

2. Another problem is that men love to be able to categorize themselves and their opponents by names and labels. No doubt we have all experienced a person's hearing a good, scriptural sermon, but some hearer insisted that until he knew *what denomination* the speaker was, he could not say for sure whether or not the sermon was *sound* or not. Such a person's opinion, then, is based not on whether the speaker is declaring biblical truth or not, and whether or not the hearer has spiritual discernment enough to discern truth from error or right from wrong. Instead, the hearer's opinion is based upon whether he approves or disapproves of the speaker's denomination.

This situation also exists: A statement is made by a Primitive Baptist, for example, and Brother X approves of it; but if *the exact same statement* is made by a Presbyterian or a Methodist Brother X condemns it. If such is the case, Brother X is not grounded in the truth. He is trapped in denominationalism and cannot discern what truth is.

We have all seen it happen: Elder So-so espouses a free-will thought and his friends will drink it down and call it delicious. But if a Billy Graham says something doctrinally sound no one dares to quote him because "Political Correctness" has now invaded the

church, the pulpit, and the pew. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised **to discern both good and evil** (Hebrews 5.14)."

Conservatism may apply to almost any situation. There are conservative educators who try to provide their students with solid fundamentals of math, grammar, reading, history, and other subjects foundational to a good education. Professor George Crume, in his "A Grammar of the English Language" (Verbatim, 1977), said, "**To the conservative grammarian, all change is decay.**" We may carry this thought a step further: **When sound principles are established in any field, to the conservative, any and all change to those underlying principles is decay.**

Probably more people in our secular society are used to applying the terms *liberal* and *conservative* to politics than to religion. Before looking at these terms in the area of religion, then, let us briefly consider their use in the arena of politics.

Liberalism in Politics

At the outset of this section, I know there are those who are so caught up in their Politically Correct concept of "separation of church and state" that they cannot read the word *politics* in a Bible-related magazine without thinking the author has committed an act worse than blasphemy. To such I would say: Gentle reader, if you can bring yourself to read what follows, please kindly note that nowhere in it do I support one political party over another or urge the reader to elect one candidate over another, or to vote to pass or to defeat any specific measure; the only exception being where candidates and laws oppose God and His laws, "We ought to obey God rather than

men (Acts 5.29).” The truth is, Communism hates and fights God, Christ, His church, and religion, while we are forced to handicap ourselves by saying that if we talk about Communism, we are “mixing religion and politics.”

Likewise, Islam is a **state religion** that seeks nothing less than total world dominion, including the submission and conversion or the martyrdom of every non-Muslim; but we cannot talk about that either, because that is now somehow “Politically Incorrect.”

Liberalism in its root understanding and definition was originally related to **liberty** or **liberating** a people from some form of oppression. The founding fathers of the USA, in that respect, were liberals in that they fought for liberty from the British Crown.

When independence from the British Crown was obtained and a new government and Constitution were established in the American colonies, **all efforts were then redirected from a liberal mode to a conservative mode to preserve the Constitution and government of the newly-formed United States of America.** That is what every President, Senator, Representative, every other elected official in the United States government, and every member of the U.S. military forces is sworn to do: to uphold and defend the U. S. Constitution against all its enemies, both foreign and domestic.

Since the **Constitutional Republic** was established in the USA, it has been conservatives *by definition* who have labored to preserve the principles upon which this nation was founded. A new breed of liberals and liberalism was introduced, which from the time of its inception until now, actively works to undermine those principles.

Now, it is conservatives *by definition* who work to conserve, save, protect, and defend

the nation’s Constitutional Republic and the liberty obtained by the founding fathers of our country. At the close of the Constitutional Convention, when a woman asked Benjamin Franklin, “Mr. Franklin, what have you given us?” he is reported to have replied, “**A republic, ma’am, if you can keep it.**” Keeping our Constitutional Republic is *by definition* the task of conservatives while undermining and destroying it is the task of modern liberals.

Consider the Bolshevik revolution in Russia and its aftermath in the early twentieth century. The Bolshevik or Communist revolution was a liberal movement designed to overthrow the government of the reigning Czar of Russia.

Those historians who should know about such things say that that atheistic revolution, which overthrew the traditional Russian monarchy, in the process also killed between twelve and eighteen million Christians, Jews, and followers of other religious systems *precisely because Communism was and is atheistic.* Of necessity, then, those who opposed the Bolsheviks were conservatives dedicated to preserving the Czarist monarchy, along with, incidentally, the religious *status quo.*

Modern liberals are not the same type of liberals who fought and won American independence. They are in fact the exact opposite, undermining the principles on which our country was founded. Modern political liberals (primarily we speak of those in the USA) are every bit as much destructive of the Constitution’s principles as our originating founders were destructive of the oppression of the British Crown in the 1700s.

It should be plain, then, that both liberalism and conservatism may be either bad or

good, depending on what one is trying to conserve and what one is trying to liberalize, weaken, or destroy.

A final note in this section: Anyone who yet thinks I am talking **partisan** politics (as though I think *my* political party is better than *anyone else's* political party; **I have no political party!**) simply does not understand what is going on in today's world. They totally miss the point. This is not at all about which dirty rotten scoundrel candidate for public office is better than the other dirty rotten scoundrel who is running against him or her. I know of no other way of saying it than to say those who do not yet know what this article is about may have already imbibed a near-fatal overdose of ABC-itis, CBS-isis, or NBC-osis. Liberal "commentators" and "news reporters" put forth a continual, noxious, oral effluvia that produces a mental *rigor mortis* in everyone who regularly hears and believes them.

Again: These comments in this section are about the cause and underlying reasons at the human and demonic level for the final disintegration of what little we have left as a nation. At the divine level, the Lord God has His reason for having predestinated it to be as it is.

Liberalism in Religion

God has a kingdom that was prepared from the foundation of the world (Matthew 25.34). There is no kingdom without a king, and where the king is, his kingdom is. Even when visiting a foreign country, the king and his entourage are the manifestation of his kingdom. With God's kingdom existing from the foundation of the world, The Lord God, with His saints and angels, has always been committed to conserving and preserving His kingdom in its holiness and purity, along with His righteous laws and sovereign demands He has placed

upon His creation. "Is it not lawful for me to do what I will with mine own (Matthew 20.15)?"

Satan introduced liberalism in Genesis 3.1-5. By questioning the authority of God, he introduced the idea that God was oppressing Adam and Eve by keeping them from eating the fruit of a very desirable tree, the tree of the knowledge of good and evil.

"Yea, hath God said, Ye shall not eat of every tree of the garden?" the serpent asked. The fall of Adam's race thus began with a question planted in Eve's mind designed to undermine Adam's and Eve's confidence in the wisdom, authority, and gracious goodness of God.

And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" "

And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

I have in my files a copy of Harry Emerson Fosdick's letter dated January 31, 1945, to a Mr. W. B. Barnhart of Harrisburg, Pennsylvania. It was written on letterhead stationery of "The Riverside Church, Riverside Drive at 122nd Street, New York, N Y." In its entirety, the letter reads:

Dear Mr. Barnhart:

I have received your letter. I am constantly astonished at the things people say about me, and never much more so than by the report that you sent me of the strange statement in your recent

discussion group. He never read any statement from me publicly announcing my change of thought.

I am a liberal in theology, and have been so ever since I was a young man. Far from changing, I have gone straight ahead with it, and I should say again just what I said to you in the letter that I wrote you on January 4, 1937.

Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionay [sic] doctrine of the Atonement; and I do not know any intelligent Christian minister who does. The trouble with

these fundamentalists is that they suppose that unless one agrees with them in their doctrinal set-up, he cannot believe in the profound, substantial, everlasting truths of the Christian gospel that transform men's lives, and are the only hope of Christ's saviorhood in this world. When, then, they hear me proclaiming these everlasting truths, they think I must believe in their fundamentalism. As a matter of fact, I regard it as a perversion of the Christian gospel.

Sincerely yours,

(signed) Harry Emerson Fosdick

In the letter reproduced above, I have provided bold print for two statements Mr. Fosdick made (in his original letter he did not embolden any words):

1. **'I am a liberal in theology, and have been so ever since I was a young man.'** In case anyone questions the fact that Mr. Fosdick was indeed a "liberal," this letter conclusively establishes him as a self-professed **liberal** theologian.

2. **'Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionay [sic; obviously a typographical error on Fosdick's part—CCM] doctrine of the Atonement; and I do not know any intelligent Christian minister who does.'** This establishes what one of the most famous liberal theologians of his day (or since) believed about two cardinal Christian doctrines—the virgin birth of Christ Jesus and His substitutionary blood atonement in behalf of His people.

Religious liberals in sympathy with the likes of Mr. Fosdick are the ones who produced the *Revised Standard PerVersion* of the Bible.

Several decades ago, it was a movement of liberalism within the Presbyterian denomination that changed their official position to deny their old doctrine of "double predestination"; that is, that God had predestinated some men to Hell as surely as He predestinated His elect to salvation.

Southern Baptists used to be "against dancing," including school-sponsored dances and proms at their colleges. It was a liberal move when Southern Baptist colleges agreed to have school dances and proms.

In the 1960s, somewhere between a third and a half of the Primitive Baptist congregational singing was sung to minor tunes: *Solemn Warning, Windham, Conflict, Samanthra, Imandra, House of the Lord, Idumea, Detroit, Ninety-Third*, and dozens more. Somewhere along the line, we lost it.

As eventually “there arose up a new king over Egypt, which knew not Joseph (Exodus 1.8),” so a new generation of Primitive Baptists has come along that knows not minor music and thinks the old music is “weird.” Now many congregations sing fewer and fewer tunes, substituting lighter, easier melodies for the old ones. This is more of creeping liberalism’s influence.

Liberalism Among the Conditionalists

In January of 2000, representatives of the Conditional or “Old-Line Primitive Baptists” felt compelled to meet in Pitts, Georgia, and adopt **The Pitts Resolution** because over a century of their free-willism had come home to roost, as it were; their denomination had become infiltrated with men introducing innovations from the Arminian denominations, including the following practices being advocated among them, and from which they withdrew: Sunday schools, youth camps, missionary programs, theological seminaries (“Preacher’s schools”), the dedication of infants, tithing, a salaried ministry, accepting unqualified members, ordaining novices, and other unscriptural practices. The religious liberalism that was in them in the latter half of the nineteenth century was continuing its work among them. In reality, the Conditionalists and their movement should have gone out with the other Arminians—the missionaries and the followers of the Campbells—in 1832. They no doubt would have, had they been as organized as the others. As it was meant to be in God’s purpose, it remained for them to run their course and leave it for their descendants and heirs in Pitts, Georgia, to be forced to produce what amounts to their twenty-first century version of **the Black Rock Address of 1832**.

Other Examples

It was a liberal whose influence produced the perverted version of Philippians 4.13 that I saw today on a teenager’s T-shirt in a department store: **“I can do all things through him who strengthens me.”** The casual observer, unfamiliar with the Bible text, might entirely miss the deliberate replacing of the *definite Christ* in this text with the *indefinite* “him who” and think, “How wonderful it is that our kids are getting so religious these days.” The liberals who change the wording of texts like this can do so because **they do not believe the word of God is the word of God** (and most of the rest of us do not notice the difference). To these churls, the Bible is so many myths and legends made up by imaginative cavemen, shepherds, and nomads because they had no television for entertainment while sitting around their campfires. So, instead of watching TV, they made up the stories that we now call a Bible.

The liberals on television’s “educational channels” regularly undermine the Bible by saying “there is neither archaeological nor historic evidence that Abraham, David, or Solomon existed.” More points for Satan. To recap, then, up to this point: The churl—

—*Speaks villany:*

—*His heart will work iniquity:*

...*to practice hypocrisy:*

...*to utter error against the LORD:*

—*makes empty the soul of the hungry:*

—*will cause the drink of the thirsty to fail:*

—*The instruments also of the churl are evil:*

—*deviseth wicked devices to destroy the poor with lying words*

Perhaps the worst of all his doings is the way a churl preys upon the genuinely poor of the land.

We have the words of Christ that “Ye have the poor with you always (Mark 14.7).” Thus there is this permanent class of people, the poor, guaranteed by the words of Christ Himself, to always be within this present world-system. That vast throng earnestly longs for their chief characteristic, poverty, to be eliminated. The poor people of this world constitute a ready-made class of people at whom corrupt politicians may aim their lies and from whom they can always expect an eager ear. What poor person would not welcome the prospect of having his or her poverty eliminated? By dangling this impossible carrot-on-a-string before the noses of a nation’s poor, these hypocritical villains only increase the misery of the very ones they claim they are trying to help.

It was a stroke of satanic genius on the part of the liberals who first dreamed up the “war on poverty” scam.

While the Communist-Socialist bloc is promising the multitudes to “eliminate poverty,” their actual not-so-hidden intent is to eliminate the rich and wealthy.

The history of Communist-Socialist take-overs shows that these new dictators divide the wealth of the wealthy and the riches of the rich among themselves and not among the poor of the land. In reality they care nothing for the poor, whom they incite to civil discontent and riot whenever possible, using these multitudes as their “shock troops” to help them take over a nation. The documentation is readily available about these things. More detail here is unnecessary and beyond the scope of this article.

Some might say, “This article is far too worldly. Tell us only about spiritual things.” All right; suppose we tell about “SPIRITUAL WICKEDNESS IN HIGH PLACES”? That

is a **spiritual** truth ignored by the occupants of most pulpits today.

Too worldly? Too secular? Why must we handicap ourselves so? Atheists think nothing of criticizing our God, our Christ, our Bible, or our religious beliefs. Nor do politicians, movie stars, scientists, college professors, PTA groups, judges, and other comedians. They can all talk freely about how ignorant people are who believe in God and believe the Bible is His word, yet you and I are supposed to be quiet and take it all in the interest of “separation of church and state.” To them it is their “academic freedom”; but if we exercise the same freedom, it is “antiquated superstition.” Do we really wish to live this way?

God intends for wickedness to run its course, that the iniquity of the Amorites might be full (Genesis 15.16). Consider the alternative: God could continually bail out the nations of this world by His grace, merely punishing sin by removing wicked men and raising up righteous men in their place, only to repeat such a cycle endlessly.

God did that very thing for over four hundred years in the book of Judges. It accomplished nothing but to prove a point, which, in God’s economy, is exactly what this messed-up world-system is all about. The last verse of Judges says, “In those days there was no king in Israel: every man did that which was right in his own eyes (Judges 21.25).” That is invariably the end result when men, thinking they are free to choose this or that, are seemingly given a little apparent freedom.

God will not spare us and restore people and nations—any people or nation—forever. Evil men and seducers shall wax worse and worse, deceiving and being deceived. If it were going to be different, would we have not surely seen some indication of it by now?

When the villainy of the vile has fulfilled its course, God will say “Enough!” but not until then. Throughout this lifetime, *“the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.”* The churlish ones will continue to devise *devices to destroy the poor with lying words, even when the needy speaketh right.*

Then how will it all end, and when? First, how will it end: The first verse we quoted (Isaiah 32.5) gives us a clue: The vile person shall be no more called liberal, nor the churl said to be bountiful. Now they are called so. The time is coming when they won't be.

When, then, will it be so? When will all this be? The opening four verses of Isaiah 32 are most explicit: “Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.” That sets the stage for verse 5 and following.

“The vile person shall be no more called liberal, nor the churl said to be bountiful.”

But the liberal deviseth liberal things; and by liberal things shall he stand: The Lord Jesus Christ is the one and only truly liberal king, **in the good sense, as spoken of in verse 1.**

By God's own statements, the king's people are in one sense (A) His children; in another sense they are (B) His bride.

(A) As His children they are His princes, for a prince is the child of a king, and as such a prince is the predestined heir to the king's throne. Earthly princes await the time of their father's death before ascending the throne. The Father of Christ's prince-heirs is Christ Himself (Isaiah 9.6; “His name...the Everlasting Father”). Since He will never die, they only await the time they will be manifest as His children; from then on they will rule and reign with Him (Revelation 5.9f; 20.4-6).

Objection: Some object to some of the literal language of Revelation 20, saying, “*I don't believe Christ will only reign for just one thousand years....*”

Reply 1: I don't believe that either. No one I know of ever said that He will “ONLY” reign for “JUST” one thousand years. The Book says He will close out this period from Adam to the Great white throne judgment by reigning the last thousand years literally on this earth, demonstrating that the alternative to all the chaos, wars, sickness, and death under Satan is the life, liberty, order, peace, and righteousness of a perfect world ruled over by God and His Christ.

Satan will be loosed for a little while after that (Revelation 20.3, 7). This, and the revolt that follows, will demonstrate that even after being ruled in the personal, visible presence of our God in a perfect environment, unregenerate man will still prefer sin under Satan and rebellion against his Creator.

Reply 2: The Book says, “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, Counselor, 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).” This tells a number of things about the present and future:

a. *the government shall be upon His shoulder*: This is true in at least two senses: 1. The badge of His authority, like the bars and emblems of military men, are worn on the shoulder for all to see his rank; and 2. The shoulder being the part of the body being most suited to “shoulder” and carry a heavy load, speaks of His strength and ability to successfully carry the government of the world.

b. *Of the increase of His government and peace there shall be no end*: Which tells us, even had we no other word on the subject, that 1. His government will not end in a thousand years, nor in any finite time, and it will go on into unending eternity.

2. Nor will it be interrupted again in all eternity by war, sin, or the like. Men have speculated as to whether or not in “eternity future” there will ever be another rebellion such as Satan introduced in Genesis 3. The answer is clear: There will never be another rebellion, neither will there be any end to His government, nor any end of the peace under His eternal reign as the Prince of Peace.

c. *upon the throne of David, and upon his kingdom*: That is,

1. Upon the throne of David, yet future, not upon His Father’s throne, as it is now, where He has been ever since His ascension (Acts 2.30-35; Hebrews 1.3). He is not presently seated on David’s throne, but upon God’s throne—unless, of course, David is God, which is unthinkable preposterous.

2. The antecedent of “his” in “his kingdom” refers back to David’s kingdom, not Christ’s kingdom; Jesus Christ will occupy

David’s throne as David’s oldest living heir to the throne that has been vacant since the Babylonian captivity (2 Chronicles 36). God’s covenants with Abraham and David must both be consummated. Why else did the Lord begin the New Testament (Matthew 1.1) with such a statement of unfinished business? “The book of the generation of Jesus Christ, the son of **David**, the son of **Abraham**.” There were covenant promises given to both Abraham and David, and these promises have never yet been fulfilled; nor can they be “spiritualized” away or rightly given a “figurative interpretation.”

Reply 3: The Book says, “The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and **He shall reign for ever and ever**. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail (Revelation 11.15-19).”

This text tells a number of things about the present and future:

a. The kingdoms of the world are not yet become “the kingdoms of our Lord, and of His Christ” in a manifestly visible sense. They are

His, certainly, but not everyone can presently see that fact. THEN, however, everyone shall see it, every knee shall bow to Him, every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father!

b. His taking of His power unto Himself and “hast reigned” (verse 17) is in the prophetic past, looking backward from a yet future culmination of all the judgments we have before us in this book of Revelation. That is what will infuriate the nations so; the nations are not particularly angry at God *now*, as long as He will stay out of their way and leave them alone. In this text, the nations are [to become] angry about all this. The peoples of the nations like and desire “a nice god,” one who loves everyone equally and without discrimination, one who would not harm a flea—they do not want a Sovereign Dictator over heaven and earth. The nations have neither seen nor imagined Jehovah as He really is.

c. He shall reign **for ever and ever**, not “**just** a thousand years.” *Of course* He rules now, but not in the visible majesty He will display when He takes unto Himself His great power. *Of course* He has “His great power” now, and He has never lost it. The difference pictured here is that of a homeowner (“the Goodman of the house,” Matthew 20.11) simply having a shotgun in his closet, compared with that homeowner’s actually taking that shotgun out of the closet, taking that shotgun to himself, arming himself by loading and cocking that shotgun, confronting the housebreaker-burglar with that loaded and cocked shotgun, and soundly defeating the robber with that loaded shotgun. In this figure Christ is the homeowner, and He has His great power, but as far as manifesting it against Satan and his followers in this present evil age, as far as the world is concerned, His weaponry

is still by and large kept in the closet; but it will not stay there forever.

(B) As His bride, His people are **the poor in spirit** (Matthew 5.3). They may or may not be poor in this world’s wealth, but spiritually they are all penniless beggars. For now, “the instruments also of the churl are [still] evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.” Today is the wicked one’s day of power, or so he assumes, because he can ride roughly over the heads of God’s children with seemingly nothing to hinder. This too is of the Lord: “**Thou hast caused men** to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place (Psalm 66.12).” As long as men ride over their heads, God’s little ones have not been fully, experientially, and for ever more brought out into that wealthy place, the eternal state and abode of God’s children for which they pine and pray.

Christ takes nothing from His bride but her poverty; and He gives her, His bride, a wedding garment, a spotless, golden robe of righteousness to replace her filthy rags of self-righteousness. He places a ring (an endless gold band betokening His endless, everlasting marriage covenant of love) upon her hand, and He feeds her a wedding feast of the fatted calf, the sacrifice of Himself on the tree. Upon the riches of His grace, love, and mercy she will feast in the endless eons of eternity, ever growing in grace and in the knowledge of Him. That is true, biblical “liberalism.”

When this day fully comes, the churl will no longer be said to be “bountiful,” and the vile person shall be called “liberal” no more. Until then, evil men and seducers shall wax worse and worse, deceiving and being deceived.

—C. C. Morris

ELDER GILBERT BEEBE ON THE QUESTION OF “A CHRISTIAN NATION”

To protect the people from coercive interference with the sacred rights of conscience in matters of religion, the first Congress of the United States that ever assembled under the Constitution was convened in the city of New York, March 4, 1789, at which time and place the following amendment to the Constitution was proposed and submitted to the several states for their approval and was concurred in by the states and became a part of our Constitution: '**Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof**'. What is now sought for is to so change our Constitution as to indicate that the United States 'are a Christian Nation'. The scriptures of truth recognize but one such nation, and that is called, 'A chosen generation, a royal priesthood, a holy nation, and a peculiar people'. Into that nation can none enter except they be born of water and of the Spirit, and none can ever see it except they be born again. A Christian nation must be an establishment of religion, and no law concerning it has Congress any power to make, nor have any power to prevent the free exercise of it.

—Originally from *The Signs of the Times* and reprinted in the *Old Faith Contender*, October-December, 1980, edited and published by Elder W. J. Berry

(Copied from [http://baptistsearch.blogspot.com/search/label/U.S. history](http://baptistsearch.blogspot.com/search/label/U.S.%20history), edited by Elder Robert Vaughn.)

ISAIAH 57.15-19

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. (Isaiah 57.15-19)

Let's return to the text in Isaiah 57, referred to briefly in the March-April, 2009, issue (in the article, "Will Time Stop?" on page 15). More comments on this text then and there would have been too great a digression from the subject then at hand. Yet there are deep truths in this text that cannot be left entirely unsaid, though they be long in coming.

15a For thus saith the high and lofty One that inhabiteth eternity...:

The word **inhabit** means to live in an area, like occupying a house, walking up and down in it, and being thoroughly acquainted with it. The Lord lives in and occupies eternity even as we (speaking after the manner of men)

occupy a house, making it our home. This is not my made-up illustration. It is God's expression, for that is exactly what is implied in His use of the word *inhabit(eth)* in this text. As we walk through our kitchen, down a hall to the bedroom, check something in a closet, carry something back up the hall to the living room, go back into the kitchen, and wherever else we might, even so Jehovah walks up and down in eternity, wherever He might, as He wills.

But this is only an expression to accommodate our finite brains. It is not as though God must continually go hither and yon in time and eternity as we would, moving our possessions back and forth from room to room, looking for things, checking on the thermostat and other things, working in one room and relaxing in another. Jehovah is already everywhere in time and eternity no less than He is everywhere in space at the same time. That is exactly what the text means.

He is as present in any part of time or eternity as He is in any other. All of eternity (and with it we must include all of time) is an ever-present now with Him. Hence He introduced Himself to Moses as the great "I AM" and nothing was said about what "I WAS" or "I WILL BE." David, Goliath, and the smooth stone that David threw at that giant are as present with God as you and I are present with Him now. The days of creation described in Genesis 1, Noah and every drop of the floodwaters, Abraham and his offering of Isaac, Daniel (whether in the den of lions or serving Nebuchadnezzar as the Prime Minister of Babylon), Christ Jesus dying on the cross for the sins of His bride, Paul in prison, my writing these words and your reading them, all of time and all the eons of eternity—"past and future," as we are sometimes prone to express

it—are all part of the finely woven tapestry of time and eternity, ever before His eyes. He is not merely omnipresent in space alone. "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)."

...*whose name is Holy*: Perhaps due to our shunning the antics and extremes of the so-called "holiness" people, we hear little nowadays about the true holiness of God and His right to demand a respect for His holiness from His creatures. Holy and holiness come from the same root word for sanctify, sanctified, and sanctification. Each and every form of these five words means "to set apart" or "to be set apart" for a special use or purpose. That specific use or purpose is for the honor and glory of God. The glory and honor of God is the purpose, then, for which we were created. His glory and praise should be our uppermost concern in life and in death.

Peter said, "...as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye **holy**; for **I AM holy** (1 Peter 1.15f)," and Paul said, "Follow peace with all men, and **holiness**, without which no man shall see the Lord (Hebrews 12.14)."

Nor is the sanctification of God's people all there is to it; God's name and His very Being are to be set apart in our language and thinking for the specific use of His honor and glory. So Peter said again, in another place: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (1 Peter 3.15)." The most senseless of all totally useless sins is that of taking the name of the Lord God in vain. A person might steal to add to his worldly wealth

and possessions; he might lie (“bear false witness”) to save his worthless skin; he might commit adultery or at least covet his neighbor’s wife to add to his enjoying the pleasures of sin for a season; but what profit can anyone point out in blaspheming the Creator’s holy *name* or taking it in vain? Why comedians, and their script-writers, and their dim-witted audiences think it is side-splitting hilarious for one of their characters to say, “Ohh-my--GAHHD!” or “Oh, my Lorrrrd!” is a mystery explainable only by man’s sheer depravity. And Aunt Lizzie’s endless string of “My Lord, this!” and “My Lord, that!” is every bit as much **taking the name of the Lord thy God in vain** as is Uncle Jib’s “Good Gawd-a-mighty!” whenever he hammers his thumb or when he doesn’t agree with something that was said on the six o’clock news.

None of the above is usually even thought of as “taking the name of the Lord thy God in vain.” Most worldlings seem to think that *that* is a term only related to “cursing,” or inviting God to damn this, that, whatever, or whoever. If that were so, it would be as inane as any other violation of God’s name. How can any sensible person sincerely sing “God Bless America” and in the next breath ask God to damn America’s President, the half of Congress with whom he disagrees, taxes, the mayor and the city council, the traffic, the neighbors and their mean little kids, the roads, the potholes, the price of gas, the rich, the poor, the weather, whoever borrowed his chain-saw and didn’t return it, and every ball team except the ones he supports?

This sin of blaspheming the worthy names of God does not stop there. It is as fully a crime against God, and more so, for wicked men to unthinkingly punctuate their brainless jabbering with such epithets as “Jeez!”

“Christ!” “Christ-a’mighty!” “Jeez-o-Christ!” and all the seemingly endless variations the depraved and carnal mind can produce.

No; we are reminded by this text that not only is our God a holy God, ever to be revered, worshiped, and adored, but also His name, no less than His Being, is to be respected and revered.

15b I dwell in the high and holy place, with him also that is of a contrite and humble spirit, : The question may occur to some: How does this sinner come to be of a contrite and humble spirit? There is nothing in a sinner’s nature that would make him so.

While the chastised sinner did nothing to redeem himself, to correct his own ways, to repent, or to otherwise straighten out his own worthless life, the Lord had nevertheless graciously and freely begun a good work in him that He was not about to abandon.

15c to revive the spirit of the humble, and to revive the heart of the contrite ones: God’s purpose, as to why His people are made humble and contrite, is here revealed. First, God properly humbles them before Himself; then He revives them. The order cannot be otherwise.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. Job is an excellent example of this. When God brought him to his “wit’s end” (Psalm 107.27) by challenging him to answer a series of questions that were entirely beyond him, Job finally said, “...I abhor myself, and repent in dust and ashes.” Then, after the Lord had made His point (which is the point of the entire book of Job), He defended Job against his accusers: “The Lord said to Eliphaz the Temanite, **My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as**

my servant Job hath.” God could have pushed the issue further, but had He done so, as our text says, Job’s spirit and soul would have failed (*i.e.*, died) before Him.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

It was by this method of chastisement that God brought about the contrite and humble spirit in the heart of His wayward child. But God’s wrath, His smiting, His hiding of Himself was not sufficient in itself to bring about repentance unto salvation not to be repented of. “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death (2 Corinthians 7.10).” Had the Lord stopped with His display of wrath and smiting, followed by His hiding Himself, there would have been no salvation in the experience. The result was, *he went on frowardly in the way of his heart.*

18 I have seen his ways, and will heal him: There is nothing in what the Lord has said or will yet say in this text that indicates the rebellious sinner does anything to seek out mercy from God. Salvation is truly of the Lord. Anything done for the sinner is begun only by God Himself, the Savior.

18b I will lead him also, and restore comforts unto him and to his mourners.

First, “*I will lead him...*” “He leadeth me in the paths of righteousness for His name’s sake (Psalm 23.3).”

Second, “*And restore comforts*”—How reminiscent of the twenty-third Psalm: “He *restoreth* my soul (Psalm 23.3).” “Thy rod and thy staff they *comfort* me (Psalm 23.4).”

May we not conclude that the one of whom Isaiah speaks as going on “frowardly in his own way” is one of the Lord’s sheep who,

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after God has given him repentance, finally says with the Psalmist, “The Lord is my shepherd; I shall not want”?

Of such an one God assures us in verse 19, “I create the fruit of the lips; Peace, peace to him that is far off [Gentile elect], and to him that is near [elect Israelites], saith the LORD; and I will heal him. Whether the child of God is one who is far off (Gentile) or nearby (Jew,

Israelite), the Lord speaks peace to each of His own, creating the exact proper words (“the fruit of the lips”) at His own appointed time.

“For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether (Psalm 139.4).” It would be one thing if God merely *knew* everything every person was going to say before he or she said it; but it is all so much more than mere “simple foreknowledge.” **“The preparations of the heart in man, and the answer of the tongue, is from the Lord (Proverbs 16.1).”** God actually creates the fruit (words) of the lips, so people say the right thing to suit *His* purpose (but not necessarily our own purposes) at the right time.

From the beginning to the end of these four verses in Isaiah 57, God sets forth once more His own sovereign preeminence and the helpless, hopeless depravity of His people on the other. Combined, these two things all the more glorify the love, grace, and mercy of our God as it is in Christ Jesus the Lord.

—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;

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

their federal head Adam into spiritual death, total depravity, and just condemnation; their utter inability to recover themselves from this fallen state;

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14—The final and eternal judgment; and,

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