

The Remnant

“Even so then at this present time also there is a remnant according to the election of grace.”
Romans 11.5

March-April, 2015
Volume 28, No. 2

DAY

by C. C. Morris

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day (Genesis 1.5)

And the gates of it shall not be shut at all by day: for there shall be no night there (Revelation 21.25).

And 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).

Boast not thyself of to morrow; for thou knowest not what a day may bring forth (Proverbs 27.1).

A Remnant subscriber wrote: “I would very much like to hear your thoughts on the literal vs. figurative meaning of the word ‘day’ since the word seems to be used many ways in the Bible.”

Sometimes the smallest words, which are used hundreds of times in the Bible, are perhaps more difficult to discuss than many other subjects. If the Lord so wills, I will try to share my thoughts on the word “day” as it is

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found in the Scriptures. I appreciate your request for my thoughts on the literal and figurative uses of the word “day” in the Bible. Whatever I am enabled to write, it will be what you requested—my thoughts. We hope and pray these thoughts are guided by the Author of the Scriptures, because man’s thoughts are of no value in trying to understand eternal truth.

What Is a “Day”?

The word “day” or “days,” including the possessive forms, days’ and day’s, is found 2,251 times from Genesis 1 through Revelation. This does not include words like dayspring (twice) and daytime (seven times).

The Remnant

published
6 times annually
by
Saints Rest Primitive Baptist Church
of Dallas, Texas

The Remnant Publications

In the interest of
The Old Order of Baptists

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The Remnant is sent free of any obligation
to all interested persons.

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and www.primitive-baptist.com

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When you were a toddler, your mother taught you what a day is. A day has not changed since then; a day is still a day. And most likely our understanding of what a day may be is not so far from what the Bible says a day is.

Above all, the Bible does not go off on mysterious tangents, turning common words into strange, unbelievable, fantastic, new "spiritual interpretations" that make us exclaim, "I never thought of THAT before!" True, there are some things "hard to be understood (2 Peter 3.16)," especially if you have been taught man's traditions instead of what God has said in His word. Sometimes there are figurative and symbolic ways common words are used, but that does not mean our entire dictionary and our total understanding must be revised so we can understand "spiritual" things.

Most of the occurrences of the word day and its variations should be considered literal twenty-four hour days. By "literal" we mean the primary definition of a word, or that which we ordinarily think of when we hear the word. In the case of "day," we understand it to mean either an ordinary day of twenty-four hours by the clock, or else only the daylight portion of approximately twelve hours of a twenty-four hour day (John 11.9: "Jesus answered, Are there not twelve hours in the day?").

Man Defines a Day

We have been asked, what is a day? and all because one time a preacher might say a day is really a thousand years, and the next time he says 1,260 days are actually 1,260 years (the so-called "day-for-a-year principle"). Ask him: "Please make up your mind. Is your day one year, or is it a thousand years?" And so now we not only need to redefine a day, we must examine what a year is. And so it goes.

On top of that, you will find that nearly everyone disagrees about when those 1,260 years began (or will begin) or when they ended (or will end).

Man's Weekdays: We say "Saturday," "Sunday," "Monday," and so on, all based on our pagan heritage. Every day of the week is named after some heathen god. (The following definitions of the weekdays are from the American Dictionary of the English Language, Noah Webster, 1828):

Sunday is named for the sun god; "[Saxon sunna-doeg; German Sonntag...; so called because this day was anciently dedicated to the sun, or to its worship.]"

Monday is named for the moon god; "[Saxon monondoeg; moon and day; being formerly sacred to that planet.]"

Tuesday is named for "...Tig, Tiig, or Tuisco, the Mars of our ancestors, the deity that presided over combats, strife and litigation."

Wednesday is named for Wodin; "[Sax. Wodensdoeg, Woden's day...from Wodin or Odin, a deity or chief among the northern nations of Europe.]"

Thursday is named for Thor; "[Danish, Torsdag, that is, Thor's day, the day consecrated to Thor, the god of thunder, answering to the Jove of the Greeks and Romans....]"

Friday is named for Frigga; the same as the goddess Venus; "The sixth day of the week, formerly consecrated to Frigga." "[Saxon frigdoeg...from Frigga, the Venus of the north....]"

Saturday is named for Saturn; "[Sax. Saeter-dag...Saturn's day.]" In mythology, Saturn was one of the oldest and principal deities; he was supposedly the father of Jupiter.

But enough of this. Let us see, not how the pagans define a day, not how the spiritualizers

define a day, but how our Creator God defines a day.

God Defines a Day

1. The evening and the morning in that order, one each, back to back, taken together, is one day. That was important enough for God to put six times on the first page of the first chapter of the first book in the textbook He gave us.

A day begins and ends at sunset, not in the middle of the night. Whoever designed the word midnight ("mid," plus "night") knew it was the middle of the night and not the beginning of a day. Saturday, or more correctly the Sabbath, begins at sundown Friday and continues until sundown Saturday. Then, Sunday begins at Saturday sundown. That is the way God set up a day and defined it in the first chapter of Genesis. There should be little wonder that we become confused whenever we depart from God's word and God's definitions. Seven of these consecutive evening-morning combinations makes a week. Mankind calls fifty-two of these weeks, so constructed, one after another, continuously, a "year." (God has another way of defining a year, but that is another subject.)

2. The Lord Jesus Christ said, "Are there not twelve hours in the day (John 11.9)?" Here, the word day means the daylight hours in contrast to the darkness of the nighttime hours of the same twenty-four hour date we call a "day."

3. Day may mean a specific day, as (a) in secular history (New Year's Day, Arbor Day, D-Day, Thanksgiving Day), or (b) biblically (which is really what this is all about), the day of the Lord (which almost always refers to the yet-future war of Armageddon), the day of Pentecost, or the day of Atonement.

Having said that, the word "day" may be used in other ways—symbolic, metaphorical,

or figurative—and it is often so used. In secular history or annual observations (as D-Day, New Year's Day, Thanksgiving Day, Arbor Day). Day might refer to an era of time, as, "We are living in the day of the automobile," "the day of the atomic bomb," "the day of the computer," or we speak of the "horse-and-buggy days."

Such uses do not change God's definition of the word. Americans calling George Washington "The Father of Our Country" or Roman Catholicism's calling their priests "Father" in no way detracts from the primary definition of "father" as meaning one's male parent. It is the same with "day." Because "day" can be used figuratively does not mean every time we say "day" we are using the word figuratively.

The Seven Days of Creation

It is my understanding that the seven days of creation (Genesis 1.1 through Genesis 2.3), including the seventh day, which God sanctified and on which He rested, were seven literal twenty-four hour days exactly like any one of our calendar weeks of seven days. It does not take God long to create anything.

The Genesis 1 "creation week" is one such seven-day week of 168 hours. The record is so specific, there is no reason to think otherwise; other than to accommodate evolutionists and their fellow travelers, there is no logical, biblical, or philosophical cause for us to attempt to make the Genesis 1 wording metaphorical, symbolic, allegorical, or figurative of any other periods of time such as "ages," "millennia," or "eons." The creation did not take the Creator-God, Elohim, billions of years to create the universe and everything in it. "For He spake, and it was done; He commanded, and it stood fast (Psalm 33.9)." How long does

it take God to speak? That is exactly how long it takes Him to get something done. "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand (Isaiah 14.24)." How long does it take the Lord to think a thing? That is exactly how long it takes Him to cause something to come into existence.

This truth of the days of creation being ordinary 24-hour days is important enough to be linked with the ten commandments: Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it (Exodus 20.9-11).

The days of creation were not the evolutionists' vague indefinite eons of time. If they were, it would seem that this commandment should have been worded more like this, for clarity's sake:

Exodus 20.9-11 (revised to suit modern thinking): "Six vague indefinite eons of time shalt thou labour, and do all thy work: but the seventh vague indefinite eon of time is the sabbath of the LORD thy God: in the seventh vague indefinite eon of time thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six vague indefinite eons of time the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh vague indefinite eon of time:

wherefore the LORD blessed the seventh vague indefinite eon of time, called it the sabbath, and hallowed it."

I do not believe that the God of creation, who speaks and it is done, needed countless eons of vague indefinite time to speak this created universe into existence. Why should God's people agree with the atheists and evolutionists and say, with them, that it took God millions and billions of years to get through the first thirty-six verses of Genesis?

He spake, and it was done; He commanded, and it stood fast. How long does it take God to speak or command?

God defined each separate day of creation by saying, "And the evening and the morning were the [first, second, third, etc.] day." We all know what an evening is. We all know what a morning is. We all know what a day is, which is embraced from one evening to the next and is constituted by the evening and its nighttime hours of darkness, followed by the morning and its hours of daylight.

A Thousand Years As a Day

2 Peter 3.8 says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." This is one of the most abused texts in the Bible. Men use this verse to justify all sorts of "symbolic" and "figurative" applications as it suits themselves.

There are even those in the church who give in to the passage of time, thinking, "Surely so much time has passed that God has forgotten about the Jews and His promises to them. Surely He will no longer honor those old commitments He made to Abraham, Isaac, and Jacob." By the principle Peter defines in 2 Peter 3.8, he points out it has only been less

than two days, only two days since AD 70, when God dispersed Israel among this world's nations!

The future conversion of Israel is described in Hosea 6. In verse 1 the words of repentant Israel are prophesied: "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Then in verse 2 they say, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." These two days are not Monday and Tuesday, or April 21 and 22, or any two twenty-four hour days. (If someone says they are, they might tell us which two days Hosea means in the text.) Hosea's two days are the two one-thousand-year days of the church among the Gentiles. This is a period that began in the apostolic period described in the book of Acts and will end when "the fullness of the Gentiles be come in (Romans 11.25)."

A thousand years is a millennium, which is not a Bible word, as such; it is what man calls a thousand years. It is from the Latin mille, a thousand, and annum, a year. A thousand year period. A millennium is a thousand years. That is where this word comes from and why it is found in words like amillennial, postmillennial, and premillennial. Two or more thousand-year periods are millennia, plural. We have recently had a change of millennia, at the end of the twentieth century A. D. and the beginning of the twenty-first century after the birth of Jesus Christ our Lord.

Peter is considering one day as, first of all, with the Lord. It has nothing to do with man's way of reckoning time, other than the fact that we must start somewhere, and Peter starts with the idea of one day as we know it. We ordinarily know what one day means. Sunday is one day. Monday is another. April 21 is one

day. We divide one day, by the clock, into 24 hours, or 1,440 minutes, or 86,400 seconds. That is what is ordinarily meant in the Bible by a day.

Peter's statement, however, has to do with the way of the eternal, timeless God and the way He views time. More will be said about this a bit later.

..... AS a thousand years, AND a thousand years AS one day. The form of this statement is a simile, that is, a similar comparison. The key to knowing the Scripture writer or speaker is using a simile are the words like or as. Whenever a statement says one thing is like or as something else, it is a simile. One thing about a simile is, if something is said to be like or as something else, we know the two are definitely not the same thing. Job said, "man is born unto trouble, as the sparks fly upward." The poet put it this way:

"As sparks break out from burning coals
And still are upwards borne,
So grief is rooted in our souls,
And man grows up to mourn."

Knowing little else about such poetic language, we can still see that (1) the as and so combination is a simile, and therefore (2) sparks carried above by the hot updraft from a blaze are definitely NOT the exact same thing as our aging to agonize and maturing to mourn.

We have said all that to say this: one day is NOT a thousand years, and a thousand years is NOT a day. A thousand years to God is as a day is to us. It is the literalizing of such things as similes and metaphors that have given literalists a bad name, and this is often helped along by the "spiritualizers," many of whom deliberately try to make literalists look

foolish (as if we needed their help!). Those who love to "spiritualize" everything in the Bible have a remarkable knack for getting things totally mixed up and wrong.

Peter's statement is a two-edged sword that cuts both ways:

(1) Today, as I write these words, or today (a different day) as you read these words, is with the Lord AS a thousand years. To paraphrase what Peter said, it is as if he is saying the Lord has at His disposal a thousand years (which, of course, He does) to manifest His will in the 24 hours, the 1,440 minutes, the 86,400 seconds of our each of our little days. Not that He needs such a thousand years to run a 24-hour day according to His sovereign will, no, not at all; but if He were of a mind to do so, He has that kind of "time" at His disposal, because He is above all; He is infinite, and His creation, including time, is only finite.

He has "all the time in the world" to analyze every second and every day of our lives, were He to "need" it, which He does not! How long do you think it will take our Creator God to conduct the "Great White Throne Judgment"?

(2) But, with the Lord, a thousand years are as one day, as one twenty-four hour period is to us. That is, from Adam to Abraham was around two thousand years as mankind experienced it; this with the Lord is like or as the first and second days of this creation, or as His first and second day (what we would call "Sunday" and "Monday").

From Abraham to Christ was another two thousand years, but with Him it was merely like our Tuesday and Wednesday is to us. It is not "just a coincidence" that Jesus was crucified on a Wednesday, the end of the fourth thousand-year period, as "the sun was setting" for the Old Testament economy.

From Christ Jesus until now has been another two thousand years—the Lord’s fifth and sixth days (our “Thursday” and “Friday,” may we say).

With the eternal Lord and His reckoning thusly, mankind has not yet been here a full week; and the earth has not yet had its first seventh-day Sabbath, God’s day of rest and worship to which BOTH God and His creation, including the planet Earth, are entitled, and which God will yet require of, and for, all creation! This millennial Sabbath is one of the many arguments for believing the six times “a thousand years” are mentioned in Revelation 20 (verses 2, 3, 4, 5, 6, and 7) are both literal and yet future. That seventh millennial thousand years will only be the seventh 1,000-year day when reckoned as Peter explained it. It is due to God. It is prophesied by God. He is entitled to it, and He will collect it. Why do modern men object to it?

This was the uniform understanding of the Old Testament Israelites and the New Testament church, from the time of Adam and Seth until around A. D. 600. It was about that time when Roman Catholicism’s “spiritualization” and amillennialism made major inroads into the doctrine of the non-Catholic Christians. Until then, both orthodox Judaism and orthodox Christianity believed and taught that there would be six thousand years from Adam until the yet-future time when Christ would set up His literal, visible kingdom on the earth; then He would literally rule and reign on this earth for the seventh one-thousand year period, while the earth, man and beast, and all creation enjoyed the millennial Sabbath of God. For six thousand years mankind has tried to rule this earth and to subdue it as God told Adam, and man has failed miserably. Of

course man’s failure was the Lord’s original intent and purpose; among other things He is proving in a myriad of ways that “WITHOUT ME YE CAN DO NOTHING (John 15.5).”

During the seventh thousand-year period, “the millennium,” the Lord Jesus Christ will demonstrate, on this very same earth, what Edenic life in direct communion with Him would have been like, speaking hypothetically, had there been no fall into sin, corruption, and death.

From the throne of His earthly ancestor David the Son of man will rule justly and in perfect peace and righteousness. That is exactly what the ancients believed. Nothing has changed in this respect. And it is precisely this contrast between man’s 6,000 years of failure and the Lord’s 1,000 years of Edenic peace and purity in Christ’s kingdom of heaven on this earth that is part of the predestinated purpose of God.

Two Special Biblical Uses of “Day”

In the Scriptures there are two important uses of the word DAY that surpass the common uses. Those two uses are what the Bible means by the phrases

- (1) “THE DAY OF THE LORD” and
- (2) “IN THAT DAY.”

The day of the Lord briefly is what is called [the battle or the war of] Armageddon. “in that day” refers to the general time of Armageddon and the events leading up to it and/or following that day.

These two terms are so important they must have articles of their own.

In conclusion for now, unless there is a specific reason given in the Scriptures for our thinking otherwise, any reference to a “day” should be understood in the usual, ordinary sense of a normal 24-hour day. —CCM

THE DAY OF THE LORD

by C. C. Morris

For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low (Isaiah 2.12).

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Peter 3.10).

Beginning in Isaiah 2.12, and going through 2 Peter 3.10), the KJV Bible refers to the day of the Lord thirty-five times in thirty-three separate verses (twice each in Amos 5.18 and in Zephaniah 1.14). Also, the Bible often refers to this day of the Lord by the expression "in that day," a phrase so important to this subject that it must be discussed in yet another separate article.

The 35 occurrences of this phrase may be divided into seven sub-headings. Seven groups, totaling $7 \times 5 = 35$, is most significant to those who are aware of God's use of biblical numbers. The breakdown of those 35 times is as follows:

- A. The day of the Lord of Hosts [JHVH Sabaoth] (1)
- B. The day of the Lord (21)
- C. The day of the Lord's Vengeance, Wrath, Anger, Sacrifice (6)
- D. the day of the LORD GOD [JHVH ELOHIM] of hosts (1)
- E. The Great Day of the Lord (1)
- F. The day of the Lord Jesus (2)
- G. The Day of Christ (3)

Let us look at these seven in detail:

A. The Day of the Lord of Hosts

By the principle or law of first mention, it is significant that the first biblical mention of the day of the Lord is connected to God's battle-name, JHVH Sabaoth, The Lord of Hosts. This name, The Lord of Hosts, is first used in 1 Samuel, when Israel was in a time of continual battle with the Philistines. (Nowadays the Philistines use the corrupted form of that name, "Palestinians.")

When JHVH (JeHoVaH) reveals Himself as JHVH Sabaoth, the Lord of Hosts, you may be sure His hosts are His armies (whether Israel's armies on earth, the angelic hosts in the heavenlies, or both), fighting and destroying His enemies. It is so in Isaiah 2. With this in mind, look at the latter part of the chapter, beginning with verse 12:

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: The Lord Jesus Christ will not return as the meek and lowly Lamb of God. He is coming as the Lion of the tribe of Judah (Revelation 5.5), the exact opposite of a harmless little lamb. He comes in war against the final phase of man's Satan-led rebellion against the eternal Three-One God. The war will conclude in the valley of Megiddo.

Megiddo means rendezvous. A rendezvous may refer to either

- (a) the place where two or more parties get together,
- (b) the time of their meeting, or
- (c) the actual meeting itself.

According to Webster, Rendezvous means "1. a place appointed for a meeting. 2. a meeting by appointment." And it is the Lord God Almighty who makes the appointments; and He sees to it all men keep His appointments. "But He is in one mind, and who can turn

Him? and what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me: and many such things are with Him. Therefore am I troubled at His presence: when I consider, I am afraid of Him (Job 23.13ff)."

Continuing in Isaiah 2.13: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan: Trees are often used in the Scriptures as pictures of men because of trees' strength, beauty, tallness and other characteristics. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found (Psalm 37.35f)." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1; Jeremiah 17.6-8)." "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward (Isaiah 37.31)." "...that they might be called trees of righteousness, the planting of the LORD, that HE might be glorified (Isaiah 61.3; see also verse 11)." "...for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands (Isaiah 65.22)." Trees are a valid biblical type of men, both elect and reprobate.

Men stand tall, proud in their own estimation of their strength and power. The cedars of Lebanon were world-famous for their beautiful wood, their height, and strength. King Hiram furnished wood from these magnificent trees

for King Solomon to construct parts of the Temple in Jerusalem. The oaks of Bashan were likewise noted for their strength, longevity, and durability—characteristics in which men pride themselves.

All such men are free-willers to the core; like the blind man of Bethsaida who, when Christ first healed him said, "I see men as trees, walking." Trees do not walk; it is contrary to their nature. Spiritually, men do not walk; they cannot. "No man can come to me, except the Father which hath sent me draw him...Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father (John 6.44, 65)." When Christ touched the blind man a second time and "made him look up...he was restored, and saw every man clearly (Mark 8.22-25)."

Isaiah 2.14: And upon all the high mountains, and upon all the hills that are lifted up: Again, high mountains are typical of large kingdoms and the hills speak of individual countries and nations (See Daniel 2.44-45 in context), "lifted up" in pride. Daniel speaks of "the stone was cut out of the mountain without hands (the virgin birth of the Lord Jesus Christ), whose everlasting kingdom, at His coming, will "break in pieces" all previous kingdoms: "and the stone that smote the image became a great mountain, and filled the whole earth (Daniel 2.35)." This kingdom is not "just for a thousand years," as premillennialists have been unjustly accused of believing; only the manifestation of Christ's earthly kingdom will last that long after mankind's 6,000-year mess. "And in the days of these kings shall the God of heaven set up a kingdom [the kingdom of heaven], which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

“...the nations [see context]: and He shall rule them [the nations] with a rod of iron; as the vessels of a potter shall they [the nations] be broken to shivers: even as I received of my Father (Revelation 2.26f).”

The Father says to the Son: “Ask of me, and I shall give thee the heathen [margin: the nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them [the nations] with a rod of iron; thou shalt dash them [the nations] in pieces like a potter’s vessel (Psalm 2.8f).”

15 And upon every high tower, and upon every fenced wall, 16 And upon all the ships of Tarshish, and upon all pleasant pictures: During the final judgments on the antichrist kingdom of this earth, the cities, buildings, and ships of this earth will be destroyed, probably by tsunamis caused by the earthquakes God will send in that time.

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed (Revelation 8.8f).” That is the result of the great burning mountain that was cast into the sea—one of the many judgments from God at that time. Later, “16...Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 and cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city,

wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate (Revelation 18.16-19).”

2.17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day: This has never happened, but it will happen in the day of the Lord!

2.18 And the idols he shall utterly abolish: Again, this has never happened in the history of the world, but it will, “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 (Philippians 2.10f).”

2.19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when He ariseth to shake terribly the earth: Worldwide earthquakes of such magnitude we cannot yet comprehend will shake this planet when the Lord God Almighty puts into operation His predestinated plan for bringing all of rebellious mankind into total submission. See also Isaiah 2.20-21, below.

First, though, we here insert a goodly part of Isaiah 24, which confirms these judgments:

“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof...The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish...the inhabitants of the earth are burned, and few men left...there shall be as the shaking of an olive tree...Fear, and the pit, and the snare, are upon thee, O inhabitant of the

earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. 19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. 21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, AND the kings of the earth upon the earth. 22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously (Isaiah 24.1, 3-4, 6, 13, 17-23)."

2. 20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of

the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand? (Revelation 6. 12-17)."

2.22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? Isaiah ends this chapter with this note on man's depravity and helplessness before our sovereign, the Lord Jesus Christ.

B. The Day of the Lord (21 times)

1. The day of the Lord refers specifically to the one 24-hour (or less) day of Armageddon, when the Lord Jesus Christ will return literally, visibly, in power and great glory—

a. to destroy His enemies (the world's armies) with the brightness of His coming and the Spirit of His mouth, on the battlefield of Megiddo (Zechariah 14.12; 2 Thessalonians 2.8, Revelation 16.16);

b. to occupy His rightful position, as the Son of man, upon the throne of His father David, and from there

c. to rule and reign over the nations of this world with "a rod of iron" for the one thousand years referred to in Revelation 20.

Now we cite several of the passages referring to the events surrounding Armageddon:

(1) Isaiah 13.6-22: Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty...9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. 10

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 11 And I will punish the world [not just "Babylon"] for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible [continuing the thoughts of Isaiah 2.12-22].

(2) "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come (Joel 2.31)."

This complete text (verses 28-32), which Peter quoted on Pentecost in Acts 2.17-21, covers not just "the day of Pentecost," as is usually supposed, but the entire church age, from the times described in the book of Acts until the war of Armageddon at Christ's return. The Remnant has published articles on this before, but a quick review would be appropriate here:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit: (Joel 2.28f, Acts 2.17f): Peter's quote reads slightly differently. (Such is never a contradiction; it always contains additional truths revealed by the Holy Spirit's inspiration. Peter says, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy"; these verses describe past events in the apostolic age, fulfilled in the book of Acts.

Joel: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come." Peter: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come": These verses describe the other end of the church age, preceding Armageddon, yet future events.

Joel: "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Peter puts it this way: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." These verses cover the present events of the entire church age, from Pentecost (Acts 2) to Armageddon. (Paul verifies this in Romans 10.13: "For whosoever shall call upon the name of the Lord shall be saved.")

Peter, in Acts 2, does not repeat what Joel said about "in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call," because the conversion of national Israel FOLLOWS the church age, but IS NOT A PART OF IT!

James verifies this exact same order of events in Acts 15.14-17: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name [the present church age]...After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I

will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The residue of men, all the Gentiles upon whom the Lord's name is called, are the yet-future millennial converts: "Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you (Zechariah 8.20-23)."

(3) "For the day of the LORD is near upon ALL the heathen [Gentile nations]: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head (Obadiah 1.15)."

(4) "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of His jealousy: for he shall make even a speedy riddance of all them that dwell in the land (Zephaniah 1.14-18)."

(5) "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations [NOT just Babylon, Assyria, or the Roman Empire, etc.] against Jerusalem to battle; and the city shall be

taken... Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee (Zechariah 14:1-5)."

This chapter is associated with Armageddon and the return of the Lord Jesus Christ, and what is to follow. This passage warrants its being discussed at length in a separate article, which we hope we will be enabled to do soon, in a future issue of The Remnant.

The day of the Lord may also mean or refer to any of the following:

2. Sometimes, in the Old Testament times of the Prophets, the day of the Lord speaks of God's imminent judgment on Israel (see Lamentations 2.22: "Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained...." (See preceding verses.)

The false prophets were warned: "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; 3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! 4 O Israel, thy prophets are like the foxes in

the deserts. 5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD (Ezekiel 13.1-5ff)."

3. Sometimes the day of the LORD was fulfilled locally in the time following the prophet's writing, when Israel was raided by her enemies. Texts like Joel chapters 1 and 2, and Amos 5, for example, foreshadow, as "types and shadows," the war of Armageddon and what accompanies and follows it, even as there were local fulfillments in Old Testament times.

Example: Read the entire book of Joel. (Yes, all three little chapters.) "Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come (Joel 1.15)."

"Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision (Joel 3.14)." See all of chapters 1 and 2 for the setting in Joel's day. Chapter 3 takes up from Armageddon and continues into the judgment of the nations (Matthew 25.31f): "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them [the nations] one from another, as a shepherd divideth His sheep from the goats."

"The valley of decision" in Joel 3.14 refers back to verse 2. Joel's prophecy is not merely about local Old Testament wars. In the greater sense he is prophesying of Armageddon and the millennial kingdom that will follow, as chapter 3 makes abundantly clear.

4. The defeat of Egypt, Ethiopia, and Libya, or some other nation was spoken of as the day of the Lord, but even these texts prefigure the final day of God's wrath: "For

the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword (Ezekiel 30.3-5)."

Such devastation that followed these old prophets often prefigured the day of vengeance when Christ returns: "...a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the

LORD shall utter His voice before His army: for His camp [Revelation 20.9] is very great: for He is strong that executeth His word: for the day of the LORD is great and very terrible; and who can abide it?...The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. (Joel 2.2-11, 31)."

This and similar passages go beyond Israel's enemies in Joel's day. Verses 2-11 present beings in some ways much like the creatures depicted in Revelation 9.3-11.

Amos 5.18ff might be taken either way, as a double prophecy and fulfillment; the coming invasion was devastating to sinful Israel, back then and there; but this prophecy certainly has Armageddon in view also: "Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?"

5. Sometimes the day of the Lord refers to all or part of the entire thousand years of "the millennium," as in Isaiah 2.17-18: "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish."

6. Sometimes the day of the Lord refers to the transitional period of time leading up to or immediately following Armageddon. While Isaiah 2.12-21 describes the immediate effects Christ in His glory will bring about, the destruction at Armageddon will initiate but will not completely accomplish all that is said to occur "in that day." "For He must reign, till He hath put all enemies under

his feet (1 Corinthians 15.25)." This implies that during the 1,000-year millennium there will be men with rebellious attitudes who must be (and will be) subdued by the Lord. From hence comes the four biblical references to His ruling "with a rod of iron."

When will the Day of the Lord Come?

Neither man nor angel knows the day or the hour when Christ shall return.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night (1 Thessalonians 5.2)."

Since the Thessalonian church knew these things perfectly (even though we do not), Paul elaborated on the day of the Lord in 2 Thessalonians 1.7-10:

"And to you who are troubled [He will recompense] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

(To be continued, Lord willing.)

Proverbs 25.2

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

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BOOKS FROM ELDER STANLEY PHILLIPS NOW AVAILABLE

We have now received word from Brother Hoyt Sparks on the availability of the books which Elder Phillips was preparing at the time of his passage from this life:

Monday, Apr 21, 2014, at 12:12 PM

Greetings Elder Morris:

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I brought the remaining books published by Elder Phillips back with me. Today I finished separating the various books and counted them for inventory; and am ready to accept orders. Below is an announcement for you to please publish in The Remnant. I will also announce the books for sale via the Predestinarian email forum....

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All proceeds, after shipping costs, will go to the widow of Elder Phillips, Sister Alma Phillips. Sister Phillips has been a semi-invalid for about 40 years. Her family and friends are making efforts to keep her in the family home for her remaining years, rather than her residing in a nursing home.

If you have any questions, please let me know.

God bless,

Hoyt D. F. Sparks, SL

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Psalm 37.9-10

For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

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The following is an outline of principles the readers of The Remnant may expect to see maintained in this publication. Under no circumstances do the publishers or writers for The Remnant seek to delineate herein a standard of doctrine or views to be imposed upon the readers. Rather, we set these principles before the readers that they may know what general principles guide our efforts. All attempts at declaring articles of faith will be marred by prejudices and frailty, and ours are by no means any exception.

We believe these principles are, in the main, harmonious with the articles of faith published by predestinarian associations and churches of the old order of Baptists known as Primitive, Particular, or Old School Baptists the world over.

1—The eternal existence, sovereignty, immutability, omnipotence, and perfections of Jehovah God; He has revealed Himself as the Father, the Son, and the Holy Spirit, and these sacred Three are One; Jesus Christ was and is God manifest in the flesh, and in Him dwelleth all the fullness of the Godhead bodily;

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

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

4—The absolute predestination of all things;

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

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

6—The blood atonement and redemption by Jesus Christ are for the elect only, and are both efficacious and effectual in accomplishing the will and purpose of God to reconcile His people unto Himself;

7—The sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means;

8—The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone;

9—No works are good works other than those which God Himself has so designated; none of the works called good are left up to men to perform or not, at the creature's discretion; nor do the works of the creature, either before or after regeneration, result in merit accruing to his account in God's sight;

10—The peaceable fruits of righteousness are the certain result of God's working in His people both to will and to do of His good pleasure, and His people will be found walking in paths of righteousness for His name's sake;

11—The separation of church and state;

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

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

14—The final and eternal judgment; and,

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