

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 Day of the LORD, Part 2 by C. C. Morris

Recap from March-April issue:

Beginning in Isaiah 2.12, and going through 2 Peter 3.10, the KJV Bible refers to the day of the Lord around thirty-one times in twenty-nine verses (twice each in Amos 5.18 and in Zephaniah 1.14). This phrase may be divided into eight groups as follows:

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

There may seem to be some overlap in the above groups. The phrase "The day of the Lord" obviously is also found in "the day of the Lord of Hosts," "the day of the Lord God," and "the [great] day of the Lord." However, it

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seems that these variations are important enough to warrant separate categories for themselves. Searching the inspired scriptures under the leadership of the Holy Spirit, the One who inspired them, is well worth the interested reader's time and study.

We begin with the first occurrence cited above, The day of the Lord of Hosts, the day of Jehovah Sabaoth. Note that this is not "the Lord of Sabbath." Sabaoth is the Hebrew word for a host of people, and the term is military; a host in the sense of an army. The Lord Jesus Christ in His sovereignty is the Commander in Chief of all armies of this world, and He also has hosts of His own.

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A. The day of the Lord of Hosts [JHVH Sabaath]

The first occurrence is in Isaiah 2.12. The rest of this chapter describes some of the changes Christ will initiate in the world when He returns. We quote from Isaiah:

“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: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. 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. 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. 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; 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 (Isaiah 2.12-21).”

Such has never happened yet, but it will happen, as sure as the living and true God occupies His throne. “Every one who is proud and lofty” has never yet been brought low, but they shall be. God has put down many a smug and arrogant little man, but “all the loftiness of man” has never been bowed down universally, and all the haughtiness of men has never as yet been entirely made low in a worldwide sense; nor has the LORD alone been exalted

completely as He shall be in that day. Idols have never been utterly abolished, but they shall be.

Then, at the time of the Day of the Lord, Israel will finally be the head and not the tail among the nations: "And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do (Deuteronomy 28.13)." During the 1,000 year "millennium" of Revelation 20, Israel will fulfill what God has sanctified her to do: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel (Exodus 19.5f)."

The Lord of Hosts under consideration here is none other than God manifest in the flesh, the Lord Jesus Christ, as expressed in 1 Corinthians 5.5 and 2 Corinthians 1.14: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus...we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."

The Names of God in the KJV

Especially in the Old testament, God has revealed Himself by many names, each name calling attention to some specific attribute of Himself. Linking God's name "The Lord of Hosts" with the Day of the Lord (Armageddon) is no mere accident or coincidence of language. "The Lord of Hosts" is Jehovah's battle-name, meaning He is the Commander-in-Chief of His hosts or armies.

Paul in 2 Thessalonians

Before looking at the remaining OT texts describing the Day of the Lord, look at the apostle's comments about that day. With the general subject of "When will the Day of the Lord (Armageddon) Come?" still in mind, Paul in the second chapter of 2Thessalonians went into further detail about the timing of the day of the Lord, which he further identifies as the day of Christ, assuring God's people that the day of the Lord Christ was not near when he was writing. Therefore, Rome's impending destruction of Jerusalem in 70 AD was not the Day of the Lord.

By Paul's writing in this passage, The day of the Lord will involve at least five things:

1. the literal and visible second coming of our Lord Jesus Christ;
2. our "gathering together unto Him" (see 1 Thessalonians 4.13-18);
3. a falling away first;
4. that Wicked [one] being revealed; and
5. the destruction of that Wicked One and his armies by the brightness of Christ's coming at Armageddon.

The text in 2 Thessalonians reads as follows:

"Now we beseech you, brethren, by

1. "the coming of our Lord Jesus Christ, and by
2. "our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except
3. "there come a falling away first, and
4. "that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the

temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed,

5. "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved (2 Thessalonians 2.1-10)."

Zechariah 14.12 describes that destruction this way: "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." That will be caused, not by an atomic or hydrogen bomb, but by the brightness of Christ's coming, "For our God is a consuming fire (Hebrews 12.29, quoted from Deuteronomy)": "For the LORD thy God is a consuming fire, even a jealous God (Deuteronomy 4.24)"; "Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire He shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee (Deuteronomy 9.3)."

B. The day of the Lord

Usually, the term the day of the Lord

is a direct reference to ARMAGEDDON:

1. 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): In the last issue of The Remnant we discussed Isaiah 2 somewhat at length. The text is included here for completeness' sake and to reemphasize that the text is far too inclusive to be limited to the invasion and captivity of Judah or Israel. Jehovah's battle-name, the Lord of Hosts, is here associated with the day of the Lord and it is broad enough to include all the lofty and haughty men of this world, together with their idols. The events of Isaiah 2.10-21 are yet future from Isaiah's time and our own, as John shows in his description of Christ's opening of the sixth seal (also in the future from our present time) in Revelation 6.12-17: 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; 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. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 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; 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: for the great day of his wrath is come; and who shall be able to stand?

2. Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty (Isaiah 13.6): Isaiah's chapters 13 and 14 describe the destruction of Babylon.

There are three passages of Scripture, each two chapters long, which describe not merely the conquest of old Babylon by the Medes, as mentioned in verse 17. The prophecies go far beyond Old Testament history. They tell of the final overthrow of the entire Babylonian religious and political system, which has dominated the world since Genesis 10 and 11. This ultimate destruction will be at the return of the Lord Jesus Christ for Armageddon (Revelation 16.16 through 19.4). Those three sets of two chapters each are:

Isaiah 13-14

Jeremiah 50-51

Revelation 17-18

Isaiah continues in verse 9 of this chapter: 3. 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: This was never done, from Isaiah's day until this.

True, Darius the Mede captured Babylon as Daniel so briefly tells (Daniel 5.30-31). But the city was never destroyed as foretold here (Isaiah 13.9-22): "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate [Darius did not make the land desolate]: and he shall destroy the sinners thereof out of it [the sinners were not destroyed out of Babylon]. 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 [There were no reports of such cosmic events when Darius took Babylon]. 11 And I will punish the world for their evil, and the wicked for their iniquity [Darius' invasion did not accomplish worldwide punishment for man's evil and the wicked for their iniquity]; and I will cause the arrogance of the proud to cease, and will lay low the

haughtiness of the terrible [God has not yet stopped the arrogance of the proud, etc.]. 12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir [God has not yet so reduced the earth's population]. 13 Therefore I will shake the heavens, and the earth shall remove out of her place [the heavens have not yet been so shaken, nor has the earth been dislodged from her orbit], in the wrath of the LORD of hosts, and in the day of his fierce anger. 14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land [Probably a reference to Ezekiel 39.2, following the battle of Gog and Magog in Ezekiel 38; God will spare one-sixth of those armies to return to their homelands]. 15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword [the other five-sixths of the Gog-Magog hordes]. 16 Their children also shall be dashed to pieces before their eyes ["O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones (Psalm 137.8f)."]; their houses shall be spoiled, and their wives ravished. 17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. 18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. [referring back to the Medo-Persian overthrow of Babylon.] 19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah [this overthrow has never happened yet. It is reserved for Babylon's final destruction in Revelation]. 20 It shall never be

inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. 21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. 22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Verses 20-22 were not fulfilled in the Medo-Persian takeover. Babylon was occupied for centuries. About three hundred years after this prophecy, Alexander the Great made Babylon the capital of the lands he had conquered in this part of the world. According to history, Alexander died in bed here in his home-away-from-home, the palace of Babylon.

While Isaiah's prophecy does look to the fall of Babylon under the Medo-Persian Empire, the final destruction prophesied here goes far beyond the victory of Darius over Belshazzar to the day of the Lord, that great day.

4. 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): Quoted and referred to by Peter (Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:)

5. 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):

6. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision (Joel 3.14):

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

8. 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):

C. The day of the Lord's Vengeance, Wrath, Anger, Sacrifice

1. 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 1.18)."

2. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Seek ye the LORD, all ye meek of the earth [NOT just Israel!], which have wrought his judgment; seek righteousness, seek meekness: IT MAY BE ye shall be hid in the day of the LORD'S anger (Zephaniah 2.2f)."

3. Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel (Zephaniah 1.7-8)."

4. The day of the LORD'S vengeance; The Controversy of Zion

(a) For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion (Isaiah 34.8): A controversy is a dispute, argument, quarrel, or strife.

God's declarations about Zion, as expressed throughout the Bible, are controversial because

man disagrees with God. Men do not believe God gave the Promised Land to Israel forever. Men insist the Land of Israel belongs to the Philistines, whose name was long ago corrupted into "Palestine." Now the depraved Ishmaelite terrorists call themselves "Palestinians" in an effort to establish what would appear to be a legitimate claim to the land. This is God's controversy of Zion, city of our God, His capital of His Land.

(b) The Lord hath a controversy with the nations and all flesh: "A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger (Jeremiah 25.31-38)." Obviously, Jeremiah means far more than Israel versus Assyria or Judah versus Babylon in this pas-

sage. God's controversy is with the nations, with all flesh, to the ends of the earth.

(c) "Jehovah has a controversy with Israel and the inhabitants of the land (Hosea 4.1)." His controversy with Israel has directly to do with Israel's relationship with Jesus of Nazareth, their prophesied Prophet, Priest, and King. Before today's Mideast turmoil is resolved, Israel will be brought to call on the name of the Lord Jesus Christ for their final deliverance.

(d) His controversy is also ("AND") with the inhabitants of the land. This is not limited to Israel, because the nations of the world have insisted on making the Ishmaelites inhabitants of the Land also. The Gentile nations in general and the Ishmaelite terrorists in particular will regret it.

THE Land here is the Promised Land, THE land Jehovah gave to Abraham, to Isaac, to Israel, and to their descendents forever. We have not yet run out of "forever," so the land still belongs to Jacob-Israel and to his progeny.

(e) The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him (Hosea 12.2)."

(f) "Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me (Micah 6.2f)."

For the day of the LORD is near upon all the heathen [not just upon Esau, who is the primary subject in Obadiah's writing]: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head

(Obadiah 1.15): "Heathen" means the same as nations, the nations of this earth. Let all nations take warning. This text is the Old Testament equivalent of Galatians 6.7—...whatsoever a man [or a nation!]*—soweth, that shall he also reap.*

Specifically, what they have done to Israel, God will do to them, because Israel is still the apple of His eye. Nothing has changed in this regard: "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye (Deuteronomy 32.10)." "For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye (Zechariah 2.8)." "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let those who hate Israel (the "Jew haters") learn from these texts, and, if it please the Lord, may they be given to fear and to believe.

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee (Zechariah 14:1): The entire context, through the end of the book, is one of the most complete statements describing "the last days," from the time of the great tribulation (which ends with Armageddon), the conversion of national Israel, and on into the Kingdom of Heaven on earth, i.e., the Millennium. Amillennialists, by repeatedly ignoring the context and the plain meaning of God-inspired words, have abused this extended passage so badly that these last two or three chapters deserve special attention in a separate article. For now, note that the Day of the Lord described here goes far beyond any local Old Testament fulfillment.

John the Baptist Hypothetically Came in Elijah's Place

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD (Malachi 4.5): Quoted hypothetically by Christ. Amills wrongly apply this as literally fulfilled in John the Baptist. It wasn't. A hypothetical statement is "characterized by, or of the nature of, a hypothesis; assumed without proof, for the purpose of reasoning and deducing proof, or of accounting for some fact (Webster)."

The hypothetical argument Christ used is fourfold:

1. Malachi said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD (Malachi 4.5)."

2. Countless Scriptures show that the day of the Lord ("the war of Armageddon") will come just before Christ establishes the literal kingdom of heaven ("the millennium") on this earth.

3. Both John (Matthew 3.2) and Jesus (Matthew 4.17) announced that "the kingdom of heaven is at hand." Most marginal comments point out that a preferable alternate reading of "is at hand" is "has come nigh." Anyone can see that something can come near without actually arriving. Obviously, an airplane can "come nigh" to an airport without actually landing there. The kingdom of heaven came nigh or near, but it did not "land" at Christ's first coming.

4. Jesus said, hypothetically, "And IF ye will receive it [the kingdom of heaven, verses 11-12], [THEN] this [John] is Elias, which was for to come (Matthew 11.14)."

John the Baptist was the harbinger to Christ's first coming exactly as as Elijah will

be to His second coming. Christ's first coming was only the "coming nigh" of the kingdom of heaven, which will, when it arrives, be the promised restoration of David's kingdom; but Christ's worldwide rule will be not only over David's kingdom of Israel, but He will rule over all the nations of this earth.

Psalm 2 is all about His second advent. At His first coming, He plainly said, "I pray not for the world...(John 17.9)." In sharp contrast, at His return, the Father says to Him: "Ask of me, and I shall give thee the heathen [that is, the Gentile nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel (Psalm 2.8f)."

The final point Christ makes here is, Israel did NOT receive the kingdom of heaven that He and John the Baptist had announced as being "at hand" or as having "drawn nigh"; THEREFORE John the Baptist was NOT Elias (Elijah) who is yet to come before the coming of the great and dreadful day of the LORD.

That is the way hypothetical statements and hypothetical arguments work. First, an IF introduces a premise as an arguing point (in this case, "IF ye will receive the kingdom of heaven") that is untrue (Israel did not receive the kingdom of heaven because they did not receive its King, the Lord Jesus Christ—"He came unto His own and His own received Him not," John 1.11. Note well the two uses of "receive(d)").

Then, second, the fact that the premise is false demonstrates that the conclusion (in this case, "THEN this John is Elias, which was for to come") is also necessarily false.

The coming of the real Elijah/Elias remains to be fulfilled just before Christ's

second advent: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Malachi 4.5f).

Another passage in Matthew 17.10-13 parallels the above. "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." John the Baptist came as the forerunner of Christ, announcing the kingdom of heaven on earth as being at hand or as having drawn nigh, but Israel did not receive it as such (John 1.11).

Christ will first convert Israel by revealing Himself as their Messiah King before they will ever acknowledge His kingship as the son of David. We might think of the presentation of the kingdom of Heaven in Matthew's gospel as being at hand as a "dry run" in the days of Christ's first coming. Matthew is the only book of the Bible that uses the term "the kingdom of heaven," which is strictly Israelite in nature, being the restored Davidic kingdom when Christ the Son of David will occupy David's throne as the throne of the kingdom of heaven on earth.

No, He did not fail to establish the kingdom of heaven at His first coming. It was never His intention to do so at that time. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law (Isaiah 42:4)."

His predestinated purpose of God's incarnation in the person of the Lord Jesus Christ at His first coming was twofold:

--as the suffering Lamb of God, He came to redeem His people at His first coming in the gospel era (John 1:29); and,

--as the conquering Lion of the tribe of Judah at His second coming, He will come to rule the nations of this world in righteousness (Revelation 5:5). His two comings are exactly what Peter referred to in 1 Peter 1:10f: "...of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it [He] testified beforehand the sufferings of Christ [at His first coming], and the glory that should follow [at His second coming]."

Between these two comings is what is commonly called "the church age," which has lasted around two thousand years, and in which the gospel of God's sovereign grace in Christ Jesus the Lord is proclaimed in all of the nations of the world.

During this present church age, which Christ calls "the times of the Gentiles (Luke 21:24)," Christ is NOT seated on the throne of David, literally or figuratively; the church age is primarily a Gentile thing. He is now seated with His Father on the Father's throne (Mark 16:19; Luke 22:69; Acts 2:33, 7:55f; Romans 8:34; Colossians 3:4; Hebrews 1:3, 8:1, 10:12; 1 Peter 3:22; Revelation 3:21). Paul calls the elect of the church age "the fulness of the Gentiles." Nationally, Israel has been set aside, and "blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in (Romans 11:25)." "In part" because even to this day there are some Israelites who are elect and are given to believe in Christ.

"Until" means national Israel's blindness will have an end, when "the fulness of the Gentiles be come in." Then He will take up with Israel where He left off, and convert the nation of Israel by His appearing (Zechariah 13:1, 6, 9).

When He returns (and not before), He will occupy the throne of HIS glory: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28)." "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 (Matthew 25:31)." Then, not now!

He tells His people plainly that He is still presently seated on His Father's throne and has not yet occupied His own throne, that of the Davidic kingdom: "To him that overcometh will I grant to sit with me in my throne [future], even as I also overcame [past], and am set down [present] with my Father in His throne. (Revelation 3:21)."

This promise to the overcomers answers perfectly to what He had earlier told His apostles in Matthew 19:28, quoted above, and to the song of the redeemed in Revelation 5:9f: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth (Revelation 5:10)."

D. the day of the LORD GOD [JHVH ELOHIM] of hosts

"For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall

devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates (Jeremiah 46.10)": Here our God marks out the destruction of ISIS and their moon-idol "allah." This is a fair warning to them and all similar terrorists and their supporters. Their destruction will not be left to any of the nations of this world. God Himself will destroy them. This part of "God's sacrifice" is scheduled to take place in the north country by the river Euphrates. Check your maps to see who is there now.

E. 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 (Zephaniah 1.14)."

Verses 7 and 8 have already been addressed on page 6. In verse 14, "that day," Armageddon, is called the great day of the Lord, because in the history of the world, there has been only one day of judgment that might be thought to have been as great or greater: the great flood of Noah's lifetime. Zephaniah continues: "15 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, 16 A day of the trumpet and alarm against the fenced cities, and against the high towers. 17 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. 18 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."

F. The Day of the Lord Jesus

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (1 Corinthians 5.5), and also Paul later adds: As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus (2 Corinthians 1.14): Both of these texts from Paul's letters to the church in Corinth refer to the second coming of Christ in conjunction with Armageddon, judgment, and the kingdom of heaven on earth, often called "the Millennium."

2 Corinthians 1.14 bears out the fact that the resurrected saints will indeed recognize and know one another.

G. The Day of Christ

1. "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ (Philippians 1.10)."

2. "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain (Philippians 2.16)."

3. "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand (2 Thessalonians 2.2)."

That the phrase "The day of Christ" should be included as part of a discussion of "the day of the Lord" should be obvious for at least two reasons:

a. Because Jesus Christ IS the Lord; He IS God and worthy of all praise, honor, glory, and worship: "Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is

He that talketh with thee. And he said, Lord, I believe. And he worshipped Him (John 9:35-38).” “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16:31).” “...I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost (1 Corinthians 12.3).”

Thus, “the day of Christ” IS the day of the Lord, because Christ Jesus, THE Lord, will alone be exalted in that day.

b. Circumstantially, these three “Day of Christ” verses verify that Jesus of Nazareth is the promised Christ-Messiah of Israel. The day of the Lord Christ rounds out the completeness of God’s grace.

How so? How does God’s vengeance on His adversaries manifest His grace? Grace is most often thought of in union with the salvation of His people, not with vengeance.

Reply: Because it is in the Day of the Lord that Christ will avenge His martyred people. “As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter (Psalm 44.22; Romans 8.36).”

One of the hardest things for some of God’s people to do is to refrain from thoughts of avenging themselves on their persecutors. “There was in a city a judge...there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary...And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall He find [the] faith on the earth (Luke 18:2-8)?” Note that the Lord Jesus Christ associates His avenging His elect with “when the Son of man cometh” — i.e., Christ’s second coming.

Regarding the time of His return, Jesus raises the question, “shall He find [the] faith on the earth?” The text has the definite article in the original: THE faith, not just “faith.” THE faith almost always refers to the body of doctrine embodied in the Scriptures, and more particularly, in the Gospel of Jesus Christ.

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me (a) to preach good tidings unto the meek; he hath sent me (b) to bind up the brokenhearted, (c) to proclaim liberty to the captives, and (d) the opening of the prison to them that are bound; (e) to proclaim the acceptable year of the LORD, and (f) the day of vengeance of our God; (g) to comfort all that mourn (Isaiah 61:1-2).” Notice five things here:

1. that the first five actions for which Christ was anointed, ending with His proclaiming the acceptable year of the Lord, were all fulfilled during His first coming; and,

2. the comma after “the acceptable year of the LORD” has lasted for over 2,000 years.

3. “The day of vengeance of our God,” and what follows through the end of the chapter, and in several chapters which follow, are all associated with Christ’s SECOND coming.

4. The distinction is drawn between the YEAR of the LORD in verse 2 and the DAY of the LORD in what immediately follows (verse 2); vengeance, the restoration of Zion/Israel, 61.3 through 62.12; Armageddon, 63.1-6. Observe that Armageddon is the day of vengeance (63.4), etc.

5. Again, the martyred saints, whom John saw under the altar of incense (Revelation 6.9-11), “cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” God’s reply is the

opening of the sixth seal (verses 12-17): Armageddon! But first, these martyrs are consoled: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

Paul said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord (Romans 12:19)."

Armageddon is God's day of vengeance.

A Text Needing Special Attention

In Revelation 1.10 John says, "I was in the Spirit on the Lord's day, and heard behind me a great voice...." Almost everyone who reads this casually thinks John meant Sunday, which many people call "the Lord's day." That is not what he meant at all. Sunday was not called "the Lord's day" until Constantine and his mother hijacked "Christianity" and filled it with paganism, idolatry, will-worship, anti-Jewish sentiment, and other things the religious world knows and loves so well. It was in this vein that the Politically Correct "Church" made observing Sunday (or as it is known scripturally, the first day of the week) "the Lord's day" under penalty of excommunication or worse forms of Roman persecution even unto prison and death.

"On 3 March 321, Constantine I [the First]] decreed that Sunday (dies Solis) will be observed as the Roman day of rest [CJ3.12.2]:

"On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed...."—Codex Justinianus, I ib. 3,

tit. 12, 3; translated by Philip Schaff, History of the Christian Church, Vol. 3 (1902), p. 380, note.

[Source, Wikipedia, "Lord's Day" article.]

Constantine's order was the starting point of the so-called Blue Laws!

The question comes, "Then what does John mean by the Lord's day?" Reply: It means the exact same thing as the Day of the Lord.

Objection: "Of all the Old Testament mentions of the day of the Lord, none of them use "the Lord's day."

Reply: In Hebrew there is no way an inspired writer or a reverent Hebrew scribe would have so misused the holy name of Yaweh ("Jehovah" or "LORD"). In fact, there is no direct way in Hebrew to make a noun possessive. "LORD'S" indeed occurs 117 times in the Old Testament King James Version, but it would have been translated more accurately into English as "...of JHVH." As, typically, "it is the LORD'S passover (Exodus 12.11)" would be better rendered in English by the prepositional phrase, "the passover of JHVH."

It is altogether fitting to associate this last occurrence of "the Lord's day," the day of the Lord, with its first appearance in Isaiah 2, "the day of the Lord [of Hosts]." The major thrust of the book of Revelation is truly about Christ's return in judgment upon the peoples of this earth, and the events of this final book lead up to the war of Armageddon.

The revelation John saw on Patmos was exactly that: a revelation. What he saw had nothing whatsoever to do with a Sunday morning get-together, or the worshipful mood associated with Sunday mornings, the "Lord's

Day," as we, thanks to Constantine and Rome, have come to use that term. John was in the Spirit expressly in order for him to see the final end of the Babylonian world system at the war of Armageddon, The Day of the LORD.

We have not looked at all of the "day of the Lord" texts, in order to cut short an already lengthy article. Also, some of the texts have a double fulfillment that cannot be discussed here and now—first, a local invasion near the prophet's day, and second, Armageddon, which the near fulfillment foreshadows (such as Joel 2.1: "...for the day of the LORD cometh, for it is nigh at hand," etc.)

Lord willing, in another article we hope to look at the phrase "in that day," which raises the question immediately: "In WHAT day?" Usually, but not always, in context, "in that day" refers to The Day of the LORD.

(To be continued, Lord willing.)

THE TERRORISTS WILL RECEIVE TERROR FROM OUR GOD

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit...They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them

slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them

that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD. For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD (Ezekiel 32.17-32).

*

Who are these nations Jehovah identifies as terrorists? Asshur, Elam; Meshech, Tubal, and all her multitude; Edom, all the princes of the north, the Zidonians, and Pharaoh and his army?

Asshur is Assyria.

Elam is southwest Iran, where Iran has many (but not all) of their centrifuges. There, terrorist-minded Iranians ceaselessly work toward the day they will have enough nuclear capabilities to destroy the Western hemisphere.

"Meshech, Tubal, and all her multitude" are Moscow, Tobolsk, and the Russian hordes. Russia is included here, along with the Islamic terrorists, even though she is currently supposed to be bombing ISIS. Islam is not the only cult of terrorism. Never forget the Bolshevik revolution's atrocities in which countless millions of Russian citizens were massacred. Atheistic Communism has yet to meet the God of those whom they murdered. Communists are terrorists; never forget it.

Edom is all who are descended from Esau, that evil twin whom God hates. "I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever."

"All the princes of the north" would include whatever countries, big or small, lie to the north of Israel. In the Bible, all directions are assumed to be from Jerusalem. "All the princes of the north" of Jerusalem.

The Zidonians; ancient Sidon, a seacoast city of Lebanon, home-away-from-home for Hamas terrorists and their missile launchers.

Pharaoh and his army we know from Exodus 1-15 and from Romans 9.

In their day, each of these nations used terrorism against their enemies. Each of these nations used terrorism against Israel. Now, they love to kill anyone who goes by the name of "Christian." They don't kill you because you are a Primitive or Missionary Baptist, a Roman Catholic, a Methodist, or a Charismatic. They burn whole congregations alive in their meeting-houses, and literally crucify or behead anyone, including little children, merely because they are identified as "Christians."

Terrorism has been in these bloodthirsty cowards' heritage for millennia. If they have no one else to kill, they kill each other, beginning with their own women and girls.

Many people mistakenly believe that Islam is "a religion of peace." It is not. It is a militant, political religion of killing and terror, conquest and beheading. In English, the name ISIS means "Islamic State in Iraq and Syria." In Arabic, the meaning goes far beyond the borders of those two countries.

Six times (the number of man), the word of the Lord refers to the terrorism of those depraved, insane fanatics among these countries. The seventh reference to terrorism (seven, the number of divine completeness) is the terror which the Lord God Almighty, the Lord of hosts, will bring upon the terrorists themselves. It is coming. —CCM

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If you have any questions, please let me know.

God bless,
 Hoyt D. F. Sparks, SL

Zechariah 12:2-3

Behold, I will make Jerusalem a cup of trembling unto all the people(s) round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people(s): all that burden themselves with it shall be cut in pieces, though all the people(s) of the earth be gathered together against it.

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

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

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

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

4—The absolute predestination of all things;

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

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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.