

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 3
IN THAT DAY
by C. C. Morris

When someone points to a parking lot full of automobiles and says, “That is my car over there,” it naturally provokes the question, “Which car? What car?” The answer should be some particular automobile.

Likewise, when God says “in that day,” we must ask, in what day? The Lord always has some specific day in mind when He calls our attention to a definite day and describes it in detail.

Our God used the phrase “in that day” over one hundred times in His inspired Book.

From the very beginning of this article I must say I cannot address every time the phrase is used. To do so would make this effort far too lengthy. Rather, I will try to give sample verses that are representative of the different ways the phrase is used. Texts not used herein do not mean they are less important than the texts used. Each time God said in that day He had some specific day in mind. He describes something that is predestinated to

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happen at that particular time, to whom it will happen, and why.

A serious writer will carefully consider each word he uses, weighing its meaning and comparing it with other words he might use. Before releasing a piece of writing he will proofread it many times to be as certain as possible he is conveying the thoughts as well as he possibly can. Just as importantly, he tries to be sure he is not using a word that will leave a false impression or mislead his readers. With that in mind, do not ever think that the Holy Spirit, who inspired the Scriptures word for word, was any less careful than a human writer would try to be. To ignore any word the Lord God has said, as though it is insignificant,

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is an insult to His wisdom, His power, His knowledge, His ability to say exactly what He says to His people.

In previous articles we have shown that the word "day" in Scripture can be a 24-hour day, the 12-hour daylight portion of a 24-hour day, an era such as "the day of computers" or "the day of the atomic bomb," or the day of the Lord, which is Armageddon.

As in all honest and prayerful efforts to understand a Bible passage by the Holy Spirit's light and leadership, one must consider the verse's context—what do the verses preceding and following this verse reveal about that day? In Scripture that day may be a specific day in past history, or the period known as the Great Tribulation (Revelation 7.14 has the definite article in the original), or the Millennial one thousand years, the war of Armageddon, or a general period preceding or following one of these days, or some other "day."

1. Days in History: A specific day of which one is speaking

When the Promised Land was divided among the Israelites, Caleb approached Joshua to claim a piece of land Moses promised him over forty years earlier: Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said (Joshua 14:12).

God's protection of His people in Egypt and the Great Tribulation

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou

mayest know that I am the LORD in the midst of the earth. (Exodus 8:22)

God promised Jeremiah's Ethiopian friend, Ebed-Melech, that in the day Babylon was to be invaded He would keep him safe from the men he feared: Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. (Jeremiah 39:16f)

In a day of battle during Ezekiel's lifetime, some would come to him: ...he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD. (Ezekiel 24:26f)

The Lord, Jehovah, said: In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end (1 Samuel 3:12). The Lord had prophesied the destruction of Eli's family because of the evil of Eli's two sons, Hophni and Phinehas.

There is a grand principle expressed in the sentence, "When I begin, I will also make an end": God does not start a thing, and later change his mind, and quit. This includes His purpose for His creating this earth and the physical universe: "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else (Isaiah 45.18)."

Pharaoh, a Picture of the Man of Sin
And Pharaoh said unto him [Moses], Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. (Exodus 10:28)

Here, Pharaoh may serve as a picture of how the man of sin oppresses Israel in the time of Jacob's trouble (the Tribulation period). This will be what causes Israel to flee into the wilderness in Revelation 12.

2. General: Punishing the Sins of Israel

Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? (Deuteronomy 31:17)

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods (Deuteronomy 31:18).

Isaiah 3-4: Isaiah 3.1 through 4.1 pertain to God's judgment on Jerusalem and Judah to come by Nebuchadnezzar's invasion. The passage ending with 4.1 foreshadows the Great Tribulation period that will, in God's providence, bring all Israel to repentance.

In that day the Lord will take away the bravery of their tinkling ornaments about their feet...(Isaiah 3:18)...And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. (Isaiah 4:1).

Isaiah 4.2-6 looks forward to the final restoration of Judah and Israel at Christ's return, in glory in that day, after the Great Tribulation, which ends with Armageddon, and comes immediately before the Millennium: In

that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel (Isaiah 4.2).

“Them that are escaped” are those Israelis who will have fled from the man of sin to the place God has prepared for them in the wilderness (Rev. 12.14-17). Jesus the Lord is the Righteous BRANCH spoken of here; Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jeremiah 23:5-6). The fruit of the earth shall be excellent and comely for “them that are escaped of Israel.” The curse will be removed from the earth, and the desert shall blossom as the rose; It [the desert] shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they [“them that are escaped of Israel”] shall see the glory of the LORD, and the excellency of our God (Isaiah 35:2).”

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning (Isaiah 4:3-4).

Clearly, not all the Israelis will be able to flee as the previous verse indicates. Some, for whatever the reason, will stay in Jerusalem and its environs until Armageddon; the survivors will make up the “welcoming committee” that

greet Christ when “one shall say unto Him, What are these wounds in thine hands?” when “His feet shall stand in that day upon the mount of Olives...(Zechariah 13.6 and 14.4).”

These will be the nation that is born at once (Isaiah 66.8), when “all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Romans 11.26f).” The text makes plain that these Israelites are at that time yet ungodly, but they will be saved by the grace of God in Christ Jesus (Romans 5.6-10).

When national Israel is regenerated, saved, and converted to their Messiah/Christ Jesus the Lord, it will be done exactly as it was done for all those whose only hope is in Christ:

(1) Israel’s salvation will be by grace ALONE, through faith in the atoning blood of the Lord Jesus Christ, their Paschal Lamb, and

(2) Israel’s salvation will be by the direct operation of God Himself, the Holy Spirit, without any human means or instrumentality involved, exactly as His people have been regenerated and converted in every age, including this time known as the church age. For this is my covenant unto them, when I shall take away their sins (Romans 11.27).

And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain (Isaiah 4:5f).

This amazing text refers to the millennial age, when the Lord shall have washed away the filth of the daughters of Zion (described in chapter 3 and in 4.1).

Although some might apply these texts to the church, the interpretation, seen by the verses

before and after it, is the real Zion, Jerusalem, the city of David, capitol city of Israel, where the Lord was crucified.

The "in that day" of 4.1 and that of 4.2 are entirely different days. Verse 1 refers back to Israel's sinfulness, including the sins of their women...the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet (Isaiah 3:16). Someone described this "walking and mincing as they go" as the way a woman walks in high heels and a very tight skirt.

The text continues: In that day the Lord will take away the bravery of their tinkling ornaments...the chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands...the rings, and nose jewels, the changeable suits of apparel...and the hoods, and the veils (Isaiah 3:18-23). It is "in THAT day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach (4.1)."

The "in that day" of verse 2-6, however, looks forward to the millennial day when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. It is in that day that God will restore the fiery cloud of Shekinah glory, not just generally over Israel, as when she wandered in the wilderness, and not just particularly, over the tabernacle, as when Israel camped, or as it was when His glory filled the temple in Jerusalem, but in that future day in the kingdom of heaven, the LORD will create upon every dwelling place of mount Zion the pillar of cloud by day and of fire by night.

3. Old Testament Judgments a picture of The Tribulation and Armageddon

And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. (Isaiah 17:4)

In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation (Isaiah 17:9).

And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth (Isaiah 22:12).

Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts (Jeremiah 49:26).

Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD (Jeremiah 50:30).

In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh (Ezekiel 30:9).

And he that is courageous among the mighty shall flee away naked in that day, saith the LORD (Amos 2:16).

And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence (Amos 8:3)

And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day (Amos 8:9).

In that day shall the fair virgins and young men faint for thirst (Amos 8:13).

Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and

understanding out of the mount of Esau?
(Obadiah 1:8)

In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields (Micah 2:4).

And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills (Zephaniah 1:10)

And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD (Zechariah 11:11).

4. The gathering of Israel to their Land

The regathering of Israel, still in their unbelief, from the dispersion among the world's nations must precede the Tribulation (the time of Jacob's trouble) and Israel's conversion, precisely because the Tribulation will bring Israel to acknowledge their sin of rejecting their Messiah (Hosea 5.15).

And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem (Isaiah 27:12f). What "great trumpet do we expect? (Hint: 1 Thessalonians 4.16, 1 Corinthians 15.52.)

In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted (Micah 4:6).

5. The time of Jacob's trouble, or the Great Tribulation

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day (Isaiah 2:11).

And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof (Isaiah 5:30).

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth (Isaiah 10:20).

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing (Isaiah 10:27). Remember: check the context. Note "one day" in verse 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... 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 (Isaiah 2.17, 20).

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? (Ezekiel 38:14)

For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel (Ezekiel 38:19).

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east

of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog (Ezekiel 39:11).

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. (Luke 17:31).

6. The Tribulation, Armageddon, and the Beginning of the Millennial Kingdom

In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea (Isaiah 27:1).

This verse embraces the end of Armageddon (Revelation 19.11-20.3 and 20.7-10) and later, the end of the Millennium. Leviathan, the piercing and crooked serpent, which are names for Satan, will be bound at the beginning of the thousand years (Revelation 20.1-2); he will be cast into the lake of fire at the end of the thousand years (Revelation 20.10).

And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots (Micah 5:10). In that day, saith the LORD, I smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. (Zechariah 12:4): Horses and chariots may seem rather obsolete to us. Yet, the Muslim hordes on occasion still use horses in battle, as may be seen in current videos on the Internet.

In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith

the LORD of hosts (Haggai 2:23). It may appear this text applies to an Old Testament fulfillment only, but the context proves this involves a worldwide battle at the return of Jesus Christ. Verses 6-7 say, For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations [Christ Jesus] shall come: and I will fill this house with glory, saith the LORD of hosts. Verse 22 says, And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

The promise to Zerubbabel in verse 23 can only be fulfilled in the resurrection, in Christ's kingdom of heaven, as will be the land-grant promises to Abraham, Isaac, Jacob, and their descendants forever.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it (Zechariah 12:3).

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem...In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem...In that day shall there be

a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon (Zechariah 12:6, 8-11). Meggido, or Meggido, of course, is where the final war of Armageddon will begin.

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. (Zechariah 14:4). That is where He left, and it is there where He will return (Acts 1.9-12) to take up exactly where He left off with Israel.

And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour (Zechariah 14:13).

7. The Resurrection

The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well (2 Timothy 1:18). Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain (Isaiah 26.19ff). Here Isaiah plainly indicates that the resurrection and the translation of the living saints (popularly

known as "the rapture") will take place at Armageddon, when the LORD comes out of His place to punish the inhabitants of the earth for their iniquity, to bind Satan (see the next verse—Isaiah 27.1—ignoring the chapter division), to convert and restore national Israel (27.2-6, 12-13), and to begin the millennial kingdom of heaven (verse 13, 28.5, etc.).

8. The Millennium and the Salvation of National Israel

If anyone ever needed salvation, it is the flesh-and-blood descendants of Abraham, Isaac, and Jacob, collectively known as the nation of ISRAEL, or more informally, the Jews. According to God's everlasting purpose for Israel, all Israel shall be saved. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins (Romans 11:26-27). It is to the everlasting shame of mainstream denominations, whether Protestant or Baptist, that the majority among them seem to have bought the Roman Catholic amillennial doctrines that (a) "the Church is Israel," (b) "the Church has replaced Israel," or (c) "the Old Testament promises to Israel are now to be applied spiritually to the Church," and the like.

God promised Abraham that he and his descendants would own and forever occupy the land from the Nile River in Egypt to the Euphrates (Genesis 15.18). They never did in the past. They do not so occupy that God-given territory now in the present. They must do so in the future, or, simply put, God's promises would not be trustworthy. Israel will occupy that land forever, beginning with their national conversion at the return of Jesus their Messiah, beginning in His kingdom often

called "the Millennium"; and they will occupy their PROMISED LAND in all eternity.

At this present time, Israel in her unbelief is as corrupt and as wicked as any other nation on this globe. They despise Jesus of Nazareth, their Prophet, Priest, and King. Many of them (but not all!) are involved in drug trafficking, pornography, corrupt politics, money scheme\$, and every evil work. They are presently blinded in part, in and by the purpose of God, until the fulness of the Gentiles be come in (Romans 11.25). Then God will regenerate and save Israel, exactly as he has done for His wicked ones among the Gentiles. We, too (but not all!) have been involved in drug trafficking, pornography, corrupt politics, money scheme\$, and every evil work. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life (Romans 5.8ff)."

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such WERE some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Corinthians 6.9ff)."

Who dares to think God will not do for His elect remnant among the Jews what He has done for His elect remnant among the Gentiles, "who were dead in trespasses and sins and walked according to the course of this world, according to the prince of the power

of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephesians 2.1ff)

No one whom God the Holy Spirit has regenerated, whom God has blessed to know he is a rebellious sinner by choice and by practice, deserving an everlasting burning hell as his final abode, none who has a hope in the grace of God in the blood, death, burial, resurrection, ascension, and intercession of the Lord, Christ Jesus—none so blessed has any right or grounds to say "God is through with the Jews." Should there be such a one, so blinded with amillennialism's myopic bias, he manifests the most extreme Arminianism and Conditionalism, not to mention the worst sort of old-fashioned, double-standard, holier-than-thou hypocrisy.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shina...and from the islands of the sea (Isaiah 11:11).

And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me...And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted (Isaiah 12.1, 4).

In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD (Ezekiel 29:21).

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain... In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack (Zephaniah 3:11-16).

And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land (Zechariah 9:16). And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him (Malachi 3:17).

9. Isaiah's "Little Apocalypse"

Isaiah's chapters 24 through 27 have been called Isaiah's Little Apocalypse because those four chapters fairly well summarize much of "the Apocalypse of Jesus Christ," which is the true name of the book of Revelation.

In that day sing ye unto her, A vineyard of red wine (Isaiah 27.2). God uses the vineyard as a picture of Israel (see Isaiah 5.1ff). The contextual setting for Isaiah 27.2 is:

Chapter 24 introduces, or parallels, [the book of] the Revelation of Jesus Christ, the Tribulation, and Armageddon. Chapter 25 continues on Armageddon through the resurrection, the restoration of national Israel, and Christ's millennial kingdom. Paul quotes verse 8, "He will swallow up death in victory," in 1 Corinthians 15.54, even as John quotes "And God shall wipe away all tears from their eyes" in Revelation 21.4,

Chapter 26 addresses the restoration of Judah: Isaiah 26:1 In that day shall this song be sung in the land of Judah; We have a strong

city; salvation will God appoint for walls and bulwarks (verse 1). After Israel divided, Judah always includes Benjamin, the one tribe that stood with Judah. Chapter 26 continues with more details of the tribulation, Armageddon, and the resurrection of the saints.

Isaiah 26.19-21 with 27.1 show that the first resurrection occurs at or immediately before Armageddon, after the Tribulation. Then Satan will be bound for the thousand years (Revelation 20.1ff). Since the resurrection of the departed saints includes the translation of the living saints (1 Thessalonians 4.16-18), these texts prove that the church will go through the Tribulation. The so-called "pre-tribulation rapture" is a sad example of man's wishful thinking, unfounded in Scripture. Chapter 27 addresses the restoration of Israel's remaining ten tribes: He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit (verse 6, et al).

Chapter 28 continues with the millennial kingdom of heaven (verse 5): In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people) and the Lord's dealings with the past sins of Israel. Chapters 29 and 30 present mixed prophecies of the end times of which we speak. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness (Isaiah 29:18)...in that day shall thy cattle feed in large pastures (Isaiah 30:23).

10. The New Covenant

Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I (Isaiah 52:6). This text in Isaiah parallels the new covenant of Jeremiah 31.31ff:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel [NOTE!], and with the house of Judah [NOTE!]...this shall be the covenant that I will make with the house of Israel [NOTE!]; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Note that this text, so often applied to the church age, is a new covenant, not with Gentile converts, but with Israel and Judah. Yes, the benefits of the new covenant do apply to the church: God's putting His law within His Children's hearts, His being their God and their being His people, not teaching men to "know the Lord" because all of God's elect will know Him; the forgiveness of their iniquity and God's remembering their sin no more; all these promises are correctly applied to the elect of the church age, but the correct interpretation of this text is plainly the New Covenant God makes with Israel and Judah when "the days come" that Jehovah mentions in the opening line.

The text is NOT exclusive. It does not mean "either Israel OR the church-age Christians but not both"; but the text is inclusive, which means it applies both to church-age Christians AND to restored national Israel when God works salvation in her peoples' hearts.

For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and

strangers shall no more serve themselves of him (Jeremiah 30:8). Jeremiah's 30th chapter is specific enough to warrant a separate article, which, Lord willing, I hope to address soon.

11. Eden's Pre-Fall Peace to be Restored

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely (Hosea 2:18). Consider: ...a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: Before Adam's fall, men and beasts were at peace. Men did not kill animals for food or any other reason. Animals as well as men ate a totally vegetarian diet. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so (Genesis 1:29f).

God did not place the fear of man in animals until Noah and the animals disembarked from the ark. This explains, in God's wisdom, providence, and predestination, (a) how Noah was able to assemble the animals, and (b) why Noah did not build special cages to keep the "wild" lions, tigers, and other beasts of prey from killing all the other animals.

Men were then given the new dietary law that they could eat anything that did not eat them first. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the

sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (Genesis 9:2f, referring back to 1.29f).

That beasts would kill men is implied in verses 5 and 6, where God instituted capital punishment for murderers of mankind: And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man (Genesis 9:5f).

In Christ's kingdom of heaven, He will restore peace universally, not only among the nations but also between men and animals. Eden's totally vegetarian diet for men and beasts will be restored. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea (Isaiah 11:6-9). There are texts where animals are symbolic, but this is not one of them. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree (Zechariah 3:10)—not every man's cattle ranch, hog farm, and slaughter house.

and I will break the bow and the sword and the battle out of the earth: Hosea here refers to the universal peace of Messiah's kingdom, in context (a peace including peace between men

and the animal kingdom). His text agrees completely with Isaiah and Micah:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2:4). The world will be transformed from a "military-industrial complex" to an agricultural economy.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more (Micah 4:3).

Note that in Isaiah 2.4 and Micah 4.3 the KJV translators use people and nations interchangeably, because both English words come from the exact same Hebrew and Greek words. In the KJV translations of the original Hebrew and Greek words, People(s), nations, Gentiles, and heathen all mean the same—everyone in the world that is not an Israelite.

...and will make them to lie down safely (Hosea 2.18; see #11 on page 11): Hosea returns to the safety and peace among the animal creation, as if to say they need not fear any evil beast's devouring them while they sleep. This will be true both literally and figuratively.

We do not deny that God often uses animals symbolically. The Lord is my Shepherd...He maketh me to lie down in green pastures (Psalm 23.1ff). Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture (Psalm 100:3).

In Ezekiel 34, God uses sheep and cattle to represent His people and evil shepherds to represent wicked leaders (religious and political) who rule unjustly over His people.

Domineering cattle represent those who oppress God's little children. This chapter is too long to quote here. I urge those who have a hope in Christ, and an interest in what He says He will do about these things, to read the entire 34th chapter of Ezekiel. Here are a few verses that are related to Hosea's text:

Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods (Ezekiel 34.20-25).

Think of sheep sleeping in the woods nowadays, with wolves, coyotes, panthers, cougars, bears, and the like seeking whom they may devour! Ezekiel 34 is symbolic of God's deliverance of all His people from their oppressors, BUT this chapter also speaks of the literal peace within the animal world during Messiah's reign on the earth. And I will make them and the places round about my hill [Jerusalem] a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing (verse 26).

Hosea continues: And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth (Hosea 2:21). The lines of communication will

be from the restored earth to the heavens and on to Jehovah God their Creator. In the Kingdom of Heaven, the earth, heaven, and their Creator will be directly linked in that day.

12. The Gentile Nations Also!

The Gentile-heathen nations will also be delivered into Messiah's kingdom: And in that day there shall be a root of Jesse, which shall stand for an ensign of the people(s); to it [Him] shall the Gentiles seek: and His rest shall be glorious (Isaiah 11.10). And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee (Zechariah 2:11). And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. (Zechariah 14:9).

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall ISRAEL be the third with Egypt and with Assyria, even a blessing in the midst of the land (Isaiah 19:23f). This peace has never occurred among these present-day enemies, but it will in Christ's kingdom of heaven.

13. Next Step After the Church Age

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old (Amos 9:11). The apostle James quoted this text in Acts 15.13-18, outlining God's purpose for the church age and what follows: ...James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his

name [the church age]. And to this agree the words of the prophets; as it is written, After this [the church age] 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 [the Millennial temple worship described in Ezekiel, chapters 40 through 48]: 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. Known unto God are all his works from the beginning of the world. Here again the apostle invokes the doctrine of predestination as the foundation of prophecy. A prophecy is useless if that prophecy is not predestinated to come to pass. Predestination is simply not predestination if God's prophecies do not come to pass exactly as He has said. All biblical prophecy proves predestination.

14. Judgment at the Start of Millennium
Revelation 20 tells us that the Great White Throne judgment follows Messiah's thousand year reign. There is another judgment that will take place at its beginning of Christ's kingdom, when He returns:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matthew 7.22f).

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 (Matthew 25:31-32).

Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets (Luke 6:23).

15. Christ Will Be Glorified

So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, He shall appear in His glory (Psalm 102:15f).

Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of His majesty ... 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 (Isaiah 2.10, 19). In that day shall the branch of the LORD be beautiful and glorious (Isaiah 4.2)). And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious (Isaiah 11:10). In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people (Isaiah 28.5).

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them (Ezekiel 39.21). For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea (Habakkuk 2:14).

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matthew 24.30). Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13).

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 (2 Thessalonians 1:10).

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). The throne of His glory is the throne of His father David, as the king of Israel, "the king of the Jews."

In God's predestination and providence, Jesus of Nazareth, THE Son of David, will be vindicated before all sentient beings in heaven, earth, and hell, His enemies included, as well as His friends. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Revelation 1.7).

Conclusion

I have certainly not presented all the texts that refer to in that day, nor can I in this limited space. I have only gathered together some of the texts on this subject. Many texts herein are without my comments, but my comments are not needed. The unerring Scriptures are their own best commentary.

It remains for you, dear reader, to read the texts in their contextual setting and, by the Holy Spirit's light, to see what He has said, and why. The study of the Day of the Lord and what will occur in that day is well worth your attention and mine. May the Lord bless you to search the Scriptures daily, as the brethren in the Berean church did, to see whether those things are so (Acts 17.11).

—CCM

IMPORTANT NOTICE FROM BROTHER HOYT SPARKS ABOUT ELDER BEEBE'S EDITORIALS, VOLUME #1

Brother Hoyt Sparks has sent the following notice to our readers:

Jan 16, 2016

Elder Morris:

I have Elder Beebe's Volume #1, with a Topical Index for all 7 volumes, along with other articles on my computer. I have been copying these onto CDs that I give away to anyone wanting one...For anyone ordering ANY book(s) from you, I will include this CD at no cost.

Those who have Elder Beebe's volumes #2 through #7 and wish to have Volume #1 that is on my CD, and they do not intend to place an order with you, I will furnish one to them for \$2.00 to cover the postage. (For orders outside the USA, please add another \$2.00 for additional postage.)

God bless,

Hoyt D. F. Sparks, SL

Order all books as usual, from The Remnant, PO Box 1004, Hawkins, Texas 75765-1004.

For those ordering ONLY the \$2.00 CD from Brother Sparks, please order directly from him. His address is:

Hoyt D. F. Sparks
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Sparta, NC 28675-9249
(Home phone: 336 372 6289)
(Cell phone: 703 615 0071)
(Email: hoytsparks@hotmail.com)

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3. Other books may be purchased at half price each, plus \$3.00 shipping per book, as follows:

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Feast of Fat Things: Formerly \$7 plus \$3.00 postage, now \$6.50 postpaid.

The Trial of Job, by Elder Silas Durand: Formerly \$14 plus \$3.00 postage, now \$10.00 postpaid.

4. PLEASE NOTE: This sale applies ONLY to the Welsh Tract Publications books indicated above and in the chart on page 17. It does NOT apply to the other books (Pagan Festivals of Christmas and Easter by Shaun Willcock, which is still \$10.00 postpaid, and Absolute Predestination by Jerome Zanchius, which is still \$9.00 postpaid).

We must ask \$3.00 per Welsh Tract Publication books for mailing costs, no exceptions. The chart on page 17 summarizes our sale prices.

This is an excellent opportunity to round out your library or to buy extra copies of these historic books for loaning or for gifts.

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BOOKS FROM ELDER STANLEY PHILLIPS NOW AVAILABLE

We have 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:

Hope this finds you and yours doing well in the Lord.

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....

We have for sale the remainder of the books published by the late Elder Stanley C. Phillips. These books will be sold until the inventory is exhausted, and there will not be additional ones published. Each book will be sold for \$20.00, which includes shipping and handling FOR USA SHIPMENTS ONLY. [Those ordering from outside the USA should inquire from Brother Sparks about shipping costs before ordering.—CCM]

Particulars are as follows:

WRITINGS BY ELDER WILSON THOMPSON: For sale are Volumes II and III. Elder Phillips did not publish a Volume I because he considered the AUTOBIOGRAPHY OF ELDER WILSON THOMPSON to be Volume I. There are nine (9) extra volumes of Volume III, and these may be ordered separate from Volume II. Otherwise, Volumes II and III will be sold only in sets.

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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

Philippians 2:9-11

God also hath highly exalted Him, and given Him a name which is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

ELECTRONIC BOOK BY
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Good news! Elder Mattingly's book, **God's Execution of His Will Concerning Good and Evil Deeds**, is still available for a while longer. Chapter headings include "Evil Deeds," "Good Deeds," "Providential Ways God Controls Mankind's Evils," and "A Brief Look at the Future Concerning Elect and Reprobate Persons." This is some of the finest writing we have seen on the subjects Elder Mattingly addresses.

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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.