

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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HE’S COMING AGAIN

by Elder Lynwood Jacobs
(2007)

We rejoice in the promises by the prophets of His coming. We celebrate His birth. We rejoice in the words spoken during His ministry on earth. We celebrate His death, burial, and resurrection the third day. We see Him being caught up into the clouds as he departs this earth. Is that all? No. He is coming again! He is coming again to get His friends and brethren, armed with the greatness of His God given power. (Matthew 28:18).

“Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17:24).” It is evident that Christ’s desire is to be with His brethren and for them to be with Him where He is now. He is alive! Thank God His Son and our Saviour is alive.

The question then becomes, who are those given unto the Son? Christ said, “Father, the hour is come; glorify thy Son, that thy Son may glorify thee: As thou hast given Him power

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over all flesh, that He should give eternal life to as many as thou hast given Him” (See John 17:1 & 2). The apostle Paul said, “Moreover, whom He did predestinate, them He also called: and whom He called, them he also justified: and whom He justified, them He also glorified (Romans 8:31).” These are the ones that were given unto Christ. They are the called, justified, and glorified of God; the Elect of God, saints of God, chosen of God, perfected by Christ Jesus, the everlastingly beloved children of God.

Another question is, where is Christ now? An angel told Mary at His tomb: “He is not here: for He is risen (Matthew 28:6).” Christ

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said, "I will come again, and receive you unto myself; that where I am there may ye be also (John 14:3)." He will come again and His purpose is to deliver His brethren up to ever be in the presence of God the Father, because that is where He is now (Acts 7:56, Heb. 8:1, Mark 16:19). The saints will behold the God-given glory of the Son of God, and the indescribable glory of God the Father in that bright land that shall never end. What a glorious hope that we will be blessed to be in that number whose names were written in heaven (Hebrews 12:23).

Christ described His coming again thusly: "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)." The apostle Paul described His coming again thusly: "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the Trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thessalonians. 4:16-18)."

No more comforting words than these have ever entered into my soul because they say that He is coming again for His own, and I hope to be one with them.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other (Matt. 24:31)."

No matter where the Elect are at His return, whether on the highest mountain or in the uttermost depths of the sea, they will come forth in His image and be gathered together,

and with all the risen Family of God go home to dwell in the house of the Lord forever. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:2).” “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever (Psalm 23:6).”

Paul wrote: “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory (Colossians 3:4).” We have no concept of the glory that shall be revealed in us at His coming if we are His. When speaking unto His Father, Christ said, “And the glory which thou gavest Me I have given them; that they may be one even as We are one (John 17:22).”

There is no more joy on earth than when brethren dwell together in the unity of God’s holy Spirit of love. It is a foretaste of that life and immortality that Christ has brought to light through the gospel of peace (2 Timothy 1:10).

The purpose of this world is not for one generation to rise up, then die off and another generation come forth. The purpose of this world is to prepare the family of God for their eternal home. When the last child of God has put on immortality and incorruption, then shall come the end and death will be swallowed up in that victory the family of God have in Jesus Christ our Lord.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Philippians 3:20-21).” We must have a glorified, incorruptible, immortal, spiritual body

with power to ascend on high and forever be a temple of that Holy Spirit which will allow us to render praise and honor, and glory to God and to the Lamb throughout eternity (1 Corinthians 15:42-44).” The following few scriptures refer to His return to receive you unto Himself that where He is there may ye may be also. There are many others:

We are “looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ (Titus 2:13).”

“Behold, He cometh with Clouds; and every eye shall see Him, and they that pierced Him (Revelation 1:7).”

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not me only but unto all them also that love His appearing (2 Timothy 4:8).”

“And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Peter 5:4).”

“So Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation (Hebrews 9:28).”

As oft as ye eat this bread and drink this cup, ye do show forth the Lord’s death till He come (1 Corinthians 11:26).”

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, ‘**Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven**’ (Acts 1: 9-11).” He is coming again! Amen.

—Elder Lynwood Jacobs (2007)

NO “PRE-TRIBULATION RAPTURE”

1 THESSALONIANS

4.13 THROUGH 5.11

by C. C. Morris

Introductory Remarks

1 Thessalonians 4:13-18 is often quoted by most Arminian preachers of prophecy to prove their doctrine of “the rapture” and that “the rapture” will happen before **the great tribulation** begins. This order of events lead them to refer to “*the pre-tribulation rapture*” as contrasted to a “rapture” occurring at any other time.

I do not believe the Bible teaches a “rapture” as it is commonly taught. I propose to show why I do not believe it from the text most often used in support of the “rapture” position and from other supporting scriptures.

Because many churches have preachers or pastors who rarely if ever discuss end-time prophecy, some of our readers might not be familiar with terms like “the tribulation” or “the great tribulation” and “the rapture.” I will briefly discuss them here.

A. The Great Tribulation

Some brethren deny there will be any such thing as “the great tribulation.” All they see in the word is “tribulation” and its general meaning. One brother has said directly and publicly, something to this effect: “*The Bible nowhere uses the term, ‘the great tribulation.’ Christ said, ‘In the world ye shall have tribulation: but be of good cheer; I have overcome the world (John 16.33).’ All the Lord’s people suffer tribulation in this life, ” etc.*

To this I reply:

1. First, the Bible does indeed mention “THE great tribulation” in Revelation 7.14: “And he said to me, These are they which came out of [the] **great tribulation**, and have washed their robes, and made them white in the blood of the Lamb.”

True, the King James Version (KJV), for some reason known only to God and the translators, does not include the definite article *the* in this verse, but “***the***” **great tribulation** is in the original text. In fact, the definite article actually occurs twice in this phrase:

EK	TES	THLIPSEOS	TES	MEGALES
Out of	THE	tribulation	THE	great

2. Second, Christ spoke about this time in Matthew 24-25, doubtless the greatest end-time prophecy in the entire Bible. These two chapters are His direct answer to three questions. “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us,

“(1) when shall these things be? and

“(2) what shall be the sign of thy coming, and

“(3) of the end of the world [world = **aion** = **age**]?” (Matthew 24:3)

In that context, part of Jesus’ reply was: “For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.”

A. The tribulation of which He spoke is far more than the ordinary tribulations of this life, such as arthritis and toothaches, cancer, financial problems, family feuds, and the like.

B. Although it includes the persecutions the church has always suffered at the hands of her enemies down through the centuries (“*Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or*

famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter—Romans 8.35f),” it is even far more than martyrdom in general.

C. Some brethren say he is speaking here of the destruction of Jerusalem in A. D. 70. But no; the tribulation of which Christ spoke is far greater than the destruction of Jerusalem in A.D. 70.

Doubtless, the tribulation the city endured was horrible, when, according to history, over a million people died. The Roman siege lasted for over three years. It began during the holy days of Passover and Unleavened Bread, when the city was full of visitors from all over the Roman Empire. The historian Josephus says,

Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand [97,000]; as was the number of those that perished during the whole siege eleven hundred thousand [1,100,000], the greater part of whom were indeed of the same nation (with the citizens of Jerusalem), but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly....

History records the fact that hundreds of thousands of starving Jews, in their hopeless desperation, resorted to cannibalism, devouring the remains of friends, relatives, and neighbors who had already

starved to death, and parents even cooked and ate their babies. When the Roman army finally breached Jerusalem’s walls, they killed the elderly, those infirm with age, and those diseased, in addition to slaughtering all able-bodied men who fought against them. Those captives under seventeen years of age were taken to be sold as slaves, while many older able-bodied captives were sent to work in mines in Egypt or other “public works” projects.

Of the record of that horrible destruction we forbear, because, as terrible as it was, it did not approach the destruction of European Jews during World War II, and while horrendous enough, A.D. 70, *ipso facto*, was not the tribulation of which Christ spoke, for it was not the greatest, the ultimate tribulation, as He described that final great tribulation, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matthew 24:21).”

As bad as it was, Christ said of that *final* time of great tribulation, “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened (Matthew 24:22).” This last time, which will be shortened for the elect’s sake (who are in every kindred, and tongue, and people, and nation), I understand to be a worldwide ordeal, embracing not just the nation of Israel, but all of humanity.

The great tribulation will indeed include persecution even to the death, but it includes far more. Christ (in Matthew 24) continued: “**And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.**” The great tribulation will be so intense that, if it were not for God’s predestinated intervention, this distress would

destroy not only the Lord's elect people, but also all humanity.

B. The Rapture controversy

The idea of a so-called *rapture* has been perpetuated for around two hundred years by "dispensational" Arminians interested in prophecy. They teach that before the really bad tribulation begins, God's people will be supernaturally removed from its horrors, snatched out of this world in a **pre-tribulation rapture**, receive their glorified bodies, and carried off to heaven while the great tribulation rages here below. Such is their new doctrine.

And it is a relatively new doctrine. In preparation for the May-June *Remnant* for 2012, I spent most of the preceding year carefully reading David Brown's book, first written in 1846, entitled *Christ's Second Coming, Will It Be Premillennial?* and Horatius Bonar's 1849 book, *The Coming and Kingdom of the Lord Jesus Christ*, in which Bonar examined and ably refuted Brown's book.

Brown's book of 499 pages is a mix of amillennialism and postmillennialism, designed to oppose and supposedly refute premillennialism. Bonar's 249-page book is premillennial. (For the record, I believe the premillennial position.) Together these books total 748 pages. I carefully read all 748 pages, and as I recall, neither book mentioned a "rapture" at all.

If a "rapture" had been part of premillennial doctrine when these two men wrote (1846, 1849), either Mr. Bonar would surely have had occasion to promote the idea, at least in passing, or Mr. Brown would have had said something against it, or both men would have said something about it. Since neither one mentioned a rapture, *pro* or *con*, we may almost certainly conclude that this omission is strong evidence that *a rapture was not*

part of the premillennial doctrine in the 1840s. The rapture theory was developed in more recent times.

*

To prove a "pre-tribulation rapture," one of the favorite proof-texts of modern Arminian prophets is 1 Thessalonians 4.13-18. (Their other favorite text along these lines seems to be 1 Corinthians 15.51-57.)

The best way to refute the Arminians' rapture theory is not to examine their arguments, but to comment on what the verses actually say, which I will next try to do.

1 Thessalonians 4.13-18 Examined

(Verse 13) *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope:* The church in Thessalonica, a town in northern Greece, was composed of Jews and many Greeks. The Greeks believed people die like animals die, with no afterlife, and therefore they thought their loved ones, families and friends, who had died, were gone forever and would never be seen again.

These Greek believers thought only saints living at the time of Christ's return would be taken to be with Him. They were trapped into sorrowing about this, even as others (*i.e.*, other Greeks) *which have no hope* of ever seeing their loved ones again. Paul wrote these words to correct that error.

(Verse 14) *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him:*

Here, Paul assured believers of these facts:

- a) the resurrection of Christ Jesus,
- b) the departed (deceased) saints are now with Christ,
- c) Jesus will bring the departed saints with Him at His coming,

d) first, the bodies of these saints will be raised in the glorified state,

e) then, the saints alive at the time of Christ's return will be caught up with the resurrected saints and be glorified at that time; in other words, all saints, from Adam until that moment, will be glorified, body, soul, and spirit, in the likeness of the resurrected Lord Jesus.

That they are now with Christ is everywhere spoken of in the Old and New Testaments: "... and the LORD my God shall come, and all the saints **with** thee (Zechariah 14:5)." "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh **with** ten thousands of his saints...(Jude 1:14)" "For to me to live is Christ, and to die is gain...For I am in a strait betwixt two, having a desire to depart, and to be **with** Christ; which is far better (Philippians 1:21-23)." "We are confident, I say, and willing rather to be absent from the body, and to be present **with** the Lord. (2 Corinthians 5:8)."

To these Thessalonian believers he had earlier written: "And the Lord make you to increase and abound in love...to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ **with all his saints** (1 Thessalonians 3:12-13)."

Later Paul virtually closed this letter with these words: "And the very God of peace sanctify you wholly; and ~~I pray God~~ your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. (1 Thessalonians 5:23-24)."

The words "~~I pray God~~" are NOT in the original; this is why the KJV translators italicized them. The sanctification and

blameless preservation of the Lord's saints do not depend on the prayers of Paul or of anyone else other than Christ Himself interceding in behalf of those for whom He died: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Hebrews 7:25)." "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Romans 8:34)."

It is not the prayers of Paul, your mother or father, a godly spouse, or an interested preacher. The efficacious sanctification and preservation of the saints is alone due to the intercessory prayers of our great high priest, the Lord Jesus Christ.

So Paul is given to neatly tie it all together: countless glorified, blameless, body-soul-spirit beings gathered to the Lord Jesus Christ at His return. "Faithful is he that calleth you, who also will do it." This text, by the way, also shows it is Christ, not a preacher, who really calls His people. (If it were your preacher who called you, it would be—by this text—your preacher who must also sanctify you wholly and preserve you blameless, etc.)

(Verse 15) *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep:* "Alive" and "asleep" are in contrast. It is the body which "sleeps," never the soul or spirit. Asleep is a euphemism for death. Compare Matthew 27:52: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and **many bodies of the saints which slept** arose, And **came out of the graves** after His resurrection, and went

into the holy city, and appeared unto many (Matthew 27:51-53).”

We which are alive and remain unto the coming of the Lord: there will be saints alive here on earth when the Lord returns.

shall not prevent them which are asleep: “Prevent” is an old usage of this word, here meaning to precede or hinder. Like someone cutting in front of you in a line at a cash register, preceding you, hindering you from checking out. Living saints will not thus hinder, cut in front of, precede, or go off and leave behind those who have died in the Lord (Revelation 14.13). So far from that, the truth is: the dead in Christ shall rise FIRST; only THEN shall we which are alive and remain be caught up together with them. In that order.

(Verse 16) *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:* The shout is not a gentle wakeup call. It is a battle cry, a war-whoop, the cry of a mighty man charging into battle.

This war cry is at the war of Armageddon and not before. *“Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. And he smote his enemies in the hinder parts: he put them to a perpetual reproach (Psalms 78:65-66).”* Armageddon occurs at the end of the great tribulation, not at the beginning. THEN *the dead in Christ shall rise first.*

Isaiah gives the order of things as plainly as any prophet in the Bible:

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 thy-

self 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. 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 26:19-27:1)

The order is exact:

(1) The dead saints shall live (*Thy dead men shall live...Awake and sing, ye that dwell in dust... the earth shall cast out the dead*). Isaiah knew he would be dead when this happens (*“together with my dead body shall they arise”*), and he will be a part of this resurrection.

Job looked forward to the same time, when Christ would return in glory, subdue His enemies, and rule visibly and personally over His creation: “For I know that my redeemer liveth, and that **he shall stand at the latter day upon the earth:** And though after my skin worms destroy this body, yet **in my flesh shall I see God:** Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me (Job 19:25-27).” Job concluded that the time of the saints’ resurrection would be Christ’s time of battle with the sword (of Christ’s mouth—Revelation 1.16; 2.12, 16; 19.15-21): “Be ye afraid of the **sword:** for **wrath** bringeth the **punishments** of the **sword**, that ye may know there is a **judgment** (Job 19:29).”

(2) The saints, as the bride of Christ, will enter the bridal chamber in preparation for her marriage to the Lamb (*Come, my people, enter thou into thy chambers, and shut thy doors about thee*). This answers to Revelation 19.7-9.

(3) Immediately after Christ’s bride is removed from the scene of the action, He fights

the war of Armageddon. Armageddon will not take long at all. It is the DAY of the Lord, and it will not take Him a day to defeat the armies of this world. (*hide thyself as it were for a little moment, until the indignation be overpast.*)

Christ unleashes God's wrath and indignation on a reprobate world-system (*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.*). This answers to Revelation 19.11-21.

(4) After destroying the United Nations' armies, Christ will bind Satan (*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.*) for a millennium, i.e., one thousand years, exactly as He says in Revelation 20.1-3. Not some faked out wimpy binding like the figurative preachers who claim, "Satan is bound now." No, he is *not*; not any more than he was in Eden or in Job's day. He still walks about, as a roaring lion, as he did in Job's day, seeking whom he may devour (1 Peter 5.8). If Charles Manson were bound with such a mere figurative daisy-chain, it would reach from his prison cell in Corcoran, California, to the tip of Florida. That is not "binding."

Satan's binding will be such that "he should (will or shall) deceive the nations no more." Almost everyone thinks that anyone who disagrees with them is deceived. There are brethren who claim, against all scripture and evidence, that Satan is bound now, so he can't deceive the nations now ("*to the same extent*" as before, they say!). Yet these same brethren think premillennials are deceived about prophetic things. If we premills are deceived, and Satan is bound so he cannot deceive us any

more (according to the objector's own doctrine), then how could we be deceived?

(Verse 17) *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord:* The saints will meet the Lord in the air. The text does not say, "So shall we ever be up in the air." It says, "so shall we ever be **with the Lord**"; wherever He is, His saints will be with Him.

His first stop will be on the Mount of Olives from where He left this earth (Acts 1.11). "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)."

(Verse 18) *Wherefore comfort one another with these words:* Arminians have used this text to frighten people into "accepting Christ" or "getting saved before it is too late." Their argument is:

Christ may come at any moment. If He comes and you are unsaved, then you will be lost forever. Therefore, "get saved" now, before it is too late.*

* [NOTE: "unsaved" is a word that is not in the Bible!—CCM]

This text is not at all directed to the so-called "unsaved," but to the believers in the Thessalonian church; and this is not a scary topic. It is a comforting theme.

In closing this passage note these things:

1. The word "rapture" is not a Bible word. The correct term for the resurrection, and the glorification of the saints is **translation**. "By faith Enoch was **translated** that he should not see death; and was not found, because God

had **translated** him: for before his **translation** he had this testimony, that he pleased God (Hebrews 11:5).”

2. There is nothing in this text that tells the **timing** of the saints’ translation in relation to the great tribulation—before, in the middle, or at the end. The text does not say when it will be, but Isaiah’s text (mentioned above) gives the order: it will happen at the end of the tribulation, immediately before Armageddon.

3. I hear the objection: Isaiah does not use such words as *Armageddon* and *the tribulation*.

Reply: That is readily admitted. But Isaiah describes both Armageddon and the tribulation in the extended passage of Isaiah 24-27. To go into detail on these four chapters, which have been called a “Little Apocalypse,” would take us too far afield for this article. If the Lord be pleased to have it so, we might look at those four chapters in another issue of *The Remnant*.

4. Suffice it to say, Paul quotes from this section of Isaiah in 1 Corinthians 15:54: “...then shall be brought to pass the saying that is written, ‘**Death is swallowed up in victory.**’”

“The saying that is written” is directly from Isaiah 25:8, part of the “Little Apocalypse: “**He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of His people shall he take away from off all the earth: for the LORD hath spoken it.**”

1 Corinthians 15:51-55, like 1 Thessalonians, says nothing about the timing of the translation of the saints in relation to the great tribulation.

There, Paul says: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and

this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory.** O death, where is thy sting? O grave, where is thy victory?”

Isaiah 25:8 addresses not only the resurrection and glorification of the saints, but also the eternal state. Isaiah’s “and the Lord GOD will wipe away tears from off all faces” is fulfilled in Revelation 21:4: “**And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**”

Not only that, but Isaiah 25:8 prophesies the earth’s restoration to its original Edenic perfection and purity: “...**the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.**” This text anticipates Revelation 21:2f: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.**” Where? On the new earth (verse 1), when God restores all things of the original creation. “And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive UNTIL **the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began** (Acts 3:20-21).”

Millions have read Revelation 21, but few have been given the insight into what God says plainly here. The Lord says nothing about

the Romish fairy-tales that all the saved will be carried to heaven, there to flit around in the clouds, eating marshmallows and playing harps eternally.

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 [Hebrew, *tohu*, “without form”], He formed IT to be inhabited: I am the LORD; and there is none else (Isaiah 45:18).

Since God formed the earth to be inhabited, and He put His holy name to it, do you suppose it will *not* be inhabited but will for some reason be destroyed instead, contrary to what He has *promised*? “Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, **according to his promise**, look for new heavens and a **new earth, wherein dwelleth righteousness** (2 Peter 3:12-13).”

This may come as a surprising disappointment to those who have been hoping and expecting all their lives to some day fly into the Great Beyond and eat spiritual cotton-candy forever, but so far from the saints being carried off to heaven to be with God, the exact opposite will come to pass in the eternal state: God says He will come down to His beautiful, perfect, restored earth to be with His people: “And I John saw the holy city, **new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, **Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God** (Revelation 21:2-3).” —CCM

1 THESSALONIANS 5.1-11

by C. C. Morris

While we are in 1 Thessalonians, let's continue from chapter 4 into chapter 5. This was Paul's letter to the church, and all letters should be read without the artificial breaks of chapter and verse divisions. Ignore the chapter division.

Paul had just been talking about both the resurrection of the dead and the translation of the living saints, both to take place at Christ's second advent. This will all take place when He returns to destroy His enemies at the war of Armageddon. Paul says to comfort one another with these thoughts. He continues:

(Verse 1) *But of the times and the seasons, brethren, ye have no need that I write unto you.* Why was there no need for him to write of the times and seasons revolving around Christ's second coming? Because he had told them these things while he was still in Thessalonica with them. In his second letter, which followed soon after this first letter, he said, “Remember ye not, that, when I was yet with you, I told you these things? (2 Thessalonians 2:5)”

Paul had been with them about three weeks before he was run out of town—the entire account is found in Acts 17.1-14. “...they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures....” On those three sabbaths, he had not only preached the gospel of Jesus Christ, “Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ,” but he had discussed Jesus Christ's second coming, relating its timing to a “falling away first” and the rise of “the man of sin, the son of perdition” who would exalt himself above all

that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

This is indeed amazing! Some men preach all their lifetimes—fifty, sixty, or more years—and never mention these things, or if they do, they apply them “spiritually” to some contemporary or historical world events. Yet in the time embraced by three sabbaths, three weeks, no more than four weeks, Paul had covered not only the gospel but much, much more doctrine, including the doctrine of Christ’s return, the end times of the present church age, and what will follow after that.

(Verse 2) *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* The phrase “as a thief in the night” is found twice in the Bible; here, and in 2 Peter 3:10: “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.” Peter doesn’t end there; in verses 11-12 he says: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

Objection: “See? This old world is going to be destroyed and we’ll live in a heaven of spirits only.”

Reply: Here is where multitudes depart from the Scriptures to follow their own preconceived traditions. God says the heavens, the elements, and the earth shall *pass away, melt, and be burned up*. Nowhere does God remotely hint that they will go back into pre-creation non-existence and cease to be. Men *pass away,*

butter and steel *melts*, sugar *dissolves* in coffee, and salt *dissolves* in water; wood and toast sometimes gets *burned up*; but men, salt, sugar, butter, steel, wood, and toast do not cease to exist. **They only change from one form to another.**

This change is what is under consideration when “He that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful (Revelation 21.5).” He did not say, “I will make all things disappear.” Nor did He say, “These words are made up by John Darby and C. I. Scofield.” **“He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”**

Further, the objector would do well to read Peter’s verses 10-12 in the context of verse 13:

“Nevertheless we, according to His PROMISE, look for new heavens and A NEW EARTH, wherein dwelleth righteousness.” Remember, “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.” **HE FORMED IT TO BE INHABITED**, and by all that is holy and true, **it will be inhabited**. Some of God’s people wait, as Peter said, **according to His PROMISE**. Our God has promised this. *Some* of God’s children look for the fulfillment of His promise. He who calls Himself **“I am the LORD; and there is none else”** has set His name, seal, and signature to this unalterable fact.

As for Christ’s coming as a thief, see the following verses (3-10). First, though, notice the sharp distinctions Paul makes in these verses,

the distinction between the saints and the reprobates, and between light and darkness:

1. YE, WE, or US, vs. THEY and THEM

A. YE, WE, or US

YE have no need that I write unto YOU
YOURSELVES know perfectly
 YE, brethren, are not in darkness, that
 that day should overtake YOU as a thief.
 YE are all the children of light,
 WE are not of the night, nor of darkness.
 let US not sleep, as do others;
 let US watch and be sober.
 let US...of the day, be sober, etc.
 God hath not appointed US to wrath,
 Christ, Who died for US,
 whether WE wake or sleep
 WE should live together with Him.
 comfort YOURSELVES together,
 edify ONE ANOTHER,
 even as also YE do.

B. THEY and THEM

when THEY shall say, peace and safety
 sudden destruction cometh upon THEM,
 THEY shall not escape.
 let us not sleep, as do OTHERS
 THEY that sleep sleep in the night;
 THEY that be drunken...in the night.

2. DAY and LIGHT vs. NIGHT and DARK

A . DAY and LIGHT

that DAY should overtake you
 Ye are all the children of LIGHT
 the children of the DAY
 us, who are of the DAY

B. NIGHT and DARK

as a thief in the NIGHT
 ye, brethren, are not in DARKNESS

we are not of the NIGHT
 nor of DARKNESS
 they that sleep sleep in the NIGHT
 they that be drunken ...in the NIGHT

(Verse 3) *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

(Verse 4) *But ye, brethren, are not in darkness, that that day should overtake you as a thief.* It is evident from these verses that the coming of Christ as a thief in the night is not at all something the saints should fear. He is not coming to break in and steal anything from them. As a thief He is coming to remove something valuable, a pearl of great price, which speaks of the Gentile church.

His coming will not overtake you unawares as it will "them," "the others." "Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall (Psalm 35.8)." The wicked will be snared in the very destruction he plans for the saints!

(Verse 5) *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.* The darkest part of the night is just before dawn. It is then that the morning star arises just before the new day dawns. "And I will give him the morning star (Revelation 2:28)." "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star (Revelation 22:16)." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (2 Peter 1:19)."

The **Morning Star** and the **day star** are the same, and Christ Jesus is the Morning Star of His people. His appearing, at first, will not be visible to the wicked ones of the world; He will arise in the hearts of His people, giving them “advanced notice,” as it were, of His coming.

The world, on the other hand, will be terrified at the cataclysms described in Revelation: “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken (Luke 21:26).” All this will be happening while God’s children are prepared for Christ’s return, expecting Him.

(Verse 6) *Therefore let us not sleep, as do others; but let us watch and be sober.* Notice again the difference between us and others.

(Verse 7) *For they that sleep sleep in the night; and they that be drunken are drunken in the night.* (Verse 8) *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.* Here, the helmet is the hope of salvation; in Ephesians 6.17 the helmet is salvation. Christ is our salvation, and He is our hope (1 Timothy 1.1); hence, our salvation and our hope of salvation is one and the same—the Lord Jesus Christ.

(Verse 9) *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ:* This text implies the doctrine of double predestination; to say God hath not appointed US to wrath implies God hath appointed the OTHERS to wrath.

(Verse 10) *Who died for us, that, whether we wake or sleep, we should live together with him.* Again, “*Who [Christ] died for us*” shows the limited and effectual atonement for His people. “Whether we wake or sleep” reiterates the euphemism or simile whereby

we substitute the word *sleep* as a less harsh picture of the death of the physical body, as mentioned in chapter 4, verses 14 and 15. (See pages 6-7 of this issue.)

(Verse 11) *Wherefore comfort yourselves together, and edify one another, even as also ye do.* Paul now connects what he has said in this chapter, verses 1-10, with the comfort of the saints he encouraged in chapter 4, verse 18. It is indeed comforting to know the salvation Christ has accomplished for His people separates them from those evil ones whom He will destroy with the brightness of His coming (2 Thessalonians 2.8). —CCM

100th ISSUE

This is the 100th issue of *The Remnant* that has been published in Hawkins, Texas, since its transfer from *Welsh Tract Publications* in the summer of 1998.

“**If the Lord will, we shall live, and do this, or that (James 4.15).**” If the Lord wills and blesses us to continue, summer of 2017 will mark nineteen years, in which and for which we are unspeakably thankful—first and foremost to our Sovereign God, the Lord Jesus Christ; and second, we are grateful and thankful to our many faithful subscribers, you who have supported our efforts in your prayers and with your generous gifts.

I am thankful also for those brethren who have contributed articles to our pages.

Without our Lord’s kind providence protecting us from dangers both seen and unseen, we would long ago have perished, first in our natural life, and second, this paper, presenting the gospel of the Lord Jesus Christ as we understand it, would have ceased to exist—if some who disagree with the first

amendment to the Constitution of the United State of America had their way. It reads:

Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

The right to our beliefs being grounded in the holy Scriptures and not in a governmentally established church body supported and enforced by any civil authority; the right to freely exercise those beliefs; the right to freely express and expound those beliefs by the spoken word from our pulpits and in the printed word, and the right to peaceably assemble in church fashion without fear of governmental intervention or of interference by others who may disagree with us in doctrine or in practice; these are precious GOD-GIVEN RIGHTS which man can neither grant nor legally abolish.

Our understanding of the Scriptures, as summarized in the **Statement of Principles** on the last page of each issue of this publication, remains unchanged, and our belief in those principles remains unshaken.

Personally, I remain convinced of the premillennial return of Christ to this earth, with a “post-tribulation” translation of His saints at the time of the war of Armageddon. When it comes to prophetic truths, neither the “spiritualizing” Amillennialists nor the “pre-tribulation rapture” Arminians have given us any biblical reason to believe otherwise. By His grace we hope to continue steadfastly, as He gives us “all things that pertain unto life and godliness (2 Peter 1.3).”—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
486 Choate Dairy Road
Sparta, NC 28675-9249
(Home phone: 336 372 6289)
(Cell phone: 703 615 0071)
(Email: hoytsparks@hotmail.com)

HALF PRICE SALE ON ALL WELSH TRACT PUBLICATIONS BOOKS

1. This sale is in effect immediately, until our supplies are exhausted or until further notice.

NO LARGE QUANTITIES OR BULK ORDERS AT THESE PRICES.

2. **COMPLETE SETS OF ELDER BEEBE'S EDITORIALS ARE NO LONGER AVAILABLE. WE ARE SOLD OUT OF VOLUME 1. VOLUMES 2-7 ARE STILL AVAILABLE.** Individual Volumes 2-7 of Elder Beebe's Editorials, while they last, will be \$10.00 each, plus \$3.00 shipping per volume; \$13.00 each, postpaid.

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

The Select Works of Elder Samuel Trott: Formerly \$20 plus \$3.00 postage, now \$13.00 postpaid.

The Christ-Man in Type, by David Bartley: Formerly \$8 plus \$3.00 postage, now \$7.00 postpaid.

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.

While they last, please consider buying these valuable books for donating to public libraries (church, city, county, state, or college libraries).

Texas residents please add 6.75% State sales tax to all orders. As a favor to Texans, the tax amount has been calculated for you and appears in the far right column of the chart on the next page.

**COMPLETE SETS OF ELDER BEEBE'S EDITORIALS ARE
NO LONGER AVAILABLE.**

**WE ARE SOLD OUT OF VOLUME 1.
SEE PAGE 15 FOR AN IMPORTANT ANNOUNCEMENT!**

VOLUMES 2-7 ARE STILL AVAILABLE.

Individual Volumes 2-7 of Elder Beebe's Editorials may still be ordered while they last.

For pricing see pages 16-17.

Book Title & Author	Old Price incl. postage	Sales Price incl. postage	Sales Tax (Texas only)
Elder Gilbert Beebe Editorials	\$161.00	\$91.00	\$4.73
Complete set of 7 volumes	SORRY! VOLUME 1 IS NO LONGER AVAILABLE. THERE ARE NO MORE COMPLETE SETS!		
Beebe, Volume 2	\$23	\$13	0.68
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Beebe, Volume 7	\$23	\$13	0.68
Select Writings of Elder Samuel Trott	\$23	\$13	0.68
Feast of Fat Things	\$10	\$6.50	0.24
Christ-Man in Type, by D. Bartley	\$11	\$7.00	0.27
A Second Feast	\$15	OUT OF STOCK! DISCONTINUED	
The Trial of Job, by Elder Silas Durand	\$17	\$10	0.48

NOTE: Please add \$3.00 per book volume for postage and handling. No exceptions.

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No telephone orders or credit card orders, please. Send check or money order to:

**THE REMNANT
P.O. BOX 1004
HAWKINS, TX 75765-1004**

BOOKS BY ELDER STANLEY PHILLIPS STILL AVAILABLE

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

Brother Sparks only has the following titles by the late Elder Stanley C. Phillips left. 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 on the two remaining books are as follows:

1. WRITINGS BY ELDER WILSON THOMPSON, 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.]

While they last, Volumes II and III will be sold only in sets, \$40 per set, postpaid.

There are nine (9) extra copies of **Volume III**, and while they last, these may be ordered separate from Volume II at \$20 each, postpaid.

2. GOLDEN AGE OF BAPTISTS IN AMERICA 1791—1890:

For sale are Volumes I and II, and these will be sold in sets only, \$40 postpaid.

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.

Please send your orders with payments directly to:

**Hoyt Sparks
486 Choate Dairy Road
Sparta, NC 28675-9249**

(Home phone: 336 372 6289)

(Cell phone: 703 615 0071)

(Email: hoytsparks@hotmail.com)

If you have any questions, please let me know.

God bless,

Hoyt D. F. Sparks, SL

Psalm 2.1-9

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen 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....

ELECTRONIC BOOK BY ELDER DAVID K. MATTINGLY

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.

This book of 65 pages and seven chapters is **only available as an e-mail attachment**. Order it from d.kenneth2@att.net and say "REQUEST FOR BOOK" in the subject line.

BOOK: "PAGAN FESTIVALS OF CHRISTMAS AND EASTER"

The book, "Pagan Festivals of Christmas and Easter," by Shaun Willcock, is a concise, 64-page booklet on the origins of "religious holidays." It has been appreciated by our readers since we first advertised it. Copies may be ordered from *The Remnant* at

**The Remnant Publications
P. O. Box 1004
Hawkins, TX 75765-1004**

Single copies are **\$10.00 postpaid to the USA; \$17.00 to other countries**. Texas residents please add 6.75% sales tax (48¢) for each copy ordered.

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ABSOLUTE PREDESTINATION by Jerome Zanchius

This is *the* classic work on the doctrine of predestination. Written over 400 years ago, it was translated into English by Augustus M. Toplady. There has never been a serious attempt to refute this book, mainly because it cannot be refuted! Paper cover, 128 pages. **\$9.00 each, postage paid to the USA; \$16.00 to other countries.**

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If your address has changed and you wish to continue receiving *The Remnant*, then please notify us as soon as possible. If you do not furnish us with your new address, including the Zip + 4 designation, your *Remnant* will be returned to us, and we are charged for this service. **If this happens, your name will be dropped from our mailing list without further notice.**

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A STATEMENT OF PRINCIPLES:

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.