

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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SEVENS AS EVIDENCE OF DIVINE INSPIRATION OF BIBLE

The last (May-June 2010) issue of The Remnant contained almost three dozen examples of *heptadic* structures (*i. e.*, having or relating to *seven parts*) in the Scriptures. That did not even begin to scratch the surface of the subject. There are hundreds, perhaps thousands, of more sevens throughout the Bible than the relatively few we presented. One of the indirect proofs of the divine inspiration of the Scriptures is that there are far too many “sevens” woven into the very fabric of the Bible—far too many instances, far too varied in nature, and far too complexly hidden for them to be the work of fallen men.

A *heptad* is defined simply as “a group of seven things.” Almost any word beginning with **hept-** has something to do with seven things of one sort or another. For example, a *heptagon* is a polygon with seven sides and seven angles. *Heptachlor* is a poison so named because its molecular structure includes seven chlorine atoms. A *heptachord* is a musical system involving seven tones or notes.

This seven-fold structure God built into the Bible is more than a collection of lists of seven

of this, that, and the other. While anyone can make lists of seven items or write articles such as “Seven Reasons You Should Go to Bed Early,” another person might write about *five* reasons to go to bed early, and a third writer might list *ten* reasons for doing the same; and all would have equal validity.

So listing “seven reasons” for something really does not prove divine inspiration or anything else. That, however, is **not** the way God built the Bible. The Bible is structured of internal sevens more surely than the Mackinac Straits Bridge is made of concrete and steel.

The internal structure of God’s holy book is so complex that it would have been impossible for any man to have done it. True, anyone can duplicate a few of the heptadic characteristics or produce a few lists of sevens (for example, “Snow white and the seven dwarfs” by the brothers Grimm); but it would take a genius his or her entire lifetime to duplicate all the indicators of supernatural inspiration that are in any book of the Bible.

The fact that sevens are so prevalent in the Bible we take as **circumstantial evidence** of the divine, supernatural inspiration of the Scriptures. Although God’s all-pervading providence governs in translations and editions of the Bible

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in all languages, His verbal inspiration, word for word, letter for letter, is true of the Bible books only in their original Hebrew and Greek languages. We say "circumstantial evidence" because numerous observed instances do not necessarily prove a thing. Multiplied examples may be used to "prove" something is true, but those examples usually do not prove anything other than the fact that X number of examples exist. There are those who would argue, "Everybody I know with malaria has brown eyes. That proves only brown-eyed people catch malaria." A million brown-eyed people with malaria no more proves that brown eyes cause malaria than it proves malaria causes brown eyes. Yet, of all the people in the world who love to argue, **none are better at creating such fallacies than those who love arguing about religion.**

Although on the surface of things circumstantial evidence may seem to prove a thing, by itself it does not and cannot prove anything beyond a reasonable doubt. A case in point: Several years ago someone committed a particularly shocking crime in one of the suburbs of Dallas, Texas. Investigations were intense, but no one was arrested for over a month. The concerned and angry public began bringing pressure on the city government in general and the

police department in particular, to “get something done,” to solve the crime, and to arrest the perpetrator. After a few more weeks of “rounding up the usual suspects,” the police arrested a man. To the relief of the general public, the radio stations and newspapers announced that the chief of police had said, “We have a suspect...**he is the best suspect so far....**”

May I ask you, gentle reader, how would *you* like to be *the best suspect so far* that a pressured police chief could find in his desperation, merely because you were (1) wearing a bill cap, (2) of the same gender, (3) one who had about the same complexion, and (4) you were about the same height and (5) about the same weight of a person whom witnesses said they saw at the scene of a crime?

Me neither. If I were that suspect, I would quickly say, as I am sure you would, “Just because I look like the criminal does NOT prove I am the one!”

It is because of **this valid principle** that in our country we can not and do not (*legally!*) use circumstantial evidence alone to convict a person of a crime.

To be utterly honest, it is because of this principle that we cannot use circumstantial evidence alone to “prove” the inspiration of the Scriptures.

But there is also a related principle called “the preponderance of evidence” which says that when there is so much evidence that it is overwhelming, when the evidence is so very obvious that to conclude otherwise would be ridiculous, then we may come to a conclusion in favor of that evidence.

Even at all that, far too many innocent persons have been jailed and executed. If a lynch-mob “wants” a person to be guilty, it will *settle for far less evidence* that a more impartial jury.

And someone who wishes to prove God’s supernatural inspiration of the Bible will settle for less evidence than will a skeptic.

“Random” Numbers: Is There Not a Cause?

Men who do not believe in the divine inspiration of the Scriptures argue that according to probability theory, sevens occur randomly or “by chance” about once in every seven times. For my part, I do *not* at all believe in what is called *chance*, which is another word for *luck*, or *fortune* (see any good dictionary). All three of these words, and their derivatives like *lucky* and *fortunate*, are of pagan origin, and they, exactly as the doctrine of “free will,” stand directly opposed to God and His doctrine of predestination and providence.

I find no real evidence that anything ever comes to pass by chance. Without exception, anything that happens may be traced back to one or more things working together that caused it to happen the way it did.

Having said that, the field of random numbers is a recognized branch of mathematics. Men use random numbers in everything from experimentation in medical and science labs to gambling in Bingo parlors and state lotteries. A doctor might want to check a patient’s blood pressure, pulse, or blood sugar level at random times throughout the day. Scientific experiments need randomness to avoid pre-conceived or prejudicial conclusions.

Since insurance companies believe that people die or wreck their cars randomly, they must have some mathematical system to calculate probability statistics in order to stay in business and make a profit. If they knew what God has predestinated, they would not need their calculations. However, they obviously do not know when a person’s appointed time

to die will come, or when, where, how, or to what extent an injury is predestinated to be. They need random numbers to assist in their probability calculations. Their math serves them well. When has a major insurance company been forced into bankruptcy by having more claims to pay than they had money to cover?

The last time I checked, no way had yet been found to generate a real random number, even using computers. There is a web site, <http://www.random.org>, that claims to generate “true random numbers.” They advertise:

“RANDOM.ORG offers true random numbers to anyone on the Internet. The randomness comes from atmospheric noise, which for many purposes is better than the pseudo-random number algorithms typically used in computer programs.”

They further explain the *atmospheric noise* is generated by three radios tuned to undisclosed frequencies between stations. We commonly call this atmospheric noise on radios *static*, which is caused by lightning, cosmic rays, or anything that can be detected by radio and TV receivers or other scientific instruments. Such static-producers, which we hear converted into sound waves, may be measured and converted into numerical values that are in turn used to generate “random” numbers.

You note they say their method “for many purposes is better” than typical computer program algorithms. That means that while their method is in some ways beyond man’s control (who, other than God, can fix when, where, and how much lightning will strike, or who, other than He, can control cosmic radiation storms?), it still is not totally random: **Someone must pick which radio frequencies are used, but whichever they pick, they do so**

for a reason; and someone has a reason he picks the method used to convert the static into numbers; and, since static or atmospheric noise is caused by something, and that something is also caused by something else, on back to God as the First Cause, their method or any other method is not and cannot be a truly random method.

What is used as a random number is actually what is called a “*pseudo*-random number,” a *false*-random number generated from two or more extremely large numbers. Since this is the best that man’s ingenuity has been able to produce, man’s inability to produce truly random numbers, other than by artificial processes, only tends to prove (“circumstantially”) that absolute predestination is true: Even random numbers must have a prior cause or prior causes. Each prior cause in its turn must have its own prior causes, and so on, the process going ever farther back in time until we finally arrive at Almighty God in eternity as the First Cause of all causes. Therefore, no “random number” is truly random. Even a random number is predestinated; or so it seems to me. “The lot is cast into the lap; but the whole disposing thereof is of the LORD (Proverbs 16.33).”

For argument’s sake, if we were to grant that some things do happen *randomly* (from the *human* standpoint only; from the divine standpoint, never!), we would continue our side of the argument something like this: Say we could produce random numbers, and we produced 7 things in a truly random way; say a multiple of 7 words in a paragraph. That 7, to be truly random, would have to happen approximately one time in every seven, no matter how many hundreds or thousands of tries were made (that would figure to be around 142 or 143 sevens for every 1,000 tries). Two sevens in a trial (i.e., in a sentence or paragraph in the

Bible, or in any other thing being tested), according to probability theory, would occur one time in 7×7 times, or once in 49 times.

To be clear about this, we are saying: for example, a paragraph might have a multiple of seven words, like 210 (30×7) or 504 (72×7), one time in every seven tries. A paragraph might have a multiple of seven vowels one time in seven. But a paragraph would only have both of these characteristics (a multiple of 7 words and a multiple of 7 vowels) only one paragraph in every 49 paragraphs would have both.

Three random sevens in a Bible paragraph would occur once in $7 \times 7 \times 7$ times or once in 7^3 times, or once in 343 paragraphs. Ten random sevens (7^{10}) in the same passage of Scripture would occur only once in 282,475,249 times.

When you get into that range, which the Bible routinely does, I am personally convinced that the preponderance of evidence is that the Bible is a supernaturally inspired book.

There are many more sevens throughout the Bible than the ones presented in the last (May-June 2010) issue. Continuing that theme, here are a few more.

*

A. HEPTADS IN DANIEL 9.24-27

Of necessity we must be brief here; entire books have been written about this short, hotly-debated passage of Scripture. The angel told Daniel, “Seventy weeks are determined upon thy people and upon thy holy city....”

“Seventy weeks”? Seventy literal seven-day weeks would be a little over one year and four months. No commentator among either the Jews or the Christian church thinks this was a series of literal seven-day weeks totaling 490 24-hour days. Since

(1) sixty-nine of those weeks begin with “the going forth of the commandment to re-

store and to build Jerusalem” (Daniel 9.25), and since

(2) those sixty-nine weeks run “unto the Messiah the Prince” (Daniel 9.25), and since

(3) it is a known fact by historical record that “the commandment to restore and to build Jerusalem” went forth on March 14, 445 BC (Nehemiah 2.5-8),

then seventy literal seven-day weeks would place the coming of the Messiah the Prince in July, 444 BC. There is no one that we know of or have heard of in Judaism, Christianity, or anywhere else who says Christ came in 444 BC. It did not happen according to anyone’s reckoning. *Ergo*, no one says or believes these “weeks” mean literal seven-day weeks.

If they are not literal seven-day weeks, what are they? The seventy “weeks” are more correctly understood as “seventy *sevens*,” and there seems to be general agreement that these are weeks or *heptads* of years, or *sevens of years*. Seventy seven-year periods or 490 years total. Although not all agree either as to when the sixty-nine weeks begins or ends, all Christian scholars and historians seem to agree that the 483 years ends sometime in the life and ministry of the Lord Jesus Christ. Various scholars argue whether the 483 years introduce Christ’s birth, His baptism and entry into His ministry, His entry into Jerusalem the week before He was crucified, or His crucifixion itself, or possibly some other point in His life.

We cannot now pursue these arguments further. With most who have studied these dates, I believe the various “weeks” of Daniel 9 are weeks, heptads, or sevens of years.

These sevens and these four verses are among some of the most controversial verses in the Bible. The angel said the seventy weeks are divided into **7 weeks + 62 weeks + 1 week = 70 weeks**. (As loath to leave this subject as

I am, we must nevertheless leave Daniel and his heptads for the present.)

B. There are seven New Testament references to Psalm 110.1-2:

1. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (Matthew 22:43f)

2. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (Mark 12:35-36)

3. And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. (Luke 20:41-43)

4. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. (Acts 2:34-35)

5. For he must reign, till he hath put all enemies under his feet. (1 Corinthians 15:25)

6. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Hebrews 1:13)

7. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. (Hebrews 10:12-13)

C. Seven references to the LORD and Lord GOD in Isaiah 50:

Isaiah 50 is a Bible passage complete in itself, so we may expect to see “sevens” in it.

As often occurs, in this short chapter there are seven direct references to God, either by His name Jehovah (“the LORD”) or Adonai Jehovah (“the Lord GOD”). They are:

1. The LORD, verse 1
2. The Lord GOD, verse 4
3. The Lord GOD, verse 5
4. The Lord GOD, verse 7
5. The Lord GOD, verse 9
6. and 7. The LORD, twice in verse 10.

Someone might ask, “Why Isaiah 50? Why jump in here, of all places? What makes it so special?” Such a question might be asked, no matter which example we used. Isaiah 50 is as good an example as any text. We seemingly jumped into a “random” chapter, and the heptad of God's name fairly leapt upon us. This chapter, which is complete in itself, demonstrates what we are talking about—heptadic structure appears everywhere in the Bible. Every complete passage of Scripture, without exception, has this or similar characteristics.

This is not to say or imply that every time we can count seven times *God* (or seven of someone or something else) is mentioned that this proves we have found one more complete passage of Scripture. Far from it. For one thing, (a) other numbers are significant and may be as important to use in establishing a particular context. For another, (b) seven mentions may not be all there is to a passage of Scripture; there may be 21, 35, 49, or more of something being mentioned in a complete text. For yet another reason, (c) we have already seen that it may not be the same word or name being counted. Jacob's wife Leah had seven children: six boys (Reuben, Simeon, Levi, Judah, Issachar, and Zebulun) and one girl (Dinah). That was her completeness, but not Rachael's, Bilhah's, or Zilpah's. In each case there was a

reason. The Lord designed and built the Bible (and Jacob's family!) more precisely than the finest automobile, the most complex computer, or any piece of engineering man can devise or even imagine. In Leah's case it was not seven mentions of the Lord, but there were seven children involved. As we continue, other examples will be pointed out.

D. Seven Requests in "the Lord's Prayer" (Matthew 6.9-13):

After this manner therefore pray ye, Our Father which art in heaven:

1. *Hallowed be thy name* (This is a petition or prayer and not merely an ascription of holiness to God's name)

2. *Thy kingdom come*

3. *Thy will be done in earth, as it is in heaven*

4. *Give us this day our daily bread*

5. *And forgive us our debts, as we forgive our debtors*

6. *And lead us not into temptation*

7. *but deliver us from evil*

For thine is the kingdom, and the power, and the glory, for ever. Amen. Unlike the first petition (#1 above), this last part is an ascription of God's ownership of and authority over the kingdom and all power and all glory.

(This sevenfold model prayer is so important that it warrants additional comments. A separate article will be found on page 16 in this issue.—CCM)

E. God is mentioned 35 (5x7) times in the first passage of the Bible (Genesis 1.1-2.3)

We are always advised to "study a verse in its context," and "Don't take a verse out of its context." This is sound advice, but what is a verse's context, and how do we know?

One of the ways we can tell is the *heptadic* structure, manifested by groups of sevens, such as we have here: five times seven (thirty-five) times the name of God/Elohim is used.

This is a far more important way to determine the beginnings and endings of chapters than the random "horseback" method that was actually used to divide the Bible into chapters and verses. In the case of chapter 1 of Genesis, it should end at the end of what we call Genesis 2.3.

What we call Genesis 2.4 should be considered the FIRST verse of chapter two. Why? Because there is a major change in the Bible account at this point. The proof of this is that God no longer refers to Himself as **God** (Elohim) as He did in the first chapter, but now, beginning in 2.4, He presents Himself as *Jehovah* Elohim, rendered as **LORD God** in the King James Version (KJV).

THE BOOK OF REVELATION

There are many sevens in Revelation other than the more familiar ones—the seven golden candlesticks, the seven churches, seven each of the seals, trumpets, and vials, and the like. Some sevens, deeply hidden and embedded in the text, are well worth the effort to dig them out and study them.

F. Seven "blessed"s in Revelation

1. **Blessed** is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (Revelation 1:3).

2. And I heard a voice from heaven saying unto me, Write, **Blessed** are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Revelation 14:13).

3. Behold, I come as a thief. **Blessed** is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame (Revelation 16:15)

4. And he saith unto me, Write, **Blessed** are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God (Revelation 19:9).

5. **Blessed** and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (Revelation 20:6).

6. Behold, I come quickly: **blessed** is he that keepeth the sayings of the prophecy of this book (Revelation 22:7).

7. **Blessed** are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Revelation 22:14).

G. The Word “Prophecy” Occurs Seven Times in Revelation

(The verb form, *prophesy*, occurs twice in Revelation.)

1. Blessed is he that readeth, and they that hear the words of this **prophecy**, and keep those things which are written therein: for the time is at hand. (Revelation 1:3)

2. These have power to shut heaven, that it rain not in the days of their **prophecy**: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. (Revelation 11:6)

3. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of **prophecy**. (Revelation 19:10)

4. Behold, I come quickly: blessed is he that keepeth the sayings of the **prophecy** of this book. (Revelation 22:7)

5. And he saith unto me, Seal not the sayings of the **prophecy** of this book: for the time is at hand (Revelation 22:10). (Note that it is *one prophecy* and not *a group of prophecies*; *one Revelation* and not many *revelations*.)

6. For I testify unto every man that heareth the words of the **prophecy** of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (Revelation 22:18)

7. And if any man shall take away from the words of the book of this **prophecy**, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Revelation 22:19)

H. Seven Verses in Revelation Mention Christ’s Coming or Return

1. 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)

2. But that which ye have already hold fast till I **come**. (Revelation 2:25)

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will **come** on thee as a thief, and thou shalt not know what hour I will **come** upon thee. (Revelation 3:3)

4. Behold, I **come** quickly: hold that fast which thou hast, that no man take thy crown. (Revelation 3:11)

5. Behold, I **come** quickly: blessed is he that keepeth the sayings of the prophecy of this book. (Revelation 22:7)

6. And, behold, I **come** quickly; and my reward is with me, to give every man according as his work shall be. (Revelation 22:12)

7. He which testifieth these things saith, Surely I **come** quickly. Amen. Even so, come, Lord Jesus. (Revelation 22:20)

J. The Major Heptadic Structure of the book of Revelation

1. When Christ gave His Revelation to John, Jesus Himself divided it into three major areas: “Write

[1] the things which thou hast seen [**past**, chapter 1], and

[2] the things which are [**present**, the churches, chapters 2-3], and

[3] the things which shall be hereafter [**future**, chapters 4-22] (Revelation 1:19).”

2. “After These Things”: Meta Tauta

The Greek words “*meta tauta*” (μετα ταυτα), rendered **hereafter** in Revelation 1.19 and elsewhere, are translated in the KJV in six different ways: “*After this* (John 5.1, Acts 15.16),” “*after that* (Mark 16.12, Luke 12.4, Acts 7.7),” “*after these things* (Luke 5.27, 10.1, John 3.22, 5.1, etc.),” “*afterward* (Luke 17.8, 18.4; John 5.14; Hebrews 4.8),” “*...that should follow* (1 Peter 1.11),” and “*hereafter* (John 13.7).” Regardless of which way these words are rendered in English, this phrase always shows a continuation from past to present and from present to future. If going to work is *after* breakfast, then breakfast is *before* going to work; you first have *breakfast*; then, ***after this, meta tauta***, you go to work.

Meta tauta is used when one activity or event follows one or more activities or events in time.

Example: John 4.46-54 gives the account of Jesus healing the son of a certain nobleman. John 5.1 continues: “**After this** [*“meta tauta”*] there was a feast of the Jews; and Jesus went up to Jerusalem.” The feast did not precede the healing, nor was the feast going on at the same time. The feast followed the healing, so “after this” or “after these things” is used.

Example: Jesus was speaking. “And I say unto you my friends, Be not afraid of them that kill the body, and **after that** [*“meta tauta”*] have no more that they can do (Luke 12.4).” First comes their killing of the physical human body of Jesus’ friends. After that, after these things, after the killing, the killers have no more they can do. *Before* the killing, they may beat, imprison, starve, or torture His friends, but *meta tauta*, they can do nothing more.

Example: “Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter (John 13.7).” The use of the word “hereafter” in this text is especially enlightening because the disciples’ **knowing** did not follow immediately, but in some cases it may have been weeks, months, or years later before they fully knew and understood what Christ was saying and doing when He said these words.

Meta tauta is rendered in the KJV of Revelation as:

hereafter: Revelation 1.19, 4.19, and 9.12.

after this: Revelation 4.1 and 7.9

after these things: Revelation 7.1, 18.1, and 19.1

In Revelation there are eight occurrences of *meta tauta*, but one is introductory, in an over-

all outline and instructional statement (Revelation 1.19), where the Lord tells John to

“Write the things which thou hast seen” [past, chapter 1, what John had seen up until verse 19],

“and the things which are” [present, the seven churches, chapters 2 and 3],

“and the things which shall be hereafter” [*meta tauta*: future, after the present church age; hereafter = after this = after these things].”

Thus the “hereafter” in 1.19 is not properly part of the series of seven in chapters 4 through 19 that describes the events that will follow the church age. They, in themselves, are a separate and complete series of seven.

After “these things” *of the church age*, there is a series of

(a) seven **meta tautas** interspersed with
 (b) seven visions in heaven followed by
 (c) seven visions on earth. For both brevity and clarity, these are probably best presented in a table form, which is done in **Table 1 on page 11**. These, each in their turn, have seven visions of something John is given to see happening in heaven followed by seven visions of what follows on earth. These in turn have the seven seals, the seven trumpets, and the seven vials of God’s wrath interwoven throughout.

One of the more important facts brought out by **meta tauta** and the schedule illustrated in Table 1 is the fact that the use of “**hereafter**,” “**after this**,” and “**after these things**” demonstrates that Revelation is not a haphazard patchwork collection of unrelated, mysterious, symbolic riddles that anyone may “interpret” according to their wildest far-fetched fancies.

For example, one preacher says: “The locusts in chapter 9 are WW II bombers. The stingers in their tails are the machine-gun turrets....” (That was a really stylish view in the 1940s, especially among those who thought World War II was “Armageddon.”)

Another self-styled theologian replies, “That is *so twentieth century!* The locusts are really Blackhawk helicopters!”

A third says, “No, you are both wrong! The locusts are the Moslems. See how they swarm upon us, just like locusts?” “No!” says a fourth gentleman, happy to enter the argument. “They are the Chinese Communists and all their allied armies of Asia!” And so on and on. If there are ten people speculating about “interpreting” a text, there will be fifteen ideas. However, will any of these shade-tree theologians say that *the locusts are exactly what John said they are*—beings out of the bottomless pit, whose king is the Destroyer (Abaddon in Hebrew and Apollyon in Greek)?

Revelation is one continual unfolding, a single, ongoing unveiling (for that is what “apocalypse,” *Revelation*, means: the **unveiling**) of Jesus Christ the Lord, for it is “the revelation of Jesus Christ.” It is not a group of *revelations* about plagues, angels, devils, shooting stars, big bugs, and *revelations* about things happening to the sun, moon, and stars. The plagues and catastrophes that occur in Revelation **are** “the revelation of Jesus Christ!” He has occupied the throne of heaven from all eternity; now, to make a specific point, He will occupy the throne of His footstool earth for a literal one thousand years. What is so hard to understand about that?

The Revelation, *singular*, is not a collection of fantastic dreams made available to us for whatever interpretation we would like to put

(Continued on page 12)

	Meta Tauta	In HEAVEN	On EARTH	Seals, Trumpets, Vials
1	(1) 4.1			
2		1H. 4.1-5.14		
3	(2) 4.1			
4			1E 6.1-7.8	
5				Seal 1: 6.1
6				Seal 2: 6.3
7				Seal 3: 6.5
8				Seal 4: 6.7
9				Seal 5: 6.9
10				Seal 6: 6.12
11	(3) 7.1			
12	(4) 7.9			
13		2H 7.9-8.6		
14				Seal 7: 8.1
15				Trumpet 1: 8.1
16			2E 8.7-11.14	
17				Trumpet 2: 8.8
18				Trumpet 3: 8.10
19				Trumpet 4: 8.12
20				Trumpet 5: 9.1-11
21	(5) 9.12			
22				Trumpet 6: 9.13
23				Trumpet 7: 11.15
24		3H 11.15-19-		
25			3E 11. -19	
26		4H 12.1-12		
27			4E 12.13-13.18	
28		5H 14.1-5		
29			5E 14.6-20	
30		6H 15.1-8		
31			6E 16.1-18.24	
32				Vial 1: 16.2
33				Vial 2: 16.3
34				Vial 3: 16.4
35				Vial 4: 16.8
36				Vial 5: 16.10
37				Vial 6: 16.12
38				Vial 7: 16.17
39	(6) 18.1			
40	(7) 19.1			
41		7H 19.1-16		
42			7E 19.17-20.15	

TABLE 1

upon them. The “things that will be hereafter,” are exactly that: things that will be *hereafter*; it will not be during the church age from the time of Christ and His apostles, but it will be as John said: chronologically *after* the church’s Laodicean period. Then, in the events leading up to and including His second coming, Jesus will reveal Himself—not as the Lamb of God as He did at His first coming, but as the Lion of the tribe of Judah. This happens chronologically, when and after the historic church of Christ’s saints is practically unknown and unremembered, and when the modern, “politically correct” world-church is stagnating in the last stages of Laodicean darkness. When that time is here, there will be no longer any doubts and speculations in the minds of God’s people about what is going on. They will then know that the time of which Jesus prophesied IS “nigh, even at the doors (Mark 13.29).”

Overview of “After These Things”

In Table 1, there are **forty-two (6x7) events** in the book of Revelation, numbered 1 through 42 in the first column on the extreme left of **Table 1**. These include the seven “after these things/meta tauta” listed in the second column. The seven *meta tautas* in Revelation chapters 4 through 19 are followed by seven things John saw “in **heaven**,” (column 2, abbreviated 1H through 7H), which in turn are followed by seven things he saw “on **earth**” (column 3, again abbreviated, 1E through 7E). The events “in heaven” and “on earth” each introduce (or are introduced by) the seven seals, trumpets, and vials of God’s wrath. Again, please refer to **Table 1**.

Very briefly, we might summarize the main body of the book of Revelation (chapters 4 and following), the things which shall be **hereafter** or **after these things**, as follows:

1. After these things (i.e., after Laodicea **on earth**) (4.1, one *meta tauta* at the beginning of this verse looks back at the seven churches of chapters 2 and 3), John sees the throne-room **in heaven**, where the Lord Jesus Christ takes to Himself His right to exercise His authority to bring a rebellious humanity to its knees. He has always had that right, but He has not exercised that right as He then will.

2. After these things, (4.1 one *meta tauta* at the end of this verse looks forward to what follows the Laodicean era), **in heaven**, Jesus Christ the Lamb opens the seven seals on His scroll. The results of the opening of each seal are seen **on earth** (verses 2, 4, 6, 8, 10-17).

3. After these things (7.1), He seals His people from the twelve tribes of Israel **on earth**. (Has anyone ever commented on the fact that **after** He has broken the six seals on the book in chapters 5 and 6, He then does some “**sealing**” of His own?)

4. After these things (7.9), The Lord prepares the trumpeters **in heaven**. Then John sees and describes the results **on earth** of the trumpets being blown.

5. After these things (9.12) “there were great voices **in heaven**, saying, The kingdoms of **this world [on earth!]** are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever (Revelation 11.15).”

At this stage of Christ’s prophetic revelation, the world’s kingdoms finally become the kingdoms of our Lord **in a manifest sense**. The kingdoms of the world have always and forever been His, even from creation, but His rule has always been from behind the scenes, as it were, providentially and not openly. He has never ruled the world as a visible king, a president, or other world ruler—but He will. And why not, pray tell? It is His every right to

do so. But instead, For well over four thousand years (since Noah's family disembarked), The Lord God Almighty has mainly kept far in the background of His own creation. He will continue to do so until the times prophesied here.

Nowadays almost no one in the world can envision His literally ruling the world from Jerusalem. The world and the worldly church think of Jesus as "Mary's little lamb," a "*sweet Jesus*" who would not harm a bug and who is so "spiritual" that He certainly would not get involved in worldly politics. Few even of professing Christians, an insignificant minority as far as the world is concerned, believe He will do exactly as the second Psalm says: "Ask of me," the Father bids His Son, "and I shall give Thee [Christ Jesus the Lord] the heathen [nations] for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou [Christ] shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel (Psalm 2.8-9)." At His return He will subdue His enemies and rule the world more literally than English royalty ever thought about ruling in those glory days when the sun never set upon the British Empire.

The children of this world have never yet seen a day when "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." But they shall. "The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him (Psalm 50.1-3)." "I have raised up one from the north, and He shall come: from the

rising of the sun shall He call upon my name: and He shall come upon princes as upon mortar, and as the potter treadeth clay (Isaiah 41.25)." "According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the islands He will repay recompence. So shall they fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him (Isaiah 59.18f)."

Presently Satan is "the prince of the power of the air (Ephesians 2.2)." In Revelation 12 there is a great wonder **in heaven** followed by the dragon being cast down **to the earth**, followed by what that dragon does there (chapter 13). Then, a voice and voices **in heaven** singing as it were "a new song before the throne"; this will be followed by an angel with the everlasting gospel to preach unto them that dwell **on the earth** (14.6-7), and Christ and His angels reaping **the earth** (14.14-20).

6. After these things (18.1) An angel comes down from **in heaven** announcing the long-awaited destruction of Babylon **on earth**.

7. After these things (19.1) there is again "a great voice of much people **in heaven** saying God's judgment upon Babylon is both "true and righteous." These thundering voices then announce that the marriage of the Lamb and His bride has come. This in turn is followed by **ARMAGEDDON** at the return of Christ to this earth (19.11-21), the destruction of His enemies, and the establishment of His world dictatorship **on earth** commonly called His *millennial reign* (Revelation 20.2-7).

In an orderly "A, B, C" scheme of things, since **C** must follow **B**, and **B** must follow **A**, then we all may conclude that there cannot be a happening called **C** without its being preceded by an **A** followed by a **B**. For instance, as this

principle applies in the book of Revelation: If Christ were to return before the trumpets are blown, or before the vials of chapter 16 are poured upon the earth, or if the earthquake of 11.13 were to occur while the locusts of chapter 9 are rampaging, then “**after** these things,” “**after** this,” or even the single word “**after**” would mean absolutely nothing. These seven “**μετα ταυτα**” (*meta tauta*), “after these things,” strategically placed as they are throughout the book of Revelation, show conclusively that the book of **the Revelation of Jesus Christ is chronological**. One event in Revelation systematically follows another, A to Z, from the beginning to and through the end, until all is fulfilled as though by clockwork. The Lord Jesus Christ said, “Heaven and earth shall pass away, but my words shall not pass away (Matthew 24.35)” in a prophetic discourse about the events described in Revelation. His words that shall not pass away include the highly significant “*meta tauta*,” “after these things.”

Summary

The recurrence of sevens throughout the Bible is neither a series of chance coincidences (there is no such thing!), a strange parlor-trick, nor a child’s puzzle like a landscape painting with faces and animals hidden in it. It is a mark of God’s handiwork, His watermark on every page and His signature concealed throughout.

Our knowledge that God has woven such a design into the pattern of the Bible was not meant for us to become obsessed or preoccupied with looking for these patterns. They do prove the authenticity of the Bible and such patterns are not found in the sacred books of other religions or the finest secular books ever written by men. Rather, the message itself, in divinely inspired words, is what the Bible conveys. God’s eternal sovereignty, and His

love and redemptive grace in Christ Jesus is the *what* that the Scriptures are all about. The heptadic structure is the *how* this supernatural book was written. Extraordinary proof that the mind of God inspired the words of the Bible and the finger of God inscribed them, no less than the two tables of stone given to Moses on Sinai (Exodus 31.18; Deuteronomy 9.10), is the *why*.

Even though we need not necessarily make a hobby of looking for these things, having them revealed is always a pleasant surprise.

One day you might be reading in the Old Testament and come across this seven-fold blessing from God, enumerated in Deuteronomy 4.34: “Or hath God assayed to go and take him a nation from the midst of another nation, (1) by temptations, (2) by signs, and (3) by wonders, and (4) by war, and (5) by a mighty hand, and (6) by a stretched out arm, and (7) by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?”

On another occasion you might be reading in the Psalms and note in passing that **God** is mentioned seven times in Psalm 46:

“(1) **God** is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of (2) **God**, the holy place of the tabernacles of the most High. (3) **God** is in the midst of her; she shall not be moved: (4) **God** shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; (5) the **God** of Jacob is our refuge. Selah.

Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am (6) **God**: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the (7) **God** of Jacob is our refuge. Selah.”

In Proverbs you notice “These six things doth the LORD hate: yea, **seven** are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren (Proverbs 6.16-19).”

You might later observe as if for the first time, “And the LORD shall cause (1) his glorious voice to be heard, and shall shew (2) the lighting down of his arm, with the (3) indignation of his anger, and with (4) the flame of a devouring fire, with (5) scattering, and (6) tempest, and (7) hailstones (Isaiah 30.30).”

Another time you will be reading in Romans and be attracted to the phrase “much more.” Further searching will reveal Paul used “much more” seven times in Romans: 5.9, 5.10, 5.15, 5.17, 5.20, 11.12, and 11.24.

One day you will be reading in Ephesians 4.3-6 and be given to notice the sevenfold unity:

1. One body
2. One Spirit
3. One hope of your calling
4. One Lord
5. One faith
6. One baptism
7. One God and Father of all....

Later in Ephesians chapter 6 there is **the sevenfold armor**:

1. Loins girt with truth
2. Breastplate of righteousness
3. Feet shod with preparation of the gospel
4. Shield of faith
5. Helmet of salvation
6. Sword of the Spirit, the word of God
7. Praying always

You may be reading in Philippians and for the first time notice **the sevenfold humiliation of our Lord Jesus Christ**:

1. He made Himself of no reputation
2. He took upon Him the form of a servant
3. He was made in the likeness of men
4. He, being found in fashion as a man
5. He humbled Himself
6. He became obedient unto death
7. The death of the cross

This is immediately followed by **the sevenfold exaltation of our Lord Jesus Christ**:

1. God hath highly exalted Him
2. God hath given Him a name which is above every name, that at the name of Jesus every knee should bow
3. of things in heaven
4. and things in earth
5. and things under the earth
6. And that every tongue should confess that Jesus Christ is Lord
7. to the glory of God the Father

For now we will stop the almost endless search for the many “sevens” hidden in the Bible, which have been likened to an invisible “fingerprint” of God Himself. In our next issue we hope to bring up another astounding evidence of God’s inspiration of the holy Scriptures.

—C. C. Morris

NEW ELECTRONIC BOOK BY ELDER DAVID K. MATTINGLY

Good news! Elder Mattingly has written another excellent book: *God's Execution of His Will Concerning Good and Evil Deeds*. 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.

THE PUBLICATION DATE ON THIS MAGAZINE

The date on this issue, "July-August, 2010," is not a misprint. This is volume 24, Number 4 of the series. We are behind our scheduled publication dates and have been all year.

We have received many kind suggestions about how we might catch up: Skip one or two issue numbers and go on; combine a few issues into one; go to a quarterly magazine instead of a bimonthly; cut back to 12 or 16 pages and print a smaller magazine.

None of these solutions are acceptable. We have occasionally printed a 16-page issue, and we printed at least one 24-page issue, but our long-term commitment is to publish a 20-page bimonthly as long as our Lord enables.

And as He enables, we hope to eventually get back on our regular calendar schedule. Please remember us in your prayers as you are so inclined.

—CCM

Seven Requests in "The Lord's Prayer" (Matthew 6.9-13)

The Lord Jesus Christ said, "After this manner therefore pray ye: Our Father which art in heaven":

1. *Hallowed be thy name*. This is the first petition or request, not merely an ascription, or ascribing, of holiness to God's name. It is a request for the holiness of God's name to be recognized and revered, and not to be blasphemed as it so often is nowadays. "Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and **my name continually every day is blasphemed** (Isaiah 52.5)."

2. *Thy kingdom come*. This shows that there is a sense that His kingdom has not yet come, but that it will come in the future in harmony with this prayer. It is to God's credit if you are blessed to search beyond the surface of this important subject and to realize that His kingdom has not yet come, in the sense of **Thy will be done in earth, as it is in heaven**.

3. *Thy will be done in earth, as it is in heaven*. We know that on God's level He works all things after the counsel of His own will (Ephesians 1.11). We should also realize that this is not what He meant by the third petition of the Lord's prayer. When this prayer is fully answered, all mankind on the whole earth will be required to conform to the laws and commandments of God, under penalty of suffering whatever controls Christ will dispense under His "rod of iron (Psalm 2.9; Revelation 2.27, 12.5, 19.15)" administration.

4. *Give us this day our daily bread*. This prayer is an admission of our daily dependence upon God of our food and other necessities of

life. Now only God's children are aware of their feeble dependence upon Him. When His kingdom comes in verity (see petition #2), all mankind will be made aware of their constant dependency upon Him, and they will then be made to pray, *Give us this day our daily bread.*

5. *And forgive us our debts, as we forgive our debtors.* This is part of the law of the kingdom; it is strictly law and not grace. This law continues, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is paralleled in Matthew 18:35: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Such is the exact opposite of the grace that moves His people to forgive: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Ephesians 4.32)."

The law of the kingdom says: In order for you to be forgiven, every one of you must from your hearts forgive his brother their trespasses.

Grace says: In Christ you have been freely forgiven, for His sake and the sake of His finished work ; therefore, you forgive others.

6. *And lead us not into temptation:* This shows that it is in the sovereign prerogative and power of the Lord God Almighty either to lead one into temptation or not to so lead him. The worldly presentation of a weak, doddering, old all-loving grandpa type of god who wouldn't harm a flea has misled many in this modern age, even among those who profess to be Primitive Baptists (and other professed believers in God's sovereignty), to drift away from the old doctrines of reprobation and "double predestination." The fact is, God does not tempt any man (James 1.13ff), period. But He can and does lead one into temptation whenever so doing suits His sovereign purpose.

7. *but deliver us from evil:* As long as men presently believe that whether they do good or do evil is up to their own free will, this world will continue in its degradation, rot, and ruin.

(Continued on page 18)

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For thine is the kingdom, and the power, and the glory, for ever. Amen. This, unlike the first petition (#1 above), is an ascription or an acknowledgment, an admission and recognition of the everlasting kingdom that belongs to the Lord Jesus Christ together with the power to govern it in nature and in grace, physically and spiritually, in both a secular sense and also a religious sense in worship of our Creator, and the eternal glory that accompanies His endless reign.

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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.