

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 IN THE BIBLE

Almost everyone is familiar with some biblical sevens, from the seven days of creation in the first chapter of Genesis, through the seven kingdom of heaven parables of Matthew 13, to the seven churches, seven seals, seven trumpets, and seven vials of God's judgmental wrath upon this earth in Revelation. From the first book of the Bible to the last, the number seven is prominent.

Seven is not "the perfect number" as it has sometimes been called. It is God's number of **completion or completeness**. In the Bible "perfect" often means "complete, whole, entire," and does not always imply sinless perfection. How, for instance, can we understand a week of seven days, in and of itself, to be "*sinlessly* perfect," especially when all that is meant is one *complete* week?

Other significant numbers in the Bible are:

Two: The number of valid testimony or witness.

Four: The number of the earth or world.

Five: Grace.

Six: the number of man.

Eight: The number of new beginnings.

Twelve: God's government.

Thirteen: Rebellion.

Fourteen (2 x 7): Completion of two complete cycles.

Fifteen: Like eight, a number of new beginnings. Fifteen begins a new cycle after fourteen, which (see above) completes two cycles.

There are other important numbers in the Bible, of course. *Without exception, every* biblical number is significant. We certainly cannot here go into all of them here; whole books have been written on the subject of numbers in the Bible.

For now, we will confine our observations and comments mostly to our subject, the number seven. As occasions demand we will look at some of the other numbers as they relate to the number seven.

According to one computer count, there are 463 occurrences of the word *seven* in the Bible. This includes its use as part of "seven hundred," "seven thousand," "three score and seven" (67), and similar numbers. To itemize and categorize all the varied uses of the word *seven* and all its variations would go far beyond our purpose in these comments, which purpose here is simply to point out the singular importance and prominence of the number *seven*.

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throughout the Scriptures, literally from their first page to their last.

First, we will look at some of the more obvious sevens. Then we will look at some sevens that are not so obvious.

Obvious Examples of Sevens

The following are examples known by most people but are restated here to establish the prominence and significance of the number seven in the Scriptures.

1. The first verse of Genesis: In the original Hebrew of the first verse in the Bible, Genesis 1.1, there are seven words, consisting of twenty-eight (4x7) letters.

An explanation must be inserted here before proceeding. Neither the Hebrews nor the Greeks had a number system such as the Arabic/decimal system we use today. The letters of their alphabets served also as numbers; we might do the same if we did not have the system we use today. If we did what the Hebrews and Greeks did, we might set up our counting system by beginning A=1, B=2, C=3, D=4, etc. Such a method was cumbersome, but it was fairly useable. Using it, the Greeks could count up to "ten thousand times ten thousand, and thousands of thousands" (Revelation 5.11). (As I understand what those

words are saying, that would be at least 104,000,000 at a minimum.)

Even with all the problems such a system would put upon us, the Hebrews and the Greeks still had it better than the Romans with their unwieldy “Roman numeral” system. Can you imagine multiplying CDXLIV by LXXXV and dividing the result by DCXXIX? (I think the answer to that is LX.)

These seven words of Genesis 1.1, **in the original Hebrew**, are made up of 28 letters ($4 \times 7 = 28$). The first three Hebrew words, translated “In the beginning God,” have 14 letters (2×7). The last four words, translated “created the heaven and the earth,” likewise have 14 letters (2×7).

There are many other examples of recurring sevens in this one verse. We might come back to this subject at a later time. For now, we realize most of our readers probably are not inclined to spend hours and years digging deeply into the Hebrew and Greek languages. Therefore we will confine the remarks in this section (“**Obvious Examples....**”) to examples readily available to readers of the common translations of the Bible into English and other commonly-used languages.

2. The seven days of creation (Genesis 1.1-2.4), the seventh being the *sabbath*, a day of rest. Many who tamper with the Bible say that the creation “myth” of Genesis 1 really describes seven “vague, indefinite periods of time that could have been millions or even billions of years long.” That these were literal twenty-four hour days should be evident from:

A. The language itself. “And the evening and the morning were the first day...And the evening and the morning were the second day....” If we cannot take God at His word in the first chapter of His book, how could we understand or believe anything else in the rest

of it? If the first chapter is to be understood as mythical, allegorical, or figurative language not to be taken literally, then where would one draw the line? Where would fable end and truth begin? Is Eden a myth, too? Is Satan an allegory? Is sin a figment of our imagination? Could Adam and Eve be an allegorical fable? The list would be endless, to the delight of Satan and his ministers.

B. The ten commandments: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day:** wherefore the LORD blessed the sabbath day, and hallowed it (Exodus 20:8-11).” If Genesis 1 were not literal, would not this part of Exodus 20 be better understood as, “Six vague indefinite periods of time shalt thou labour, and do all thy work: but the seventh vague indefinite period of time is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **For in six vague indefinite periods of time the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh vague indefinite period of time:** wherefore the LORD blessed the seventh vague indefinite period of time, and hallowed it”?

3. Noah took seven each of the clean beasts and seven each of the fowls of the air on the ark (Genesis 7.2-3). Noah was on the ark for **seven days** before the rain came (Genesis 7.4, 10). There are other sevens associ-

ated with the flood (Genesis 8.10-12), but we will pass on for now.

Jacob served seven years for Rachel. Actually he served fourteen years for her (two times seven).

Someone will be quick to point out that Jacob told Laban, “Thus have I been twenty years in thy house; **I served thee fourteen years for thy two daughters**, and six years for thy cattle: and thou hast changed my wages ten times.” That is a point well taken, but of course Jacob would have said that to his father-in-law, because he was establishing the validity and completeness of his claim.

If, though, someone had asked him during his first seven years of work, “Who, or what, are you working for?” he would have answered, obviously, “Rachel!” And if someone had asked him during the second seven years he worked for Laban, “Who, or what, are you working for?” he would have again answered, “Rachel!” In Jacob’s mind and purpose he never worked a day, minute, or second for Leah, whom he never asked for, wanted, or truly loved. In all this, Jacob and Rachel become a distant picture of Christ’s paying a double portion for His people: “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand **double** for all her sins (Isaiah 40.2). ”

4. The sevenfold blessing of Jehovah upon Abraham (Genesis 12.2-3):

1. And I will make of thee a great nation,
2. and I will bless thee,
3. and make thy name great;
4. and thou shalt be a blessing:
5. and I will bless them that bless thee,
6. and curse him that curseth thee:
7. and in thee shall all families of the earth be blessed.

5. The descendants of Jacob/Israel, named in Genesis 46, included seven by Leah (including their daughter Dinah), and a total of seventy (7x10) people who went down into Egypt (Genesis 46.27; Exodus 1.5).

6. Pharaoh’s dreams, which Joseph was given to interpret, were significantly full of sevens: The seven “fatfleshed” kine (cows, cattle) devoured by seven “leanfleshed” kine; the seven good ears of grain devoured by seven thin ears; seven years of plenty followed by seven years of famine.

7. Israel was to eat unleavened bread for seven days during the first passover (Exodus 12.15).

8. The seven furnishings of the Tabernacle:

1. The brazen altar
2. the brazen laver
3. the table of shewbread
4. the golden candlestick
5. the golden altar of incense
6. the ark of the covenant
7. the golden mercy seat

9. The golden candlestick had seven branches. Three of these seven branches were on one side of the center stalk and three on the other, making a three-dimensional picture/diagram of the seven feasts of the Lord as described in Leviticus 23 (see #10, next). There were three feasts in the springtime and three in the fall, with the Day of Pentecost coming between the two groups:

10. The Seven Feast Days of the Lord in Leviticus 23

The Spring Feasts:

1. The Passover
2. the Feast of Unleavened Bread
3. the Feast of Firstfruits

Fifty days after the Feast of Firstfruits:

4. the Day of Pentecost

The Autumn Feasts:

5. the Feast of Trumpets
6. the Day of Atonement
7. the Feast of Tabernacles

11. The sevenfold covenant Jehovah made with Israel (Exodus 6.6-8):

Wherefore say unto the children of Israel,
I am the LORD,

1. and I will bring you out from under the burdens of the Egyptians,
2. and I will rid you out of their bondage,
3. and I will redeem you with a stretched out arm, and with great judgments:
4. and I will take you to me for a people,
5. and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.
6. and I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob;
7. and I will give it you for an heritage: I am the LORD.

Notice in this and the preceding example that there are seven “I will”s of God. Each phrase, including the first one, is introduced by the word “and.” This is not mere filler material inserted to fill up space and make a bigger book. Every word of God is inspired. The repeated use of the word *and* is a recognized figure of speech called *polysyndeton*, which is defined as: “The repetition of the word ‘and’ at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end.” The repeated use of *and* is used to call our attention to the importance and emphasis of each

separate point. Not one of the itemized points is to be glossed over, played down, or ignored as relatively unimportant. If it were unimportant, God would not have said it.

12. The Seven Sayings of Christ on the Cross: Thanks to A. W. Pink and his excellent book by the title, “The Seven Sayings of Christ on the Cross,” I more or less grew up thinking the Lord only said “seven sayings” while He was on the cross. These are recorded (with some repetition and overlap) in Matthew 27.46; Mark 15.34; Luke 23.34, 43, 46; John 19.26, 27, 28, and 30.

No one gospel gives all of them. In preparing this article, I found what I consider to be *eight* sayings of Christ on the cross:

1. Matthew 27.46, Mark 15.34: **Eli, Eli, lama sabachthani?**
2. Luke 23.34: **Father, forgive them; for they know not what they do.**
3. Luke 23.43: **Verily I say unto thee, To day shalt thou be with me in paradise.**
4. Luke 23.46: **Father, into thy hands I commend my spirit.**
5. John 19.26: **Woman, behold thy son!**
6. John 19.27: **Behold thy mother!**
7. John 19.28: **I thirst.**
8. John 19.30: **It is finished.**

A. W. Pink, in order to get seven sayings from the above eight, combines the two sayings numbered 5 and 6 above into one saying. How he can justify that I do not profess to know or understand. The complete quote from John 9.26-27 is:

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, “**Woman, behold thy son!**” Then

saith he to the disciple, “**Behold thy mother!**” And from that hour that disciple took her unto his own home.

John’s gospel distinguishes between the two sayings. One He addressed to Mary His mother; the other, said to John, was set apart from what He said to His mother by John’s narrative statement, “Then saith He to the disciple.” Am I wrong, or did Pink force the issue by trying to get a heptadic (sevenfold) structure? Would Pink’s book title have been as memorable if it had been “**The Eight Sayings of Christ on the Cross**”? I am willing to be convinced of the truth of the matter, one way or the other, but if there is a lesson to be learned here, it might be this: *Do not take anything for granted just because a famous man says something. Always be careful when you take the word of any authority (A. W. Pink or anyone else); whenever possible, do your own independent research!*

Another example of this type is whether there are seven or eight Kingdom Parables in Matthew 13. Some say there are eight parables by including verse 52 as the eighth: “Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” I disagree with the eight-parable theory

(a) because of the heptadic structure of the Bible which generally prevails; and

(b) because Christ, after ending the seventh parable, that of the net cast into the sea, “saith unto them, ‘Have ye understood all these things?’ They say unto him, ‘Yea, Lord’ (Matthew 13:51).” That interchange separates between the seven parables and what follows. That which follows, Jesus’ saying about the scribe’s being likened to a householder,

seems to be both an explanation and instruction He added for His disciples’ benefit.

In the book of Revelation we have:

13. The seven churches of Asia (Revelation 1.4) addressed in Revelation, Chapters 2 and 3: They were in the seven cities of

1. Ephesus
2. Smyrna
3. Pergamos
4. Thyatira
5. Sardis
6. Philadelphia
7. Laodicea

14. The seven Spirits which are before His throne: These are the **sevenfold manifestation of the [Holy] Spirit** as He rested upon Christ, as He is spoken of in Isaiah 11.2: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and

(a) the **Spirit of the LORD** shall rest upon Him,

- (b) the **Spirit of wisdom** and
- (c) [the Spirit of] **understanding**,
- (d) the **spirit of counsel** and
- (e) [the Spirit of] **might**,
- (f) the **spirit of knowledge** and
- (g) [the Spirit] of the **fear of the LORD**.”

(These are “the seven Spirits which are before His throne” mentioned repeatedly in Revelation 1.4, 3.1, 4.5, 5.6). We are also told that the Lamb had “seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth (Revelation 5.6).”

15. The seven seals on the heavenly scroll (Revelation 5.1, etc.)

16. The seven trumpets (chapters 8-11).

17. The seven vials or bowls of God’s wrath and judgment (chapter 16).

18. The seven things that shall be “no more”:

1. No more sea (Revelation 21.1)
2. No more tears (verse 4)
3. No more death (verse 4)
4. No more sorrow (verse 4)
5. No more crying (verse 4)
6. No more pain (verse 4)
7. No more curse (Revelation 22.3)

Encompassed in the phrase, “...for the former things are passed away” there are other things that will be no more, but the above are generally recognized as a summary of the former things that will be eliminated when “the first heaven and the first earth were passed away.”

19. Fourteen “Generations”

The word “generation” is in the Bible over one hundred times; so is the word “generations,” making a combined total of 225 times. Yet the Bible itemizes fourteen major “generations” from the creation unto and including Christ’s coming as the fourteenth (2x7):

1. The generations of **the heavens and the earth**: Genesis 2.4
2. The generations of **Adam**: Genesis 5.1
3. The generations of **Noah**: Genesis 6.9
4. The generations of **the sons of Noah**: Genesis 10.1
5. The generations of **Shem**: Genesis 11.10
6. The generations of **Terah**: Genesis 11.27
7. The generations of **Ishmael**: Genesis 25.12
8. The generations of **Isaac**: Genesis 25.19
9. The generations of **Esau**: Genesis 36.1
10. The generations of **Esau [as] the father of the Edomites** in Mount Seir: Genesis 36.9
11. The generations of **Jacob**: Genesis 37.2
12. The generations of **Aaron and Moses**: Numbers 3.1

13. The generations of **Pharez: Ruth 4.18**

14. The book of the generation of Jesus Christ, the Son of David, the Son of Abraham: Matthew 1.1

A couple of observations on the above list would be in order here:

A. The first *thirteen* “generations” are in the Old Testament. Thirteen is the number associated with *rebellion* in the Bible (see Genesis 14.4, where “The Law of First Mention” links the number thirteen with *rebellion*). The Israelites end the entire Old Testament period in rebellion. It was the coming of Jesus Christ (the *fourteenth generation*) that completed (7x2) God’s decree of redemptive grace.

B. The generations of Ishmael and Esau are given first (before their brothers, Isaac and Jacob) because, after the flesh, they were the firstborn sons of their fathers. They are listed, and a beginning genealogy of their descendants is given; then they are set aside as the direct Messianic line from Abraham to Christ is picked up and continued. First, Ishmael is listed and set aside for Isaac; likewise, Esau and his descendants (the Edomites) are listed and then they are set aside for Jacob. This establishes the inspired pattern leading to the birth of Christ “in the fullness of time.”

SOME “HIDDEN” SEVENS

Many of the sevens in the Bible are not so obvious. We are all more or less familiar with the fact that in Revelation 2-3 Christ dictated letters to the seven churches of Asia mentioned above. In more than one way, Paul’s writings also involve “seven churches.”

A. Paul wrote 14 of the New Testament (NT) Books or Epistles: There are 27 “books” in the NT, and Paul wrote 14 of the 27, which means that, bookwise (*i.e.*, counting each

letter or *epistle* as a “*book*,” as most people do), Paul wrote over half the New Testament books. His fourteen (7x2) books are:

1. Romans
2. 1 Corinthians
3. 2 Corinthians
4. Galatians
5. Ephesians
6. Philippians
7. Colossians
8. 1 Thessalonians
9. 2 Thessalonians
10. 1 Timothy
11. 2 Timothy
12. Titus
13. Philemon
14. Hebrews

Since Hebrews was written anonymously, some men are prone to question whether Paul wrote that book or not. Many (if not most) conservative Bible commentators believe that he did. I agree with those who do; the internal evidence, including the words the writer uses and the way he uses them to express himself, seem to be the same as Paul’s. There are many other reasons to believe Paul wrote Hebrews. The question remains: If Paul wrote Hebrews, why did he write anonymously—why did he not sign it? First, because God inspired it that way. Second, in harmony with the first reason, and to name no other: From the human standpoint, Paul’s signature would have without a doubt prejudiced many of his Jewish readers against this magnificent exposition of Old Testament truth.

But to me personally, the **numerical** argument ends all such conflict for me. The question is whether Paul wrote 13 or 14 epistles. My view is twofold:

(a) Thirteen is the number associated with **rebellion** (the Law of First Mention; Genesis 14.4), and rebellion is hardly appropriate to associate with Paul’s writings;

(b) Fourteen ($7 \times 2 = 14$) is seven, the number of *completeness*, times two, the number of *witness or testimony*. Together these numbers say that his fourteen books give Paul’s *complete witness or testimony* regarding the gospel of our Lord Jesus Christ.

B. Paul wrote to Seven Churches among the Gentiles, which is highly significant. Actually, his seven church epistles were written to six churches in six cities; the seventh letter was written to those churches in the general area of Galatia (Galatians 1.2):

1. Rome (Romans)
2. Corinth (1 and 2 Corinthians)
3. The **churches** in the region of Galatia
4. Ephesus (Ephesians)
5. Philippi (Philippians)
6. Colosse (Colossians)
7. Thessalonica (1 and 2 Thessalonians)

What makes these seven letters significant is that **they are the only books in the Bible that are directed primarily to God’s children who are Gentiles by nature**. Consider:

a. The entire Old Testament (OT) is Jewish, Israelite, or Hebrew Scripture. The one possible exception would be Job, and it has been part of the Hebrew Bible from ancient times.

b. The four Gospels (Matthew, Mark, Luke, and John) were the written account of Jesus as the promised Messiah, the son of David, the son of Abraham (Matthew 1.1), coming to national Israel with the message that **the kingdom of heaven** was at hand. Oddly enough,

in the providence of God, it was Gentiles, not Jews, who were the first and last witnesses to the fact that *the Jewish Messiah, the king of the Jews, had come:*

(1) When He was **born**, it was “wise men from the east” (Gentiles!) who came inquiring, “Where is he that is born **King of the Jews?**”

(2) When He was **crucified**, it was Pontius Pilate, the Roman governor, (a Gentile!) who published the charge against Jesus of Nazareth in spite of the protests of the chief priests: “And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**”

Thus at His birth and at His crucifixion, first and last, it was Gentiles, not Jews, who recognized and acknowledged Jesus the Christ as the king of the Jews. To this day there are more Gentiles than Jews who have recognized that fact, and to this day there are more Gentiles than Jews who await His occupying the throne of His father David when He returns.

(c) The book of Acts is the account of the apostles’ (mostly Paul’s) continued preaching “to the Jew first, and also to the Greek.” Acts ends with Paul’s key quote from Isaiah 6.9f about God’s blinding of national Israel and Paul’s declaration, “Be it known therefore unto you, that **the salvation of God is sent unto the Gentiles, and that they will hear it.**”

(d) The epistles of James, Peter, John are primarily to Hebrew Christians dispersed throughout the Roman Empire. “And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that **we should go unto the heathen [Gentiles], and they unto the circumcision [Jews]** (Galatians 2.9).”

(e) Revelation is primarily Jewish in its idioms: the twelve tribes, the temple, the two altars, the candlesticks, the sea of glass (laver), the ark of the covenant, the throne (antitype of the mercy-seat), Jerusalem (old and new), etc. Practically all after chapter 4.1 is Jewish, while little is said of the church.

The seven church-groups to whom Paul wrote are the *only* letters directed toward Gentile believers. (That is **not** to say there is not vital information for both Jew and Gentile believers in all sixty-six books of the Bible, for there is; “**All** scripture is given by inspiration of God, and is **profitable** for doctrine, for reproof, for correction, for instruction in righteousness: that **the man of God** [whether Jew or Gentile] may be perfect, thoroughly furnished unto all good works.”)

C. PSALM 110.1

A Psalm of David. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

This verse is quoted, or alluded to, **seven times** in the New Testament. An allusion (not illusion!) is a reference to a text without directly quoting it. In the New Testament, this text is quoted five times and alluded to twice:

1. Matthew 22.44: “While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is He? They say unto Him, The Son of David. 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?* If David then call Him Lord, how is he His son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions (Matthew 22.41-46).”

2. Mark 12.36

3. Luke 20.42

Mark 12.36 and Luke 20.42 are the two additional accounts of what Matthew 22.41ff records. For our purpose here, there is no need to quote Mark and Luke, as they say essentially what Matthew did.

4. Acts 2.34-35: “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.***”

5. 1 Corinthians 15.25 (allusion): “For He must reign, till He hath put all enemies under His feet.” There is a sense, then, that at the present time His enemies have not yet been put under His feet; it is the **manifest** sense. We know from verse 27 that He (the Father) hath put all things under His (the Son’s) feet, and this we understand as being in God’s all-pervading **providence**. There is nothing that He does not presently rule and control completely. “Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places (Psalm 135.6).” “And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou (Daniel 4:35)?”

So we know that

(a) He now rules from His Father’s throne **providentially**; and

(b) at His return, when He will rule **manifestly** from David’s throne (called the throne of His—Christ’s—glory in Matthew 19.28 and 25.31): “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration **when** the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).”

For clarification purposes we might add, *and not before His return*. The twelve apostles are not somehow “spiritually” sitting on twelve “spiritual” thrones, “spiritually” judging the “spiritual” twelve tribes of “spiritual Israel.” This will be as literal as can possibly be, exactly when He said it would happen, **when** the Son of man shall sit in the throne of **His** glory, not now, as He is presently seated on His **Father’s** throne. Our Lord’s statement to the Laodicean church could not be plainer: **“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne** (Revelation 3.21).

He expands upon this in the Olivet discourse (Matthew 24-25): **“When** the Son of man shall **come in His glory**, and all the holy angels with Him, **THEN** shall He sit upon the **throne of His glory**: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth His sheep from the goats (Matthew 25:31f).”

6. The 6th reference to Psalm 110.1 is found in Hebrews 1.13: “But to which of the angels said he at any time, **‘Sit on my right hand, until I make thine enemies thy footstool?’**” The point Paul is making here is that Christ Jesus, God’s Son, is higher than all angels. If no other text disproved the outrageous notion that “Michael the archangel” is a Gnostic code-word for **the Lord Jesus Christ**, this verse would do so.

7. Hebrews 10.12-13 (allusion): “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.” As pointed out in #5 above, He rules **providentially** now, but He is still presently seated on the right hand of the majesty on high (Hebrews 1.3); “Now of the

things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens (Hebrews 8:1)." He is yet "expecting" to occupy the **throne of HIS glory** as the legal heir to David's throne, as *David's oldest living Son and heir*, heir to both the Abrahamic and Davidic covenants.

D. Isaiah 6.9-10: "*And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*"

This text is quoted, all or in part, six more times in the New Testament, making a total of **seven** iterations:

2. Matthew 13.14f: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

3. Mark 4.12: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

4. Luke 8.10: "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

5. John 12.39-41: "Therefore they could not believe, because that Esaias said again, He

hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him."

6. Acts 28.25ff: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

7. Romans 11.8: "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

These seven references should be studied together to get the complete picture. Together they trace the **setting aside of national Israel**, "that blindness in part is happened to Israel, **until** the fullness of the Gentiles be come in (Romans 11.25)," but **only until then**.

In this regard, it is of great importance that Paul's first recorded sermon to the Jews, in Acts 13, and his last presentation to them in Acts 28, both end with a reference to his turning to the Gentiles: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, **lo, we turn to the Gentiles**. For so hath the Lord commanded us, saying, 'I have set Thee [Christ] to be a light of the **Gentiles**, that Thou [Christ] shouldest be for salvation unto the ends of the earth.' And when the **Gentiles** heard this, they were glad, and glorified the word of

the Lord: and as many as were ordained to eternal life believed (Acts 13.46ff)." Paul was quoting Isaiah 49.6, which is a beautiful prophecy of the Lord Jesus Christ (read the entire 49th chapter of Isaiah). Paul was *not* applying that text to himself, as though God had set *Paul* to be a light to the Gentiles, for salvation unto the ends of the earth, and the like.

That was at his first presentation to the Jews. His last was as a prisoner in Rome, in his own hired house: "And when they [the Jews] agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that **the salvation of God is sent unto the Gentiles, and that they will hear it** (Acts 28.25ff)."

This final statement of Paul to the Jewish leaders in Rome includes the sixth of the seven references that begin with Isaiah's prophecy in Isaiah 6.9-10 (#6, above).

E. The 7 women of Isaiah 4.1: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Regardless of who these women are and the prophetic implications, it is significant that there are seven women, not six or eight or some other number.

F. Ecclesiastes 3.2-8 a time for 28 (4x7) things. Four is the number associated with the

world (four cardinal directions—north, south, east, and west; "the four winds," etc.). Seven being the number of completeness, the 28 things Solomon itemized cover the completeness of God's predestinated times for us in the world: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up...."

These are not generalities, as some might say: "Springtime is the general time to plant things, and harvest-time is the general time to pluck up that which is planted." Or, "Of course there's a time to die. Everyone will die *someday*." The saints in every age have recognized these times as specific and exact years, days, hours, minutes, and seconds that all things which occur will come to pass. Job said, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing **his days are determined**, the number of his **months** are with thee, **Thou hast appointed his bounds that he cannot pass**; Turn from him, that he may rest, till he shall accomplish, as an hireling, **his day**...O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest **appoint me a set time**, and remember me! If a man die, shall he live again? **all the days of my appointed time will I wait, till my change come** (Job 14.1-14)."

David said, "**My times are in Thy hand:** deliver me from the hand of mine enemies, and from them that persecute me (Psalm 31.15)."

G. Seven “New song”s in the Old Testament:

1. Psalm 33.3: Sing unto him a **new song**; play skilfully with a loud noise.
2. Psalm 40.3: And he hath put a **new song** in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.
3. Psalm 96.1: O sing unto the LORD a **new song**: sing unto the LORD, all the earth.
4. Psalm 98.1: O sing unto the LORD a **new song**; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.
5. Psalm 144.9: I will sing a **new song** unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.
6. Psalm 149.1: Praise ye the LORD. Sing unto the LORD a **new song**, and his praise in the congregation of saints.
7. Isaiah 42.10: Sing unto the LORD a **new song**, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

The new song of God’s saints is mentioned twice in the New Testament, both mentions being in the book of Revelation. “And they sung a **new song**, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth (Revelation 5.9f).” “And they sung as it were a **new song** before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth (Revelation 14.3).” These two verses show that the

new song mentioned seven times in the OT will be a literal and completed reality in the end-time described in the Revelation.

H. “Voice of the Lord” seven times in Psalm 29:

1. The voice of the LORD is upon the waters...
2. The voice of the LORD is powerful
3. the voice of the LORD is full of majesty.
4. The voice of the LORD breaketh the cedars...
5. The voice of the LORD divideth the flames of fire.
6. The voice of the LORD shaketh the wilderness...
7. The voice of the LORD maketh the hinds to calve....

I. Seven “Mountain of JHVH” (or *Mount* or *hill*--all are from the same Hebrew word):

1. Genesis 22.14: “And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the **mount of the LORD** it shall be seen.”
2. Numbers 10.33: “And they departed from the **mount of the LORD** three days' journey”
3. Psalm 24.3: “Who shall ascend into the **hill of the LORD**? ”
4. Isaiah 2.3: “And many people shall go and say, Come ye, and let us go up to the **mountain of the LORD**, to the house of the God of Jacob....”
5. Isaiah 30.29: “...as when one goeth with a pipe to come into the **mountain of the LORD**...”
6. Micah 4.2: “And many nations shall come, and say, Come, and let us go up to the **mountain of the LORD**, and to the house of the God of Jacob....”
7. Zechariah 8.3: “...and Jerusalem shall be called a city of truth; and the **mountain of the LORD** of hosts the holy mountain.”

J. The phrase “**God of Israel**” occurs only 13 times In Isaiah, but the phrase “**God of Jacob**” occurs once, making a total of 14 (2x7) times.

K. “**Created**” occurs seven times in the first complete Bible passage (Genesis 1.1-2.4).

Attributes of God

Throughout the Bible, all passages of Scripture are complete in themselves. But invariably any verse or chapter is part of a larger passage. Sometimes it is exceedingly hard to determine where one subject ends and the next passage or subject begins.

One clue that makes clear where a subject or passage of Scripture begins and ends is that often there are **seven** things itemized within the passage. Individual Psalms are usually complete in themselves (but not *always*), and in them we often find clear examples of the heptadic (seven-fold) structure.

Consider Psalm 14 and Psalm 53.

Since these two psalms are so similar in their wording, many have wondered why there are two psalms so much alike. Wouldn’t it have been better to eliminate one of them? No, not at all! I will say again, God did not fill the Bible with useless extra material, just to make a bigger book. In this case, Psalms 14 and 53 serve entirely different purposes.

First, look at Psalm 14. A quick count will show seven references to **God**, the **LORD**, **God**, the **LORD**, **God**, the **LORD**, and the **LORD**. Seven. The words *God* and *Lord* are not put there just for variety’s sake. Man varies his vocabulary to break the monotony of his writing or speaking; not so God! Every word is exactly chosen for His own purpose.

“**God**” is how the KJV represents the name **Elohim**, the strong and all-powerful Creator God of Genesis 1.

“**LORD**” is the way the King James represents the name **JEHOVAH** (or more correctly **JHVH**, since the original Hebrew text had no vowels), the Deity’s most revered name, which is ever associated with His intent to reveal Himself to His creation, especially by covenant.

What does not show up in Psalm 14 is that the scribes who copied the ancient texts, out of reverence for the sacred name of JHVH, changed the name JHVH in this psalm, verses 1, 2, and 5, to ELOHIM. Then, to clarify what they had done and why, they made a marginal note to say they had made this change.

So, what we are saying is, there should be (there are) **seven God-inspired occurrences of the name JHVH in this psalm.**

Further, verse 2 has a subtle figure of speech not readily recognized by the English reader, but readily seen by the Hebrew reader. The fact that the verse begins and ends with the words “the **LORD**” is a figure of speech, little known or used today, called *Epanadiplosis*:

“**THE LORD** looked down from heaven upon the children of men to see if there were any that did understand and seek **THE LORD**.”

“No big deal,” someone says. “What difference does it make if it is Elohim or Jehovah, God or the Lord? And what difference does a figure of speech make that no one knows about and can’t even pronounce?”

YES, IT IS A BIG DEAL! Whenever anyone tampers with God’s word, however insignificant a change may seem to be to an

unwary mortal. *It is for this reason we object to all “modern translations.”* We are not playing word games for idle-time entertainment. When God has put one word in a certain place, no one in all creation, whether an ancient scribe or a modern “critic,” has the right to change one letter of that word; one does so to his own detriment and to the confusion of future readers of their manmade “improvements.”

Before we are through, we hope to demonstrate that God has so perfectly designed His divine book we call the Bible, and He has put it together so exactly, that if we were *to change one letter of God’s original text, it would throw the entire Bible out of kilter.* This divine book is that perfectly designed and exactly put together. “And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live** (Deuteronomy 8:3).”

So far, what has been said under this heading was given to point out that the name of Jehovah, not ELOHIM, is (or was originally) mentioned **seven times in Psalm 14.**

What about Psalm 53?

This Psalm has seven references to God (**Elohim**), the name of the Creator used in Genesis 1. Unlike Psalm 14, Psalm 53 does **not** once use the name of JHVH (Jehovah).

The various names of God, by which He has been pleased to reveal Himself, is a subject far too great for us to go into here and now. Perhaps we can do that at some other time.

To be brief, in comparing Psalm 14 and Psalm 53, David wrote Psalm 14 for his own private meditation, while Psalm 53 was written

as a hymn to be used in public worship. Again, remember that the Hebrew people were extremely careful about not using the most holy name of **Jehovah** casually, and especially in public, as in public worship; hence, Psalm 53 uses the name **Elohim** (“God” in the KJV) for public use. David, in his private meditations, and because of his keen awareness of his covenant relationship to his God, used the name **Jehovah/LORD** in Psalm 14; but in Psalm 53 he put **Elohim/God** seven times as the usual term of public respect and use.

There Is More....

In Psalm 3, David again shows the contrast between how these two names of God are used. In Psalm 3:2-3 we read:

“2 Many there be which say of my soul, There is no help for him in God (Elohim). Selah.” The **many** say there is no help for David in Elohim.

“3 But thou, O LORD (JHVH), art a shield for me; my glory, and the lifter up of mine head.” David says **JHVH** is a shield for himself.

David here contrasts **the many** with the **one**; the many who are only acquainted with God as **Elohim the Creator**, contrasted with **the one**, himself, who knew his God as **Jehovah in covenant relationship** with himself.

In Psalm 3, there are six references to Jehovah/Lord, and two uses of Elohim/God, making a total of eight references to God by one name or the other. What happened to our emphasis on the sevens?

First, let us address a few more questions. Did you notice the word **Selah** occurs three times in this Psalm? Do you know what **Selah** means? Most people have been told it means to pause, either in the music, or in your meditation; “Pause a moment and think about what

was just said,” as: “**Many** there be which say of my soul, There is no help for him in God. *Pause and think about that a minute.*”

That’s nice, but it is not what Selah is there for. *Selah* is not meant to slow you down, to get you to think longer, or pause in the music (“Rest: whole...note...four...beats....”).

Selah connects what precedes it with what follows it. The connection may be (1) by way of explanation, (2) showing a contrast, or (3) showing cause and effect; or (4) when it occurs *at the end of a Psalm, it connects the Psalm with the following. Keep reading; look for what the two Psalms have in common:*

“**Many** there be which say of my soul, There is no help for him in **Elohim**. *Selah*. But thou, O **JEHOVAH**, art a shield for me....”

There is a double contrast here: **the many versus the one (David)**, and **Elohim contra Jehovah**. **The many** do not know **Jehovah**; **David** knows Him *in covenant love*.

But there is also a Selah at the end of Psalm 3. Let us not ignore it, or “pause,” as we probably have done heretofore. We will not take the time to compare all the statements that are similar in the two Psalms (and there are many), but by joining Psalm 3 and Psalm 4 with the Selah, we now have eleven references to the name **JHVH** and three uses of **Elohim**, making **fourteen** (2x7) references to our God and demonstrating the union between these two Psalms.

More About JEHOVAH or JHVH:

Again: We are not abbreviating “Jehovah” by writing **JHVH**. JHVH, without vowels, is how the sacred name is written in Hebrew. This is why even the Jews are uncertain about exactly how “JHVH” is pronounced; no one knows what vowels to supply, and without the vowels, any pronunciation is uncertain.

Acrostics in the Bible

There is a place where this name **JHVH** is hidden in an **acrostic**; an acrostic is “a verse or arrangement of words in which certain letters in each line, such as the first or last, when taken in order spell out a word, motto, etc.” (Webster). In English-speaking countries, one of the most famous acrostics is the poem by Howard Johnson (1887-1941; not the Howard Johnson of hotel fame or the baseball player of the same name) who wrote “M-O-T-H-E-R,” the poem that begins:

“M” is for the Million things she gave me,
“O” means Only that she’s growing old,
“T” is for the Tears she shed to save me,
“H” is for her Heart of purest gold....

The acrostic containing the name of JHVH is in Psalm 96.11: “*Let the heavens rejoice and let the earth be glad.*” In the Hebrew, the initial letters of the four words for **heavens**, **rejoice**, **earth**, and **glad** spell the divine name, YHVH (or JHVH—the Y and J are interchangeable).

One more point under this heading: It is usually said that the name of God is not found in the book of Esther. This is not true, for there are **four hidden acrostics in Esther** that form the name **JHVH** and one acrostic that forms the name of God found in Exodus 3.14: “**I AM.**” God does not mention His name directly in this book. This is thought to be because He is providentially working “behind the scenes” in behalf of His exiled people.

There are several more acrostics in the Bible. Psalm 9 and Psalm 10 are linked together as one by an *irregular acrostic* in which **seven** Hebrew letters are **omitted**.

It must be admitted, some of these things are almost impossible to see in any translation

into English or in any other language other than the original Hebrew or Greek. However, even if we are not experts in Hebrew and Greek, it should be of great comfort to the children of God for them to know that the Bible is so supernaturally constructed by God Himself that in the original languages the Scriptures are perfectly exact and exactly perfect!

*

There are countless other examples of Bible sevens, both obvious and hidden. The examples in this article might seem to some people to be novelties, toys, games for entertainment, or strange coincidences. They are none of these things. **People argue about “intelligent design” in the creation, but they overlook the proofs of intelligent design God has placed within the very words and letters of this Book.** There are similar facts about other Bible numbers besides *seven* as well. These all illustrate the underlying handiwork of the God who flawlessly designed every letter and word in the Bible for a perfect reason.

Skeptics and unbelievers dismiss such things as meaningless “trivia,” or say they are word and number games like crossword puzzles or Sudoku puzzles, or they say such things “happened by chance,” and have no meaning and prove nothing. They are blind to these truths even as they are blind to all spiritual truth. Some argue that if “there is nothing to these things,” there ought to be the same observable phenomena in the great books of mankind. When the skeptics are challenged to produce similar examples from secular writings or the holy books of other religions they either refuse the challenge, or, if they accept it, their efforts end in frustration and emptiness.

In the next issue we hope to discuss a few more key sevens and to present some other illustrations from within the Bible text that dem-

onstrate beyond any reasonable doubt the handiwork of God and His divine inspiration, which is impossible for man to duplicate.

—C. C. M.

(To be continued, Lord willing)

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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.