

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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CHRIST, THE KING-BRANCH

There are at least seven Bible verses which refer to the Lord Jesus Christ as the Branch. Psalm 80.15 is the first and most general. With its context it covers the entire range of the gospel. The other six verses present Jesus Christ the Branch in the scope of the gospels of Matthew, Mark, Luke and John: Matthew sets Him forth as King, Mark displays Him as the Servant of God, Luke emphasizes His being the Son of Man, and John wrote of Him as the Son of God.

Admittedly, this is a simplified way of summarizing these inspired writers, as all four of the gospel's writers touch in some way upon those four expressions of His being. Nevertheless, there is more than an element of truth in this approach, and generally this is not an improper way of thinking of these gospel accounts. This view answers in good measure to the four faces Ezekiel saw on each of the four living creatures, as he recorded in Ezekiel 1.5-10. There, each living creature had the face of a man (Jesus as the Son of Man), a lion (Jesus as the Lion of the tribe of Judah, the King of the Jews, Revelation 5.5), an ox (Jesus as the laboring Servant of Jehovah), and an eagle (King of the heavens, Jesus as the Son of God and God the Son). The apostle John saw a similar vision on the Isle of Patmos (Revelation 4.6f). There he saw four living creatures (Revelation 4.6, margin) of which he says, “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying

eagle.” Here the lion, the man and the eagle are the same as in Ezekiel. The only change is that the ox in Ezekiel is replaced by a calf in Revelation.

Briefly, then, with the symbolic language of Ezekiel and John in mind, let us look at a few of those scriptures which present Jesus as the Branch which is King.

Jeremiah, writing of the coming of Jesus Christ, said: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS (Jeremiah 23.5f).” Then, ten chapters later he wrote in similar language, but with important changes, “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness (Jeremiah 33.15f).”

By comparing these two texts in Jeremiah it is evident that:

1. This Branch will be a King descended from David and the rightful heir to his throne;
2. This King shall be both successful and prosperous;
3. This King shall effectually administer judgment, justice, righteousness and salvation. There-

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again, dwelling safely under the rule of their prospering, saving King, the Branch.

The ultimate fulfillment of these two prophecies is that God’s spiritual Israel—His elect from every nation, kindred, tribe and tongue—is identical to the inhabitants of His spiritual Jerusalem, the holy city, New Jerusalem which John saw coming down from God out of heaven, prepared as a bride adorned for her husband.

That spiritual Israel is composed of people of every nation, including every Gentile nation, appears from Paul’s writings to the Galatians who were Gentiles by birth and nature: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise (Galatians 3.29)”; “But Jerusalem which is above is free, which is the mother of us all (4.26)”; “Now we, brethren, as Isaac was, are the children of promise (4.28)”; and, “And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God (6.16).” This last phrase, the “Israel of God,” and indeed all of the above quoted texts, would have certainly sounded foreign and of little comfort to the Galatians had they not understood themselves to be included in that term. And,

5. Not only will spiritual Israel be one and the same as the New Jerusalem, but she, New Jerusalem, will be totally identified with her husband and King, for she shall wear His name, **THE LORD OUR RIGHTEOUSNESS**. It is **His** name in Jeremiah 23.6, but it is **her** name in Jeremiah 33.16!

In the fullness of time, God sent the King-Branch to be born of a virgin in Bethlehem. From the

fore, the salvation provided by Him will be in full harmony with righteousness and justice;

4. Israel shall again be identified with Jerusalem, for it is said of both Israel and Jerusalem that they “shall dwell safely.” It must be said that Israel and Jerusalem shall **again** be identified with each other. When Jeremiah wrote, Israel and Judah were separate kingdoms and had been for over 350 years. The ten tribes known as Israel had had little to do with Jerusalem since Israel, led by Jeroboam, had revolted against Solomon’s son Rehoboam (1 Kings 12). Jeremiah, however, saw the time coming when national Israel will be identified with Jerusalem

beginning of His earthly sojourn to its end He was recognized as the King.

Although the other gospel writers—Mark, Luke and John—certainly touch upon His kingship and His kingdom, none does so quite as thoroughly and systematically as does Matthew. From the opening verse of the New Testament, Matthew establishes his message: “The book of the generation of Jesus Christ, the son of David”—Jesus Christ is the rightful heir of David’s throne—“the son of Abraham”: Abraham, the father of national Israel, over which Jesus Christ, as the fulfillment of God’s promises to Abraham, has every earthly and heavenly right to rule!

Matthew then, after his opening verse, conclusively documents the forty-two generations from Abraham to Christ, not merely alleging, but proving his position that this Jesus is of the royal blood of the seed of Israel. No one proves his case more fully than does Matthew, who quotes directly from the Old Testament scriptures over sixty times in his gospel. Matthew is exceeded in this respect only by the apostle Paul!

After recording the angel’s visit to Joseph, Matthew gives the account of this King’s birth and the events surrounding it: An august caravan of oriental dignitaries arrived one day in Jerusalem. These rulers of eastern kingdoms were quite civil and certainly polite enough toward the local ruler, king Herod, but they were not impressed by him. They stated plainly their real quest: “Where is He that is born King of the Jews? For we have seen His star in the east...” And, what was their intent? “...and are come to worship Him (Matthew 2.2).”

We have here not three vagabonds, quietly stealing into Jerusalem by night and hastily leaving before sunrise, as has been depicted by worldly traditions. This was an awesome delegation from the eastern kingdoms, a caravan loaded with treasures, led by men of astounding wisdom, attended by servants and armed guards, and all with the intent of worshipping a child of which the embarrassed political and religious systems of Judea knew nothing. The result? When Herod the king had heard, he was troubled, and all Jerusalem with him (Matthew 2.3)! This was news; news such as had never been heard since the foundation of the world. A peasant’s babe had

invaded not only the province of Herod, but the Roman Empire as well!

Matthew records much about this King and His teaching about His Kingdom which must be passed by for now. Thirty-odd years after his birth, however, the Branch of David unpretentiously entered Jerusalem riding a colt, after having been known for years as the prophet from Nazareth, the prophet of Galilee, or simply, “the carpenter’s son.” The inspired Matthew recognizes this humble entry into Jerusalem as the fulfillment of yet another prophecy. He says, alluding to Zechariah 9.9, “Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

Again, as it was at His birth, all the city of Jerusalem was moved, this time to say, “Who is this?” The crowd cried out, “...blessed be the kingdom of our father David, that cometh in the name of the Lord (Mark 11.10)” “...blessed be the **King** that cometh in the name of the Lord... (Luke 19:38).” Again, the religious and political systems of the day were shocked.

Within a matter of days the King Branch was nailed to the Roman tree, bearing the sins of His people, for which purpose He was ordained before the foundation of the world. The Roman governor, Pontius Pilate, wrote a title and put it on the cross. As recorded in John 19.19, the writing was, “JESUS OF NAZARETH, THE KING OF THE JEWS.” Literally, then, “from the cradle to the grave,” He was proclaimed to be the King, from His first worshippers who sought Him in Bethlehem to the Roman governor Pilate, who finally delivered Him to the mob and added this last postscript in Greek, Latin and Hebrew. Oddly enough, the first men (the Oriental kings) and the last man (Pilate) to publicly recognize Him as the King of the Jews were not Jews themselves, but Gentiles.

Thus the King came and went; His authority was neither acknowledged by the governments of His time nor believed by the religious leaders who plotted to destroy Him in the name of religion. Born of a poor family, raised in a city of bad reputation, having no place of His own to lay His head; the song of drunkards, called a devil-possessed Samaritan by the Pharisees, dying the death of a criminal—how could

this Righteous Branch fulfill Jeremiah's prophecy of a successful and prospering King effectually administering judgment, justice, righteousness, and salvation?

This very question is what was the stumblingblock to the Jews.

The answer to that question is that Jesus the Lord and King, as God the Son, never has stopped ruling as King of Kings. He never relinquished His sovereignty even while a babe in arms, just as He never ceased to be the Creator, God the Son. The fact was, He was perpetually ruling and constantly reigning in the very presence of His enemies, although they did not know it. "For the Jews require a sign (1 Corinthians 1.22)," and the sign they required was one of dazzling military power; they wanted a king that looked and acted like a *real* king, in splendor and might throwing off the Roman occupation troops and reestablishing Solomon's domain; someone worthy of the palace of David, and not some Galilean carpenter who camped out at night with a dozen fishermen and other itinerants.

How then, in the days of His humiliation, how was it that even then He was fulfilling Jeremiah: "...a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth...and righteousness in the land"? May the Lord give us the eyes to see and the heart to understand.

Considering His life and ministry very briefly, the following can and must be noted and commented upon as at least part of the answer: There never was a man who established such righteous foundations of judgment and justice as Jesus Christ did from the very beginning of His ministry. Who, as He, had ever so plainly taken ethics and morality, for instance, away from the level of mere outward conformity to long lists of do's and don'ts, and linked those ethics and morals with the basic inner attitudes of a person's heart? It is there, in the unseen domain of the heart, mind, soul and spirit, that Jesus the King-Branch reigns, fully as well and as completely as He governs the universe! He preached that it is there, in a person's heart, that one finds true righteousness or true corruption. He made it plain that a man in his outward deportment could be as beautiful as a freshly whitewashed tomb, and like that tomb, be full of death and decay on the inside. Spiritual and moral rot

is every bit as nauseating as physical rot, and more so. The repentant thief on the cross was purer in heart than was the corrupt high priest Caiaphas who would kill an innocent man because it was expedient to do so (John 11.49f).

When the Righteous Branch Jesus Christ sat teaching His disciples on the slopes of Hattin, in the first minute of His discourse He established these two righteous principles which no mere human being will ever be able to administer: (a) Blessed are the poor in *spirit*, for theirs is the kingdom of heaven; and (b) Blessed are the pure in *heart*, for they shall see God!

No priesthood, philosopher, or psychologist, no judge and jury, no governor or any other power among men can effectually legislate and enforce ethics, morals, or the true worship of God in these two areas of the spirit and the heart. Yet, here is exactly where Jesus Christ the King rules constantly in both the vessels of wrath fitted to destruction and in the vessels of mercy which He had afore prepared unto glory. "The king's heart is in the hand of the Lord as the rivers of water: He turneth it whithersoever He will (Proverbs 21.1)." God here makes no distinction whether the king's heart is Herod's or David's, Caesar's or Solomon's, Pharaoh's or Melchisedec's. Any king's heart is included here; and who dares exclude the hearts of all the people at large from this sovereign rule? "A man's heart deviseth his way: but the Lord directeth his steps (Proverbs 16.9)." "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand (Proverbs 19.21)." "Man's goings are of the Lord; how can a man then understand his own way (Proverbs 20.24)?" "The preparation of the heart in man, and the answer of the tongue, is from the Lord (Proverbs 16.1)." "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress (Psalm 10.17f)."

As He continued teaching what has been called "The Sermon on the Mount," the Christ traced the sins of murder and adultery to their roots of anger and lust in the heart. He established love of one's enemies as a basic element of being godlike; for God is good and kind even to the unthankful and the evil.

He then devastated mere outward, external show

in religion: long, loud public prayers; fasting with a pained expression on one's face so that people would say, "Look! Good old So-and-so is fasting again"; and false prophets who outwardly come in sheep's clothing but inwardly (in heart and spirit) they are ravaging wolves. His disciples were bidden to lay up treasures in heaven, "for where your treasure is, there will your heart be also." It was on the basis of the heart-and-spirit condition that He here bid His disciples, "Judge not, that ye be not judged," for no man has the ability to understand the heart's and spirit's motives of another, or for that matter, even those of one's own self—"how can a man then understand his own way?" Paul said, "...I judge not mine own self...judge nothing before the time until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts...(1 Corinthians 4.3ff)." Can such an attitude be improved upon?

When it came to Jesus Christ's executing His judgment and justice, time and space again fail us; we cite His stern rebuke of the Pharisees who would have killed Him because He healed on the Sabbath day: "Judge not according to appearance, but judge righteous judgment (John 7:24)." Then, when a fringe-area follower asked Him to "Speak to my brother, that he divide the inheritance with me," Jesus answered him, "Man, who made me a judge or divider over you?" and immediately used the occasion as an object-lesson against covetousness—a heart condition.

Examples could be multiplied, but they would all center in this fact: Jesus the King Branch of Jeremiah executes true judgment and justice in the hearts of His people; He always has, He did in the days of His earthly ministry, He does now, and He always will.

In the experience of His people, this is exactly why they often feel bitterly condemned in their heart, soul, and conscience, even after outwardly seeming to conform to all that is required of them. It is because the King is executing judgment and justice in the midst of the earth, in the midst of their heart. They feel the condemnation because they know they have sinned and come short of the glory of God. The depravity of their own heart is such that no amount of consolation, comfort, or cheering up by friends and relatives can help at a time like this, for, "And the

land shall mourn, every family apart; the family of the house of David apart, and their wives apart...(Zechariah 12.12)" It is because the King "...killeth and maketh alive, He bringeth down to the grave, and bringeth up (I Samuel 2.6-9)."

Whom Jesus wounds, he wounds to heal—
Oh! 'tis a mercy thus to feel:
There's none can mourn while dead in sin;
Thine are the marks of life within.

(No. 1088, *Beebe's Collection*)

Jesus Christ is both Lord and King over both the external universe and the internal affairs of the heart, soul and spirit as well. This needs no proof to those who have experienced His moving, and no proof is possible for those who have never known His presence. For, how could the existence and rule of Christ be proved to one who can neither see, feel, or comprehend Him in whom we live, move, and have our being?

May He be pleased to make His reign of sovereign grace increasingly manifest in our lives.

(To be continued, the Lord willing)

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JUSTIFICATION

Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification (Romans 4.23-25).

Justification is a word from the family of words belonging to the legal arena. Judge, jury, jurisprudence, justice, justify, jurisdiction are only a few others pertaining to the same field. We hope to demonstrate from the Scriptures the use of this word, justification, as it applies to the elect family chosen in Christ.

The elect were chosen in Christ before the world was fashioned. They had a vital union with Him as His seed. Even so it follows that they, the elect, could not have been eternally justified; it was a timely

justification. Why were the elect justified in time and not eternity? Simply, the elect stood in no need of justification *until they fell* under the penalties of the law. Did that fall occur in eternity or in time? Of course the whole family of Adam fell in the garden, in time, not in eternity. Being in Christ, before there was a world, the chosen children were as pure as He was pure. It was the fall, in time, that plunged the chosen into a condition that required justification. Mark well, the elect stood in no need of justification until they fell in Adam. The law had no jurisdiction over the elect prior to Adam's fall. Justice had put in no claim against them. God the Judge was well pleased with them in His Son. Justification had no application for the unfallen elect.

We shall, the Lord enabling, show from the Bible that justification took place in time, consistent with all the glories of God's sovereignty and His eternal purposes. Be reminded, it is one thing to say God *purposed* justification in eternity. It is another thing altogether to say that justification actually took place before the elect fell. God purposed our quickening in eternity, or from everlasting. It was then, in eternity, *as sure as if* it had already come to pass. Nevertheless, we know of no serious student of the Word that believes anyone was actually quickened *before they fell* into sin and death resulting from the first transgression. So it is with justification. Purposed in eternity, it was accomplished in time by the glorious resurrection of Jesus Christ from the dead.

ARE THERE MULTIPLE JUSTIFICATIONS?

Our text above (Romans 4.25) declares with absolute certainty the time of justification. The wording makes it perfectly clear that Jesus our Lord was raised again for our justification. We learn elsewhere in Scriptures that this was early on the morning of the first day of the week (Matthew 28.1-3; John 20.1). How then are we to understand other clear statements in the Word relative to justification by faith (Roman 3.28; Romans 5.1; Galatians 3.24). Is there some contradiction, created by our failure to acknowledge the import of these texts? And too, what of justification by His grace (Romans 3.24; Titus 3.7); justification by His blood (Romans 5.9); justification in the name of the Lord Jesus (I Corinthians

6.11); justified by Christ, justified by the faith of Christ (Galatians 2.16,17)? When these various texts asserting justification are viewed together it will be seen that they are simply different expressions regarding the same thing. Each relates to one and the same justification. We shall give our evidence in a following article.

Advocates for the conditional system insist James teaches us of justification by works. The evidence, they say, is Abraham our father was justified by works (James 2.21); by works a man is justified (James 2.24); Rahab the harlot was justified by works (James 2.25). All controversy can quickly be dispatched, however, when it is seen that the works James speaks of are but fruits of a sinner justified; fruits that are the inevitable outgrowth of justification, and not the cause. James contended faith without works was dead. Then it follows, living faith must have works; not to make it a living faith, but because it is a living faith.

One additional thought on the justification of which James speaks: some well-meaning brethren advocate James argues that works justify us before men. In response, we ask, who has required this novelty of justification before men? The living family has received no commandment from God to justify themselves before a dead world. This is conduct we expect from Pharisees and other proud work-mongers. The living child prefers to conduct his business in the closet. The idea of justifying ourselves before men involves so many conjectural requirements that it is simply not worthy of serious consideration.

Finally, the words of Jesus in John 15 make clear the impossibility of His chosen children being justified before men. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you (John 15.19)." When the world's children see the children of God performing good works it will enrage them rather than cause them to justify the elect.

THE EVERLASTING COVENANT

Romans 4.23-25 mentions four different words vitally related to the theme of justification. They are, in order, Imputation, Belief, Delivered, and Raised

Again. Of the first two we shall remark only briefly, not because they are unimportant, but due to space limitations. Fuller attention will be given Christ being delivered and His being raised again.

The *everlasting covenant* between the Father and the Son was that which brought all of this into motion. However, Israel and God entered into a covenant, commonly called the *Old Covenant* before Jesus Christ our Lord introduced the everlasting covenant.

God often made promises to the sons of men, but that did not constitute a covenant. Man often made promises to God, but neither does that constitute a covenant. With no desire to trivialize the meaning of the word *covenant*, we suggest that a covenant may be considered a mutual agreement based on promises made between two or more parties. The covenant called the *Old Covenant* was entered into by both God and man, specifically, the twelve tribes of Israel. That it was accurately called a covenant is evinced by the following: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine (Exodus 19.5)." It is seen here that God reviewed with the tribes of Israel the imperative nature of the covenant stipulations (things upon which they mutually agreed) upon which they were about to enter.

Eager, although ignorant of their inability, Israel ratified their portion of the covenant. "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord (Exodus 19.8)." It will be noticed that Moses acted as mediator between God and man in the acceptance of the Old Covenant. In this respect he was an important figure of Christ.

The elect family all fell in sin, along with the rest of the human family, when Adam first sinned. Thus we see the truth of Romans 5.12, where it is stated "death passed upon all men." But, according to Romans 5.13, sin was not imputed where there was no law, even though death would reign from Adam to Moses (verse 14). When Israel entered into covenant with God (that covenant was the law, reflecting God's holy standards for man) the parties in that covenant with God were bound to meet (keep) all its requirements entirely, fully, or suffer those consequences God lays upon covenant breakers. This was a serious

situation if ever one existed.

Israel failed. They violated their obligations under the covenant. Remedy, in the form of restitution, reconciliation, and redemption, became imperative.

Blessedly there was already a remedy. It was the everlasting covenant. The Old Covenant, in reality newer than the New Covenant (which is the same as the everlasting covenant) would be taken away and replaced by the New Covenant, which was older than the old because of its eternal origin.

Those under the old (law) covenant had sinned. Because they sinned, the problem became more than just keeping a covenant. Not only had Israel failed to keep the covenant; they were then transgressors against the covenant. They were double debtors. If a way was provided to pay for their transgressions, that would clean the slate, so to speak, but it would not make them pure, holy or undefiled. This is where justification provides the remedy.

Here many seem to wander in theological confusion.

Jesus would be *delivered up* to death. His death would pay the debt of all His chosen. But for their justification more was required. He would have to be raised again by the Father. The Father had covenanted with the Son to raise Him from the dead upon the Son's perfect completion of His redemptive (not justifying) work by His own blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from you fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot (I Peter 1.18,19)."

In eternity past Christ covenanted with the Father to redeem His children by His own blood. This was to remedy the fall that was to subsequently transpire in the garden of Eden. This covenant is described by Paul in Hebrews 13.20: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." The reader will notice the two elements of the text, being the everlasting covenant and the resurrection of the Lord from the dead. The covenant is mentioned again by Paul in the following: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second

(Hebrews 10.9).” What that will of the Father was is clearly spelled out by John: “For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day (John 6.38,39).”

Those children which God gave Him, Jesus would raise up at the last day. The Apostle identified them as partakers of flesh and blood. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil (Hebrews 2.14).” This is a point of considerable importance. Jesus came and lived like His children, clothed in humanity. (See John 1.14.) Christ, our spiritual kinsman, also became our natural kinsman by partaking of flesh and blood. As the God-man He fully serviced the law of God in our behalf. He kept (fulfilled, Matthew 5.17) the law for us where we never could. This, His law-keeping, was imputed to us for righteousness. This righteousness is imparted in the quickening of each of the elect. We call this being born of the Spirit. Though Jesus met all the stern demands of the law for us—putting His righteousness on our account—we would yet be sinners before God were it not for justification.

The law’s demands for a holy life were met for us by Him. But what of our previous transgressions? It was for this purpose he was *delivered up*. This was in keeping with His covenant with the Father to do for His people what they could not do for themselves.

What we have shown so far is this: Jesus died for our sins. This He promised the Father in the everlasting covenant to do. This would pay our debt but it would not make us just. Death was the portion for Jesus in the covenant. Raising Jesus from the dead and justifying those for whom he died was the Father’s portion of the covenant. We examine that next.

DELIVERED UP FOR OUR OFFENCES

“Who was delivered for our offences.” In what sense was Jesus delivered? We suggest several. “For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they

shall kill him; and after that he is killed, he shall rise the third day (Mark 9.31).” The similarity here with our text in Romans 4.25 cannot go unnoticed. Jesus would be delivered, and He would be raised from the dead. Other comparable texts are Matthew 27.2, 18; Mark 10.33; 15.1. See also Luke 9.44; 18.32; 23.25; 24.7, 20. The central thought of delivering Jesus up is found, however, in the following two texts: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things (Romans 8.32)?” “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up...(Acts 2.23,24).”

From these two texts it is clear our Lord was delivered in the will and purpose of His Father. Man’s malice and rage unto Jesus notwithstanding, it was the fulfilling of the eternal purpose of God. The Father and the Son were in concert relative to the redemption and redeeming of the chosen flock. Paul makes this positively certain in Romans 8.32 where he wrote that God spared not His son but *delivered Him up* for us all. We shall have occasion to return to this text in due time.

Some ask why it was necessary for God to spare not His Son. The question of the free sacrifice of Jesus for His bride shall probably never be fully answered in this world. Sufficient it is for us to know, as our Lord exclaimed, “Even so Father: for so it seemed good in thy sight.” It seemed good to the Father, and the Son as well, for the only begotten Son to be delivered up. How? “By the determinate counsel and foreknowledge of God.” Jesus, fully innocent, free from personal sin, was delivered by the eternal will, and concurrently with, the wicked hands of those that slew him. Remember, the Son was pledged from everlasting to accomplish the redemption of all those the Father gave Him. So He was delivered up.

Jesus “...poured out His soul unto death: and He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors (Isaiah 53.12).” “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5.8).” These verses positively declare the great work for which Jesus was delivered up.

This, however, does by no means conclude the grand transactions of the everlasting covenant.

When Jesus bowed His head on the cross and gave up the ghost He had finished completely that for which He had been delivered, but the full purpose for the deliverance of the elect was by no means completed. We remind the reader—the everlasting covenant was entered into by both the Father and the Son. Jesus had accomplished all He promised the Father He would do. Now, after the Son was dead, the Father would do that on which the Son had faith He would do.

Here Bible students often conclude. They seem to believe Jesus alone, or as distinct from the Father, wrought our deliverance. The Father, contrary to the limited views of some, was as fully involved, and equally obligated, to the covenant as was the Son. This is distinctly obvious in the closing words of our text, “And was raised again for our justification.”

It was the raising Jesus from the dead that testified the Father was satisfied with what the Son did. It also testified that the faith Jesus had in the Father to raise Him from the dead was not in vain.

For three days and three nights the Son of man, the Son of God, reposed in the borrowed tomb. That loathsome enemy of all departed flesh, corruption, was forbidden to enter the tomb where Jesus lay. It was a most sacred sanctuary. His flesh was resting in hope (Acts 2.26). Our Lord had, “For the joy that was set before Him endured the cross, despising the shame (Hebrews 12.2).” Now, in the heart of the earth, he expected the fulfilling of the Father’s promise to Him. Here was the time for the Scripture to come to pass where it was written: “I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Psalm 2.7,8).”

Let there be no confusion about this text. The begetting of Jesus was accomplished at the resurrection according to many texts. “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised Him up from the dead, now no more to return to corruption, he said on this

wise, I will give you the sure mercies of David (Acts 13.33,34).”

The Son of God had promised the Father (covenanted) to come and die as payment to the curse of the law. God the Father had promised the Son (covenanted) that after the death of the Son and following His burial for three days and three nights in the heart of the earth, He would raise Him from the dead. So He did, early on the morning of the first day of the week.

Thus Jesus was the first begotten of the dead (Revelation 1.5) and as well the firstborn from the dead (Colossians 1.18). “Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (Hebrews 4.14).” The Son laid down His life in His own blood. Following His resurrection He ascended on high and “...by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Hebrews 9.12).”

It is here at the entering into the holiest of all, upon His resurrection, that Jesus was accepted in all His priestly work as justifying His family. It was said, “He [the Father] shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities (Isaiah 53.11).” God saw the travail. He heard the Son cry, “My God, My God, why hast thou forsaken me (Psalm 22.1)?” All the Son had promised He had performed. God the Father was satisfied. The Righteous Servant had justified many.

In a following article we shall go more fully into the latter part of Romans 4.25, “and was raised again for our justification.” Additional texts relating to justification will be considered.

Elder J F Poole

Anyone interested in purchasing a set of bound volumes of the *Gospel Standard* from 1842 through 1884 please contact James Poole at our publication address or by e-mail. jfpoole@dmv.com

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A DISCOURSE ON PRAYER

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever (II Samuel 7:27-29).

Although we find the first example of prayer in Genesis 20:17, where Abraham prayed in behalf of Abimelec the king of Gerar, nevertheless the first recorded instance in the Bible of the word “prayer” is found in II Samuel 7:27. Somehow, it seems appropriate to our mind that the very man who first used that word was the Lord’s servant David, who was truly in many ways “a man after God’s own heart.” It seems also very fitting that the substance of David’s prayer was his thankfulness to God for the promise that David’s own son, Solomon, would build a house in Israel for God to dwell in, and that God would “[e]stablish the throne of his kingdom for ever.”

God, in His omniscient wisdom, has not only purposed and decreed whatsoever comes to pass, but has also determined *how*, or in what manner, every event shall be brought about. To mention one very prominent example, in the lifetime of the patriarch Jacob, God caused a worldwide famine to come upon the earth and determined to use it as His way of moving Jacob’s household to the land of Egypt. How? By sending Jacob’s son Joseph to Egypt well ahead of time and using Joseph as His chosen instrument for laying up food in store against the day of famine.

Now, God long ago promised faithfully to supply all the needs of His people, and we fully believe He keeps all of His promises. However, He fulfills those promises — and does many other things as well — in such a way that *His name is honored and glorified thereby*. For example, the Bible tells us in no uncertain terms the reason *why* God chose a special people on earth to be His own people. “This people

have I formed for myself: *They shall shew forth my praise (Isaiah 43:21).*”

We mentioned the foregoing in order to lay a foundation that we desire to build upon, hoping the Lord in mercy will do all the building. Assuredly, Christ Jesus and His wondrous works will be the chief cornerstone.

Let us begin with the Book of I Samuel and a woman named Hannah, who was one of the two wives of Elkanah the Ephrathite. The shame and bitterness of being a barren woman lay heavily upon the heart and soul of Hannah because the Lord had shut up her womb. She grieved, she wept, she even stopped eating for a season, but the bitterness in her soul continued. She desired a man child, as much or more than anything she ever desired in her whole life. Finally, at the *right time*, the Lord indited prayer in her heart and she prayed unto Him for a son. And, the Lord heard and He answered her. “Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel [which means ‘asked of God’], saying, Because I have asked him of the Lord (I Samuel 1:20).”

And just who was this Samuel, who was asked (prayed) for by a woman brought in sorrow and distress before the Throne of Grace? Why, none other than the very prophet of God who had long since been chosen to anoint the head of David, whom God would have to be the earthly king over His nation Israel.

Ah, but we also believe there was *another man child* who was long prayed for. That child was not just sought for by one woman only, but was truly “the desire of all nations.” He was known about, and written about and spoken about long before He was ever born on earth; for His “goings forth have been from of old, even from everlasting (Micah 5:2).”

“For unto us a child is born, unto us a son is given: and the government [of the Kingdom of Heaven] shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The might God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order [command] it, and to establish it with judgment and with justice from henceforth even for ever. The

zeal [O! how fervent!] of the Lord of Hosts will perform this (Isaiah 9:6-7).”

Now, what does the fulfillment of this prophecy have to do with prayer? Two things; and let us now proceed to His personal testimony to see what they are.

First: “Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father [whether in prayer, or in any other manner], but by me (John 14:5-6).”

Can we prove that what we inserted in brackets is the truth? We believe we can.

“And whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. [Mark this, dear reader.] If ye shall ask any thing in my name, I will do it (John 14:13-14).”

Then, second: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matthew 7:7-8).”

Before we go any further, we would do well to clearly establish *unto whom* this blessed promise belongs. We need only to go back to the prophecy of Isaiah 9 to settle the matter. “Unto *us*.” Us who? “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* with all spiritual blessings in heavenly places in Christ: According as he hath chosen *us* in him [Christ] before the foundation of the world, that *we* should be holy and without blame before him in love: Having predestinated *us* unto the adoption of children by Jesus Christ to himself...(Ephesians 1:3-5).”

Not only is this *us* the same *word* found in Isaiah’s prophecy, but it refers to the very same *people*: the “Children of the Heavenly King.”

Thus far, we have endeavored to establish the meaning and importance of prayer from a doctrinal standpoint. Now we desire and intend to deal with the same issue from an experimental standpoint. Let us begin by drawing an analogy between an earthly example and a heavenly one.

From a book we once read and enjoyed, we learned that in the vicinity of the Green River in the state of Kentucky, there are a number of caves where

wind currents blow inward during the warm season and outward during the cold season. For this reason, the Indians who used to live in that area called it “the land where the earth breathes.”

In my mind, there is a strong parallel between “the land where the earth breathes” and a poor soul in which life from God has been implanted. We all know that in order for our natural bodies to survive we have to breathe. We have to take in oxygen, which carries on certain life-sustaining processes inside our bodies, and we have to expel a poisonous residue called carbon dioxide. By the same token (though speaking strictly in spiritual terms), our souls have to breathe also. They must have a constant supply of life-sustaining things which can only come from “the Throne of God, and from the Lamb.” To me, “prayer” is the only word I know of that aptly describes the very “breathing” of our souls.

Let us borrow some thoughts from the hymns of the late, dearly beloved brother, Elder Silas Durand, to draw a picture we want our reader to see.

“ ’Tis winter in my soul; my sins
Like clouds o’erspread the sky;
While wailing winds and dreary rains
To me all joys deny.

My heart lies hopeless of relief,
And filled with deep alarm,
Like the cold earth, benumbed with grief,
Under the pelting storm.

I try to look to God, but sin
Forbids to lift my eyes;
My cries and prayers are all in vain,
Guilt will not let them rise.

O weary winter of the soul,
How sad and full of gloom!
The heavy hours, how slow they roll,
While griefs my heart consume.

And must I thus fore’er remain?
Will the sun shine no more?
May I not hope that yet again
His beams will warmth restore?

Turn my captivity, O Lord!
Once more to thee I call;
And let thy sweet forgiving word
Make summer in my soul.

Then shall the streams of joyful praise,
Loosed by thy gracious hand,
To thy blessed name flow all my days,
In my heart's southern land."

Hymn 612
Durand/Lester
Hymn and Tune Book

"While winter's gloom was still o'erspread,
And on my spirit lay,
The voice of my Beloved said,
Rise up and come away.

For lo, the winter's past, the rain
Is over now and gone;
The flowers appear, and songs again
Of praises are begun.

The power and sweetness of that voice
Wrought wondrous change in me;
Made my poor, drooping heart rejoice,
And fears and sorrows flee.

In sweet amazement I came forth'
What wonders met my eyes!
Spring's glorious beauty on the earth,
Her radiance in the skies.

Grace fills the garden of the Lord
With blooming joys from heaven;
The warm South wind is in that word
Which shows my sins forgiven.

'Tis this makes winter clouds depart,
And gives me brighter days;
The sweet spring time is in my heart,
And I am filled with praise.

What heavenly rest from cold and pain
In these soft airs that come
With blessed thoughts of Jesus' name
And breathing rich perfume."

And in the end, praises to God freely flow:

"Thanks that the weary days are o'er;
Thanks for spring's gentle sway;
Thanks for the *love* that says with *power*,
Rise up and come away."

Hymn #613
Durand/Lester
Hymn and Tune Book

Those were Elder Durand's thoughts on prayer: now let us give the reader some of ours. There are times when deep, dark waters flow over, and into, the soul of a poor living sinner. For a season, unutterable sorrows and distresses, which only the Divine Mind could fathom, back up, like water behind a dam. The poor soul simply cannot get any relief in any way, anywhere, until, at long last, the voice of God speaks and says, "Pray." Then O! how sweet and pure that relief comes when the dam finally breaks, and our soul's burdens begin to flow outward in prayer. Ah! we can all but hear the voice of our dear Redeemer saying, Peace: be still. Cast all your cares upon me, because I care for you. Your burdens may be heavy, but I will make them light. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:29-30)."

The *language* of prayer, like everything else pertaining to this "soul breathing," is unique. It is spoken in a tongue that is mostly unknown to all except the one who prays and the One Who hears and answers prayer. Does our reader remember the precious words of Jesus concerning the time of prayer?

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Matthew 6:6)."

Yes, I realize that Jesus was saying to His beloved, "Do not pray openly in order to be seen of men." But to me, at least, He was saying far more than that. What passes between our souls and God when we are in our "closet" is not meant to be heard, or understood, by man.

Sometimes, the soul cannot utter words in prayer; it can only groan, and, at times, it can't even do that. Yet, God has not the least difficulty in hearing—or in understanding—exactly what a poor soul is trying to convey because His Holy Spirit is the translator. Somehow, I know this to be the truth because, as I pen down these very words, I can hear my own soul crying out, "Amen!"

Prayer is sometimes used of God as an agent of spiritual sanctification. It separates in our hearts between the carnal and the spiritual, so that even our natural blessings (such as food, or raiment) are

hallowed by the spirit of thanksgiving given in prayer. To this also I am a living witness, as the following personal experience will testify.

Not long ago, I was invited by my mother to have lunch with her on the day I delivered a load of wood. While we were eating, she mentioned once again, as she has on many occasions, that it has never been any problem to feed me because I will partake of whatever is set before me and make no complaint. I replied, in substance, "That is true, and I want to tell you the reason why. I believe God in mercy has given me a heart that is thankful for all that He provides (though I am often lax in expressing it), and has made me realize that He has the power to *withhold* as well as to *give*." Before I even finished what I was saying, I could feel my spirit rejoicing in the precious truth of what God had taught my poor soul. More than once, dear reader, I have eaten tears with my meals, but let me assure you that they were tears of great joy, not of sorrow.

Prayer is one of the most distinguishing marks of a Heaven-born soul. It displays both an humble submission to the will of God and a heart-felt desire to please God. It manifests the fact that one realizes the true source of all his blessings. It is one of the ways in which we "eat the flesh" and "drink the blood" of our Blessed Lord. Some of the sweetest seasons of communion and fellowship with God we have ever known occurred while we were on our knees in prayer.

Finally, we wish to say that in certain respects, prayer is a court of last resort. At times, as we mentioned already, we have problems and afflictions of one kind or another, and our weak minds will turn in every direction seeking a solution or remedy. When all our ways have been tried, and everything has failed us, then we are brought to ourselves (much like the prodigal son) and made to remember, though we know it already, that we have recourse to our Heavenly Father and His great storehouse, through prayer. Whatever may be the nature of our need, we are made to realize that His word and promises are sufficient, and that *nothing* is too hard for Him. "Ask, and ye shall receive" as He has said.

Thus we are reminded once again of the blessed truth which God's dear servant Paul proclaimed to the Church at Ephesus. "Now unto him that is able

to do exceeding abundantly *above all that we ask or think*, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Ephesians 3:20,21)."

I can add nothing further to that, so I desist.

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Editorial of Elder Gilbert Beebe

[The following editorial should prove interesting since the book by Elder Lemuel Potter has recently been put back in circulation by those that do not believe in absolute predestination or the eternal vital union of Christ and His elect.

The reader can readily see that the seeds of discord were being sown among the wheat with articles of the type Potter set forth. Notice the date at the end of Beebe's reply. The inroads of conditionalism had begun to take place.]

REPLY TO ELDER LEMUEL POTTER'S PAMPHLET

Entitled

"Unconditional Election Stated and Defined, or Denial of the Doctrine of Eternal Children, or Two Seeds in the Flesh." By Elder Lemuel Potter, Member and Pastor of the Baptist Church, Grayville, Illinois.

A copy of this work has been sent us, probably by the author, and courtesy requires an acknowledgment of the receipt of it. It may also be expected that we should review the work. We have not the time to examine it as carefully and thoroughly as would be requisite to form a judgment of the merits of all that is contained in the 125 octavo pages. From the cursory glance over some of its pages, we find much to approve, especially in his scriptural arguments in defense of unconditional election, and in refutation of what is commonly known as the Two Seed doctrine in the flesh of the human family. But of what he denominates the "Doctrine of Eternal Children," it being a doctrine of which we do not remember that we ever heard before, brother Potter must excuse us for asking for more light. On pages 51 and 52 he says:

"This is not news to the Lord; he knew this would be the state of mankind, as well in the very dawn of eternity, so to

speak, as he does now; and he made a choice in Christ before the world began of a people for himself, out of the polluted race of Adam. In this he showed mercy to the objects of his choice. Hence, he chose them in Christ before the foundation of the world; not because they were holy, or possessed any degree of holiness, but that they should be holy and without blame before him in love. In the covenant of grace in Christ before the world began, all the means necessary to their redemption and final salvation were ordained in Christ, and this is what the apostle means when he says, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (I Timothy 1:9).' Those people were given to Christ in the covenant, and have sustained a covenant relationship to him ever since, or from all eternity. They are his by gift, not that they are his because they were in him, as the plant is in the seed, and have emanated from him in that sense. This people are a special people to the Lord all through the Bible; and as a distinguishing mark between them and the others, he calls them sheep, and the others goats. This difference is made between them by the mercy of God in choosing them to salvation. In the covenant with Abraham, they are embraced in the promise, 'In thee, and in thy seed, shall all the families of the earth be blessed.' This is the seed that David speaks of: 'A seed shall serve him, and it shall be accounted unto the Lord for a generation.' Here is the Lord's seed; and the fact that they are called a seed does not argue that they are as old as the Lord. But we are told that they must be everlasting children, for Christ is said to be an everlasting Father, and there could not have been an everlasting Father without everlasting children. 'And his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isaiah 9:6).' This is a prophecy; and a prophecy is not the telling of what has been, but what shall be. He shall be called, The everlasting Father; not has eternally been. The believer in Christ shall have everlasting life, or hath everlasting life. Does that argue that he eternally had everlasting life? Then those people are called sheep, and they are in every inhabited portion of the earth. 'My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them (Ezekiel 34:6).'"

We fail to comprehend how God made choice of a people in Christ if that people did not in any sense exist in Christ when the choice was made. We do not understand that the flesh and blood of the people chosen in Christ existed in him, nor that he himself existed in the flesh until his incarnation, for in their flesh and blood relation they did not exist until their creation in the earthly Adam, in common with all others of mankind. Still we are informed in the word of divine revelation that the saints at Ephesus and the faithful in Christ Jesus were blessed by the God and Father of our Lord Jesus Christ with all spiritual

blessings in heavenly places IN Christ Jesus, according as he hath chosen them in him (not *into* him) before the foundation of the world. We cannot conceive of the existence of Christ as the Son of God, begotten of the Father, full of grace and truth, only in his Mediatorial relation to his eternal Godhead, as the Father, and as the Head over all to his church, which is his body, the fullness of him that filleth all in all. We have understood that he is the Word that was with God, and also that he is the Word that is God. The Head of the church is Christ, and the Head of Christ is God. The fullness of the Godhead dwells bodily in him. He could no more sustain his Mediatorial relation if he and the Father were not one, than the church could inherit eternal life if they were not one with him, even as he and his Father are one. We think we agree with brother Potter, if we understand him, that Christ did not exist in flesh and blood (except in purpose) until he was made flesh by incarnation, by being made of a woman, and conceived by and born of the virgin Mary. But we do believe that he did exist as the Son of God, as the only begotten of the Father, full of grace and truth, from everlasting. His Mediatorial names or titles, Jesus and Christ, are expressive of his relation to the Father as a begotten Son, and to the church as her Head and spiritual and eternal life. The name Jesus signifies Savior; and he is the Savior of his body, the church, which he could not be if he were not truly God, for he says, "I am the Lord, and beside me there is no Savior (Isaiah 43:11)." This is all expressed in his name Jesus. Christ is a name or title signifying *Anointed*, used interchangeably to signify the same, which will be seen by comparing Psalms 2:2 and 45:7 with Acts 4:25-27. Both titles are applied to the Mediatorial relations borne by him to the Father and to the church, without the least disparagement of his eternal power and Godhead, and the Word which was and is and must forever continue to be the "true God and eternal life."

If we have read correctly the record which God has given of his Son, as the Head of the body, the church, he, as the Head of the church and Savior of the body, is not only the begotten, but the *only* begotten of the Father; and we infer that the begetting of the Head includes the begetting of the spiritual body, and all the members of the body of which he is

the Head. We know of no other way in which the members of Christ's body can be partakers of the divine nature, or inheritors of eternal life. If the life which was given us in the earthly Adam was eternal, it could not die; but the life which was with the Father, and was manifested, according to I John 1:2, and which was given us in his Son, according to I John 5:11,12, is emphatically *eternal* life, which was with the Father, and is hid with Christ in God. And this life which was given us in the Son of God was included, with all other spiritual blessings, in the unspeakable gift of God's dear Son. Brother Potter says (but by what authority he has failed to tell us), that "Those people" (of whom Paul speaks in II Timothy 1:9) "were given to Christ in the covenant, and have sustained a *covenant* relationship to him ever since, or from all eternity;" and that "They are his by gift, not that they are his because they were in him, as the plant is in the seed, and have emanated from him in that sense."

Here it seems to us that brother Potter fails to discriminate between the life which was given us in the Son and was and is so identified with his Sonship that no man can have it separately from him as the Son of God, as John says, "This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." The eternal life of which the record speaks is so identical with him that no man can have the one and not the other. We say that, as it appears to us, our brother has failed to discriminate between this eternal life given us in the Son, and that mortal life which was given to us in, and emanated to us from, the earthly Adam. Death has passed on all the posterity of the earthly Adam, for that all have sinned. But the life given us in the second Adam, who is the Lord from heaven, being hid in God, is pure, for it is Christ, the anointed Head and eternal life of the church, which is his body. In the earthly Adam we all die. Eternal life is not an extension of our Adamic life. As the sons of Adam, we are creatures of God; but as sons of God in Christ, we are children and heirs of God, and *joint heirs* with Christ to an inheritance which is incorruptible, undefiled, and cannot fade away. If our spiritual, immortal and eternal life had been given us in the earthly Adam, all the children of the earthly Adam alike would, in being

born of the flesh, have derived it from him, and would not, after being born of the flesh, require to be born again, of an altogether different seed, to develop in us a spiritual life, as the production of an incorruptible seed, by the Word of God, which liveth and abideth forever.

As to a covenant relationship from all eternity, to our dull comprehension, brother Potter has not made this matter clear; in fact, we are so much in the dark, that we do not know in what part of the Bible such a relationship is recorded. Until very recently, we do not remember to have ever heard of it before. But he describes it negatively, as not proceeding from Christ, as plants from the seeds which produce them. If we understand the assertion, it denies that the people of Christ were his children at all, only that they are children of Adam which the Father has given to him in a covenanted gift; but this covenanted relationship is sustained by gift. Now, if brother Potter can explain to us what *vitality* a simple gift or covenant can impart, he will tell us what we confess we do not know. We read of many covenants in the Bible. God made a covenant with Noah, Abraham, Moses, Israel and David; but we are not aware that any of these brought those who were embraced in them into any vital relationship to himself. We have read also of a covenant which God has made with his chosen, in which he has sworn unto David, in which David, according to the testimony of the apostles, personifies Christ; but this covenant recognizes both the type and the anti-type in seminal and vital relationship to their respective seeds. "I have made a covenant with my chosen: I have sworn unto David, my servant." What are the provisions of this most solemnly attested covenant? "Thy seed will I establish forever, and build up thy throne to all generations." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than the kings of the earth." This is a clear declaration of *vital relation*, even that of Father and Son. My Father, my First Born! And this covenant and oath of God secures to Christ, as his first-born Son, a seed which shall serve him, and be counted to him for a generation. (See Psalm 22:22.) This first-born son, as the anti-type of David, shall be a progenitive Head, shall have children as his own seed, which were chosen in him, and blessed with and

in him with all the spiritual blessings which are secured by the covenant of the sure mercies of David. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven (Psalm 89)." Was David a type of Christ? Did his seed exist in him before they were born? Did his children proceed from him as plants from the seeds which produce them? If so, by what authority shall we say that the seed of Christ did not exist in Christ as their seminal Head, and proceed from him as the vine from its roots, as the branch from the living vine, and as plants from the seed? Jesus used a similar figure in relation to himself, with a solemn double asseveration: "Verily, verily I say unto you, Except a corn of wheat fall into ground and die, it abideth alone; but if it die, it bringeth forth much fruit (John 12:24)." Peter testifies that those who are born again, are born of incorruptible seed, by the Word of God, and that the subjects of this birth are a chosen generation; and all generations are produced by the seed of which they are generated, as plants are produced by the seeds in which their existence and vitality were contained before they were brought into visibility.

We presume that brother Potter believes, as we certainly do, that the Son of God is the begotten Son of the eternal Father, and stood in that *vital relation* to the Father before the world began, as the Son. Now if the children of God were chosen and blessed in him before the foundation of the world, and we accept the testimony of Christ himself, and of his inspired apostles, that they are the body of which he is the Head, would it not be a singular anomaly that a head should be begotten and born, and the body and members of that head only adopted? The Scriptures abound with figures illustrative of the union and relationship of Christ and the church. We are told that Adam is the figure of him that was to come; and that Adam was first formed, then Eve (I Timothy 2:13). In the book of the generations of Adam it is written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created

(Genesis 5:1,2)."

We cannot think that Adam was like God in the supreme glory of his eternal perfections; for if like God he had been immutable, he could not have fallen in sin and transgression. If he had been like God in any of his infinite attributes of wisdom, power and dominion, he would have been independent, and not a subordinate being. Yet he was created in the likeness of God, in the sense intended in the declaration referred to, and in the sense in which God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his image, in the image of God created he him; male and female created he them (Genesis 1:26,27)." "So," in this manner, according to this purpose, was man created, and to this extent did he, as an image, delineate and figuratively portray the second or anti-typical Adam, who is the Lord from heaven.

Our Lord Jesus Christ, in his Mediatorial Sonship, is the image of the invisible God, the brightness of his Father's glory, and the express image of his person; the appointed heir of all things; by whom also he made the worlds. (Hebrews 1:1-3; Colossians 1:15.) Adam as a type, "is the figure of him that was to come." He was created in the image and likeness of Christ, as the heir of all terrestrial things, having dominion over all created things, and as the seminal head and progenitor of his race; and of him, when he, not being deceived, had followed his bride into the transgression, it was said, "Behold the man is become as one of us, to know good and evil, etc. (Genesis 3:22)." The inspired writer to the Hebrews, in Chapter 2, verses 5-10, explains very clearly in what sense Adam was created and made in the likeness of his Creator, and is the figure of him who was with God, and who was God, and whose name is called "the Word of God." He took not on him the nature of angels, for they could not set forth his dominion. "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor,

and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing not put under him. But now we see not yet all things put under him. But we see Jesus, [the glorious anti-type of whom Adam is the figure] who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.”

Adam’s name and life and posterity were all called Adam; so the church of God had her spiritual and eternal life hid with Christ in God, and named in his name, living in his life, and in him blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world. In all this the earthly Adam is the image or type of him that was to come. Adam, as the seminal head and progenitor of all the race of mankind, is the figure of Christ, as the seminal Head and spiritual progenitor of his spiritual seed, which he saw when his soul was made an offering for sin. He is their life, and that life in him is eternal life. It was with the Father, and given to his seed in the Son, or Sonship of the only begotten of the Father. It is only in this begotten relation that any *vital* union can be developed between God and the sons and daughters of the Lord Almighty. No covenant contract of conveyance, or gift, or adoption, can constitute *vitality*. Our union to God must, to be a *vital union*, be begotten of God the Father in Jesus Christ his only begotten Son; as it is written, “The gift of God is eternal life, through Jesus Christ our Lord.”

We hope that it is not in any derisive, sarcastic or scoffing way that any of our brethren would speak of the eternity of the existence of the children of God in Christ, as the head and source of all spiritual union and communion with God through Jesus Christ our Lord, as “eternal children.”

It is with deep concern that we have observed of late, among some who claim to be Old School or Primitive Baptists, a disposition to sap the foundation of the Christian’s faith and hope in God, by ignoring the *vitality* of our union to and with God in Christ.

They are willing to admit an eternal union, if we will give up the *vitality* of it, and call it a covenant union, or in any way deprive it of vitality; but it seems to us that a union without life would be a dead union, it could not make us partakers of the divine nature. But when we claim that the life on which our relation to God as his children rests was given us in Christ Jesus, with all other spiritual blessings, before the foundation of the world, although this heart-cheering doctrine is so fully declared in the Scriptures, an effort is made to call down on us, and what is far worse, on the doctrine, the obliquity and ridicule of those who do not entertain the same views that we do.

Much of the confusion in the minds of the saints, we think, arises from a failure to discriminate between Adam and Christ. In the earthly Adam we all die. Why? Because we were all in him in the transgression. By that one offense sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Did all men sin in the first offense of Adam? That occurred almost six thousand years before the birth of any of the men of the present generation. But if we had not been in Adam as our seminal head and progenitor, could we have sinned in him? Could death have passed on us as men that had sinned, if we were not in him as his posterity or children? If we were not children of Adam when he transgressed, and death thereby entered and passed upon us, when did we become his children? Did Adam call his wife’s name Eve because she was the mother of all living before any of her living children were born? Did Levi pay tithes to Melchisedec before or after he was born? Were Jacob and Esau children before their birth, or was it not until afterward? These questions relate to our natural life, as children of the earthly Adam, and who is the figure of him that was to come. Then tracing the analogy of the figure, we ask, Are we the children of God in Christ today? If so, were we his children yesterday? He is the same yesterday, today and forever. If we are his seed, or children now, were we his seed almost two thousand years ago, when his soul was made an offering for sin, and when we saw his seed and was satisfied? If we were the children for whom he hung bleeding on the cross, nearly two thousand years before any of us were either born of the flesh or born again, how long have we been

counted to the Lord for a generation? Can any one tell more accurately than did the inspired psalmist? "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God (Psalm 40:1,2)." Our earthly life was given us in Adam when Adam was formed of the dust of the ground; but our spiritual life was given us in Christ when Christ was given to the Head of the church, and all spiritual blessings were given us in Christ before the foundation of the world, even as all earthly or temporal blessings were given us in Adam after the foundation of the world. Through the earthly Adam sin has reigned unto death, even as grace has reigned through righteousness by Jesus Christ our Lord. God's children were children before they were partakers of flesh and blood, even as Christ was the Son of God before he took part in like manner of the same flesh and blood. So he partook of our nature to redeem us to God, who in our fleshly nature had sinned; and we whom he has redeemed, in being born of his incorruptible seed, receive of his spirit, of his life, which was given us in him before the world began, and so are we made partakers of his divine nature.

We have not attempted to review the pamphlet, nor have we even read it all, as our time is closely occupied; we have offered our objections to some views, but in no acrimonious spirit. We candidly believe that much of the discord that has disturbed the saints has arisen from a want of clearer understanding of each other's views.

Middletown, N.Y.

June 1, 1880.

**THE VILE
VIAL,
OR
A MEDICINAL USE FOR
ARMINIANISM**

Of the uses an Absoluter might have for Arminianism, the stuff is especially serviceable for one in particular—an old-fashioned emetic. If you are interested, read on.

First, the Absoluter should lay up a small supply of Arminianism (a little goes a long way and will do a family for years). If a man has no Arminianism of his own, he can easily obtain some. Although many hucksters try to peddle it door to door, an abundant supply is readily available, sometimes free for the asking. A goodly supply of it may be found lying about upon the ground in religious tracts people have thrown away. It can even be gathered out of the air itself, from religious broadcasts, by using a radio or a television set as a collector.

Having gained a small supply of Arminianism, one should keep it bottled and stored away in a clearly-labeled, tightly-sealed, dark-colored, unbreakable vial in a medicine chest, first-aid kit, or dark cupboard (Arminianism keeps best in the dark). It should be so sealed lest some of the foul stuff leak out and contaminate everything it touches.

If a man will keep his Arminianism thus preserved, out of sight yet readily available in time of need, he will have it on hand any time he needs an emetic. One or two spoonfuls of it, administered to any Absoluter, will quickly produce the same results as would the running a like number of fingers forcefully down his or her throat.

It should be observed that, however much Arminianism is administered, no amount of it will produce a like favorable effect in anyone infected with Creeping Conditionalism or one who has a lingering case of Arminian's Disease. It should also be noted that an equal amount of raw Conditionalism, so bottled and kept (per the above directions), works equally as well for an Absoluter's medicine chest.

There is no cure for either Arminianism or Conditionalism except Pure Sovereign Grace. This grace cannot be purchased anywhere in the world, foolish virgins notwithstanding. It is dispensed without charge by the Great Physician, freely, as He sees fit. And, yes, you may tell the victims of these dread maladies, He does still make house-calls.

Zaphon

[We try to indulge friend Zaphon whenever he submits his musings. Sometimes he hits the nail right on the head. Publishers]

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A STATEMENT OF PRINCIPLES:

The following is an outline of principles the readers of *The Remnant* may expect to see maintained in this publication. Under no circumstances do the publishers or writers for *The Remnant* seek to delineate herein a standard of doctrine or views to be imposed upon the readers. Rather, we set these principles before the readers that they may know what general principles guide our efforts. All attempts at declaring articles of faith will be marred by prejudices and frailty, and ours are by no means any exception.

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

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

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

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

4—The absolute predestination of all things;

5—The eternal personal election of the redeemed in Christ, before the world began, and their eternal, vital union with Him; their number is fixed, certain, and sure, and can neither be increased nor diminished; their fall in their federal head Adam into spiritual death, total depravity, and just condemna-

tion; 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.