

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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JESUS CHRIST, THE SERVANT BRANCH

*Hear now, O Joshua the high priest, thou, and thy fellows
that sit before thee: for they are men wondered at: for, behold,
I will bring forth my servant the BRANCH (Zechariah 3:8).*

We have before considered Jesus Christ as the Branch of Psalm 80 and as the King Branch of Jeremiah 23. Now, may we be graced to see Him as the Servant-Branch of Zechariah 3 as He is set forth in the inspired scriptures.

As certainly as God says, "Behold, a King shall reign in righteousness (Isaiah 32.1)," He just as surely proclaims, "Behold my Servant whom I uphold." (Isaiah 42.1) Those who are given that spiritual ability to behold Him will see not only the King of kings but also the Servant of servants and will realize that both are one and the same in Jesus Christ.

Usually, people either rule or are ruled; they will serve or be served, but ordinarily one does not do both. Over a course of a lifetime one might possibly do both: A king might first rule and later be made a servant to a conqueror who defeated him, or a servant might eventually ascend to a throne. When either of these things happens, however, the conquered king who has become a servant obviously no longer reigns, and the servant who has risen to the throne usually no longer serves.

Notwithstanding this ordinary flow of events in the natural world, Jesus Christ, the Lord of Glory, is

unique in every respect, including this one. He is not like a mere mortal who is bound by providence to rule or to be ruled, to reign or to serve. He alone can and does do both simultaneously. Many religionists in so-called Christendom state that Christ served during the days of His earthly ministry, but that He rules now, or that He will rule in the future, as though He can only do one or the other at any specified time. Few see the truth that He also ruled in His humiliation and that He likewise serves in His glorified state. It is said that the first sentence of Psalm 96.10 in the old Latin version reads, "Say unto the people that **the Lord reigneth from the tree**"; that is, He reigns from the cross; not in the sense of a perpetual crucifix, but that, while He was in His deepest humiliation, suffering death on the cross as Jehovah's servant, He nevertheless ruled the universe as He ever has and as He ever will. There is no correct way to trisect the mediatorship of Christ Jesus into past, present and future functions.

As Matthew wrote of the Kingship of Jesus, Mark wrote of His servitude. A king usually needs a genealogy to prove his royal heritage, to show that he is of royal blood and the legal heir of the throne. Therefore Matthew quite correctly traced Jesus' ancestry back to Abraham, the father of the Israelite nation, through forty-two generations of royal blood, tracing His lineage through their great and respected King David, exactly as would be required.

In contrast, Mark, who presents Christ as the Servant-Branch, gives no genealogy, for, who cares

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about the ancestry or birth of a servant, a slave? Pedigrees add nothing to one's ability to serve. The only requirements for a person to be a good servant are a spirit of obedience and the strength to carry out the assigned tasks. Mark, then, saying nothing of Christ's lineage, begins abruptly with Jesus' baptism, His temptation, and His beginning the work set before Him.

The servitude of Jesus Christ might be considered from two major standpoints: His service to His Father, and His service to His people. It soon becomes apparent, though, that these two parts of the Servant-Branch's task are inseparable, since His

direct service to His Father is an indirect service to the children of God, while His direct service to them is an indirect service to His Father. This will become increasingly manifest if God so graces us to consider first,

I. Jesus Christ, the Servant-Branch, as the Servant of His Father:

"Behold my servant whom I uphold," says Jehovah in Isaiah 42.1. God speaks this to a beholding, seeing people, directing their gaze and attention toward His servant. He effectually bids them to behold His servant in this text, thereby emphasizing the importance of Christ's servitude, for, why else would He call their attention here to His *Servant*? He certainly would not direct the hungry, longing eyes of His little children to something unimportant.

The mind or attitude in the Son of God whom we are here bid to behold as a servant is described by the apostle in Philippians 2. Being in the form of God, He "thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross."

Angels are servants of God and fellow servants with His children (Revelation 22.8f); yet Christ took not on Him the nature of angels (Hebrews 2.16), taking on rather the seed of Abraham. This taking on the seed of Abraham was lowering Himself beneath the level of the angels (Hebrews 2.7, 9). Paul generalizes this "seed of Abraham" to "the likeness of men" (Philippians 2.7) because the entire Adamic race, of which the seed of Abraham was only a part, originally was put into the garden of Eden in their federal head Adam, in a relationship of service to God (Genesis 2.15). Thus, when Paul says Christ Jesus "took upon Him the form of a servant," he further explains, "and was made in the likeness of men." Then, in that likeness, Christ humbled Himself—further indicating His ready mind to serve His Father—and became *obedient*, a word which can only be linked with servitude. The obedience of this man-servant was to the extent of death, but not an ordinary or quick, easy, and painless death. The death He was foreordained and predestinated to undergo was the ultimate form of a suffering death: crossifixion, or, as

crucifixion literally means, being fixed or impaled upon a cross. In this way, under the terms of the eternal covenant, He who was co-possessor of the Father's glory before the world was (John 17.5) divested Himself of the eternal glory inherent in Himself and demonstrated forever another type of glory, the ultimate glory of serving the Father even unto death. From the form of God (Philippians 2.6) to the form of a crucified servant (Philippians 2.7f)! What a magnificent move on His part; how awe-inspiring, how productive of worship! And Paul says, "Let this mind be in you."

Having thus briefly looked at the mind of the servant of the Lord, let us return to Zechariah and Isaiah and see the power and support He receives from His God. Jehovah says "I" will bring forth my Servant the Branch. I uphold Him. My soul delights in Him. I have put my Spirit upon Him. I the Lord have called thee in righteousness and will hold thine hand and will keep thee (Isaiah 42.1, 6). Through Jehovah's support the Servant-Branch's success is such that He shall not fail, nor even be discouraged at His tasks (42.4).

He shall neither fail nor be discouraged in what? What does Jehovah say His Servant-Branch shall do? God says He shall bring forth judgment to the Gentiles, bringing forth judgment unto truth. He shall set judgment in the earth and the isles shall wait for His law. He Himself, Jesus, shall be for a covenant of the people and for a light of the Gentiles. His task as Jehovah's suffering Servant is to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. He shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against His enemies (Isaiah 42.1-13).

These are some of the specifics that the Servant-Branch is to accomplish as far as His direct service to the Father is concerned. Isaiah continues, chapter after chapter, as do the other Old Testament writers, prophesying of His accomplishments. A book could be written on the subject. That book has been written: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart (Psalm 40.7f)." With this in mind, we now need to summarize Christ's direct service to His Father without further attempt-

ing to itemize here those things written of Him in the volume of that book. To do so, we might resort to the following few New Testament citations:

A. At the time of Jesus' baptism by John (Matthew 3.13ff) He said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Of necessity, the "us" in that statement goes far beyond Jesus and John. It embraces every one of the elect of God for whom the Servant-Branch fulfilled all righteousness in a manner acceptable to the Father. One phase of the task set before Him was to finish the work and to cut it short in righteousness. This involved removing the elect sinners' unrighteousness from them and fulfilling all righteousness in their place; "so by the obedience of one (Jesus) shall many (the elect) be made righteous (Romans 5.19)."

B. Jesus, confronted by the Pharisees in the temple, said, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him (John 8.29)." Consequently, whatever it took to please the Father, that and that only is what the Servant Branch Jesus did.

C. Jesus later asked the same legalists, "Which of you convinceth me of sin (John 8.46)?" The weight of His question in more modern terms is, which of you can convict me of sin? Who could convince anyone that I am a sinner? Face to face with such a now-or-never challenge, his enemies were forced to back down. The negative aspect of His service to His Father, then, was in His not sinning, not varying from His Father's commandments, His will, or the eternal covenant.

D. "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 (Hebrews 2.10)." Whatever it would take to bring these "many sons" unto glory from their fallen and lost condition, while yet remaining perfect through whatever He suffered, this would be done by the captain of their salvation who is none other than the Servant-Branch, Jesus Christ.

It should now be readily seen that, without exception, all of Christ's direct service to His Father—His fulfilling all righteousness, His humility and submission to the Father in all things, His obedience to God's laws through suffering even unto death—was an indirect service to His people, because

(1) both His service and His suffering in their entirety were vicarious, being done in His people's place and on their behalf; and (2) all of His merits are imputed and reckoned to their credit before the Father.

We come now to consider,

II. Jesus Christ, the Servant-Branch, as the Servant of His people:

Mark's account of Jesus' ministry is direct and powerful. In bold, incisive language Mark tells of Jesus Christ's baptism, His being tempted, His call of His disciples and His teaching in the synagogue of Capernaum, His healing of a man with an unclean spirit, His healing of Simon Peter's mother-in-law who was sick with a fever. Later that evening, He healed countless who were diseased and possessed with devils. Long before daybreak the next morning He went out to pray. After daybreak He left on a tour of Galilee, preaching in the synagogues of the entire region, and casting out devils seemingly everywhere He went. He touched an untouchable leper, healing him of that dread disease that illustrates the plague of sin. Only Jesus can touch leprosy, or a sinner, and not be tainted thereby. By His touch and the expression of His will ("I will, be thou clean") He banished both the disease and the sin it typifies.

Returning to Capernaum Jesus then healed a man sick with palsy, forgave his sins, and for His words and actions was immediately attacked by the Pharisees. Undaunted, He went forth as a mighty man, and stirred up jealousy as a man of war, just as Isaiah had prophesied. He returned to their synagogue the following Sabbath and healed a man with a withered hand, knowing full well He was stirring up the wrath and jealousy of the Pharisees again. They immediately began plotting His death.

He withdrew to the seaside and multitudes followed. Again He taught, He preached, He healed. He ordained His twelve apostles. The multitudes came again and He served them so constantly He literally had no time to eat. Compare this with Christ's account in Luke 17:7-10 of the servant, who, having worked all day, must first feed his master before he feeds himself. Jesus in practice took the position of the unprofitable servant He there described.

His friends came and said, "He is beside Himself," unsuccessfully trying to take Him into protec-

tive custody for what they thought was His own good.

His enemies came saying He did His healings by the prince of devils.

His mother, His brothers, and His sisters (Mary's other children) came and called for Him, but He de-emphasized human family ties, stressing instead the importance of His spiritual family.

Neither friends, enemies nor family succeeded in stopping His service to His people.

From a boat He then spoke in parables to the multitudes gathered on the shore of Galilee, and later expounded all His teachings to His disciples when He was alone with them. That evening, after sending the crowds away, He had His disciples sail to the other side of the little sea. It was then, only then, that Mark finally says that this marvelous Servant rested, "in the hinder part of the ship, asleep on a pillow." It would almost seem that Mark would not have mentioned this brief rest period even now, had it not been pertinent to the further account of Jesus' stilling the storm that night.

The account of His service to His people is quickly resumed: He healed the demon-possessed man of Gadara's tombs and returned to Capernaum. There He healed the woman with the issue of blood and raised Jairus' daughter from the dead. Soon after this He returned to His home town of Nazareth from which He sent out His apostles two by two, preaching and healing—an extension of His own service.

It was then that word came to Him of John the Baptist's death, and upon the return of the apostles He said, "Come ye yourselves apart into a desert place and rest awhile," providing rest for His weary followers while He Himself had little or none. Mark says they had no leisure, so much as to eat.

They departed to a desert place, but the crowds followed Him there also. Instead of resting awhile, He taught and then miraculously fed the thousands. He went on from there to Gennesaret, and throughout the cities of that region He continued to heal untold numbers.

All of these miracles and activities which Christ did in service to His people, and much more, is recorded in only the first six chapters of Mark! Thinking of it all, it seems enough to leave us breathless as Jehovah's seemingly tireless Servant appears to rush about, day and night, always going,

always about His Father's business, ceaselessly helping, aiding, teaching, healing, comforting, caring, encouraging and serving His people wherever He goes.

Nor was He reluctant or slow in His service. The Greek word "Eutheos" means *at once, instantly, or immediately*. It is a word which would tell what kind of service one would expect out of a bond-slave. In the King James New Testament it is translated by the English words *anon, as soon as, by and by, forthwith, immediately, shortly, and straightway*. "Eutheos" occurs eighty times in the New Testament, and forty of those times, exactly half of all of its occurrences, are in Mark's short gospel. Of the forty uses by Mark, the grand majority tell of what Christ did and the immediate results, and the good results produced in others by Him. It is true that several times the word is used to describe the evil to which Judas, the chief priests, and Satan himself all hastened (Mark 14:43-45, 15:1, and 4:15); but the servant's words "straightway" and "immediately" in Mark more often than not show Jesus' willing, instant response in service to His people, and their resultant, immediate response to Him.

Of course, Mark's catalogue of Christ's service does not end with chapter 6. Mark continues, but we must break off here, as the point is amply illustrated: The Lord Jesus Christ lived an entirely selfless life of service to His people. And, even as His direct service to His Father was an indirect service to His people, so His direct service to His people was an indirect service to His Father, the True and Living God. This principle is made plain in:

A. Christ's own words recorded in Matthew 25:40: "Verily, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here Christ is speaking as God the King (Matthew 25:34). Further, He said in Matthew 10:40, "He that receiveth you [Christ's brethren] receiveth me, and he that receiveth me receiveth Him that sent me [God the Father]." John amplifies this principle in 1 John 5:20: "If a man say 'I love God' and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Putting these scriptural facts together, Jesus as the man-servant, when He loved, received, healed

and saved the demoniac of Gadara, the lepers, the palsied, the poor and afflicted throngs, was doing kindness to God the King, God the Father; for God's abode through Jesus Christ, in the Person of the Eternal Spirit, is in His people. Thus, to serve one of God's children is to serve God Himself.

B. Christ's fulfilling all righteousness in behalf of His people, which was before discussed, but which can now be considered from another approach: As God requires of His people their being kind one to another, tender-hearted and forgiving one to another, loving one another, bearing one another's burdens, and many such things, so Jesus the man-servant did all of these things and more. His goodness, kindness, love, longsuffering and all other graces are imputed to His children and recognized by the Father as service to Himself. Although His healing of Bartimaeus, for example, was a direct service and kindness to that poor blind beggar, it was also in a very true sense a service to the Father.

In closing, may God give us a clear insight into the combination of Christ's two offices as King and Servant. A Servant-King is illogical, unreasonable and indefensible to the carnal mind. Solomon said, "For three things the earth is disquieted, and for four which it cannot bear," and the first of these things which disquiets (takes away the peace or tranquillity of, disturbs, alarms) the earth and which the earth cannot bear is, "*for a servant when he reigneth* (Proverbs 30:21f)."

Why is this so? It is so because of the exact same conflict between the principles of God and the principles of this world as is set forth in the first chapter of 1 Corinthians. The preaching of the cross is to them that perish foolishness, and being a servant was a major step which Jesus the Servant-Branch took toward the cross. The Jews require a sign, and the Greeks seek after wisdom, and there is neither a sign nor wisdom to either a Jew or a Greek in servitude, crucifixion and death. As Christ crucified is unto the Jews a stumblingblock and unto the Greeks foolishness, so likewise is a Servant-King. The natural mind, which desires so desperately to reign supreme as king, ranks servitude and crucifixion as something totally humiliating, foolish, and undesirable. The natural mind craves to glory in itself. But God, in His wisdom has forever confounded natural wisdom by

His King-Servant-Branch "who of God is made unto us wisdom, and righteousness, and sanctification and redemption, that, according as it is written, He that glorieth, let him glory in the Lord."

(To be continued if the Lord has so willed.)

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TAKING NO THOUGHT BEFOREHAND AN EXPOSITION OF MATTHEW 10:17-20

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

It is not at all uncommon for men to take certain Scriptures out of their proper context and apply them in ways that are designed to uphold their own preconceived ideas or personal prejudices. In so doing, their motives may well be, and often are, innocent enough, but their understanding of Spiritual truth is oftentimes clouded and their zeal misguided.

The language of the Lord as found in our heading is one very prominent example of this principle. His precious instructions to His disciples have been used (or actually, *misused*) numerous times through the years to advocate the proposition that God's ministering servants of today should give no advance thought or meditation whatsoever to the subjects about which they attempt to preach. To do so, say those who hold this view of our Scripture, would be the equivalent of "studying up a sermon" and would somehow imply a lack of faith in the power and inspiration of the Holy Spirit which are manifested in the true preaching of the gospel.

To say the least, our own understanding of this particular Scripture is considerably different than the

one we have cited. In presenting our views which follow, we design to establish and to defend two important propositions. First, we maintain that the Lord's statements in Matthew 10:17-20 have no reference whatever to His ministers in our day. Second, we aver that they were directed specifically to His chosen apostles in their day and age. Follow along now, dear reader, as we endeavor to examine the Lord's teaching from a Biblical perspective and then judge for yourself whether or not we have been favored to make our case.

TO WHOM THE LORD WAS TALKING

To begin with, the entire subject matter of Matthew Chapter 10 is an admonitory and instructive address by the Lord Jesus Christ to the twelve apostles. He was preparing to send them forth among the "lost sheep of the House of Israel" to labor in His Name. Knowing all things, and thus being fully aware of the opposition and persecution they would encounter (in strict accordance with His own sovereign good pleasure), He was engaged in arming and equipping them spiritually so that they would be able to withstand the assaults of their enemy, Satan. Notice carefully the very first verse of Chapter 11 because it tends strongly to confirm our exegesis of Chapter 10.

"And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities."

In all likelihood, one of the first thoughts that might occur to the mind of our reader would be, "Although the Lord was speaking directly to His first group of called servants, He was also speaking indirectly to all of His ministering servants. Therefore, it becomes your duty to prove that He was not doing so."

TO WHOM THE LORD WAS NOT TALKING

Very well: let us begin by considering verse 8 of this same chapter. "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Now, are these types of miracles being performed through the Lord's ministers in our own day and time? Do not misunderstand me here, dear reader,

because I do most emphatically believe that the Lord still works miracles and will continue doing so as long as time endures. Neither am I attempting to deny that, at certain times, the Lord's ministers arise before congregations of hearers with nothing at all to preach and the Spirit of the Lord overshadows them and blesses them to preach wonderfully. To deny this would be to deny things that the writer has personally tasted and handled, if not deceived.

However, to return to the thrust of our Scripture, how many people that we know of have been literally raised from the dead by the servants of God since the apostles' day? How many? Would our reader then presume to say, in effect, "Why, this verse of Scripture can be spiritualized to mean thus-and-so?" We certainly hope not, because the Lord was most assuredly not speaking to His disciples here in parables nor in symbolical language, with perhaps the one possible exception of verse 16. To our mind, His meaning is unmistakably clear: He said exactly what He meant.

Next, let us closely examine verse 23. "But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come."

WHICH "ISRAEL" THE LORD WAS TALKING ABOUT

Was the Lord referring directly to the cities of (the nation) Israel, as He said, or was He talking symbolically about local "churches" of "spiritual Israel"? We raise this question because, if the subject matter of our Scripture covers the ministry of today's preachers, then their ministry must necessarily apply to today's local churches. If this latter case be so, then why did the Lord say to His disciples in verse 5, "Go not into the way of the Gentiles [which all of us are], and into any city of the Samaritans enter ye not?" A second, and crucial, question must also be raised: are there any regions of the earth today, or any people on earth today, where and unto whom it is unlawful in the Lord's eyes (mark this!) to proclaim the gospel of His salvation? If there is (and, in light of the Lord's own teaching, we do not see how it can be), then what is the true meaning of our Lord's words found in Matthew 28:19, or Mark 16:15, or Luke 24:47? Would our reader dare to respond, "Although the

Lord said thus-and-so, He actually meant thus-and-such?" God forbid!

WHY WE BELIEVE THE DISCIPLES' AUTHORITY WAS RESTRICTED AT FIRST

Allow us to take the liberty of offering a likely explanation for Matthew 10:5, quoted above. At the time in which the Lord was speaking, the Old Covenant (or Testament, which is the same thing) was still in force. The Lord had not yet completely fulfilled all the requirements of the law, nor were all the types and shadows of the ceremonial law yet fulfilled. Consequently, the middle wall of partition which providentially separated the Jews and Gentiles was not yet broken down, and it would not be until "the veil of the temple was rent in twain" when Jesus died on the cross. Spiritually speaking, the time had not yet come manifestly for the Lord to open the door of the sheepfold to the Gentiles. Therefore, He had not yet given them an ear to hear "what the Spirit saith unto the churches," so there was no real value or benefit in preaching the Kingdom of Heaven unto them. That time would come after His resurrection and ascension, and after He had been rejected as Savior by the unbelieving Jews.

SCRIPTURAL PROOF THE LORD WAS ADDRESSING ONLY HIS APOSTLES

Now, in order to definitively establish that Matthew 10:17-20 has reference only to the Lord's apostles, it behooves us to show why and how this is true by the testimony of the Scriptures. Let us begin by turning in our Bibles to the Acts of the Apostles and take up our search there.

In the third chapter of the Book of Acts, we find recorded the account of the miraculous healing of a lame man, performed by the Lord through His apostles, Peter and John. When the people of Jerusalem began to gather around them, demanding an explanation for the miracle, Simon Peter preached a sweet sermon in which he rightly ascribed the honor for what had been done to the Lord Jesus Christ. At its conclusion, he and John were seized by the rulers of the temple and cast into prison overnight.

On the following day they were brought before a goodly number of the Great Sanhedrin (the ruling religious council) for examination and possible legal

punishment. The council demanded an answer to this question, "By what power, or by what name, have ye done this [miracle]?"

Immediately, the Apostle Peter was filled with the Holy Spirit and began to give his answer. It was neither necessary nor even desirable for him to give any thought beforehand to what he might say; but rather was the Lord's blessed promise fulfilled that "...it shall be given you in that same hour what ye shall speak." The words flowed freely, like rivers opened in high places, because they came down to him from the Spirit of his Father in heaven. The council responded with dire threats, but they administered no punishment because they feared the people, "For all men glorified God for that which was done (Acts 4:21)."

An even more compelling account of the fulfillment of the Lord's promise to His apostles in Matthew Chapter 10, can be found in the 25th and 26th chapters of this same Book of Acts. In them we find the story of the Apostle Paul being brought before a Roman governor (Porcius Festus) and a Judean King (Herod Agrippa) to respond to false charges brought against his preaching by some unbelieving Jews. From a prison cell in Caesarea, he was summoned before them to answer these charges. "Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of [by] the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently (Acts 26:1-3)."

Thus began one of the ablest sermons (in my judgment) that ever came forth from the mouth of the man who admitted to the church at Philippi that "...I am set for the defense of the gospel." Moreover, every single word of it was given him at that time by the blessed Spirit of God. Once again, no thought or meditation beforehand was needed; for "...it shall be given you in that same hour what ye shall speak."

Listen to its conclusion, dear reader, and notice some of its effects. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those

which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad."

O! no! governor Festus! It was neither great learning nor madness that governed the Lord's dear servant, Paul. He was spiritually filled with "new wine," the very same Spirit that was poured out upon the Church in Jerusalem on the Day of Pentecost. O! What a joy it would have been to be there to hear Paul preach when he was filled to overflowing with heavenly wisdom and divine power!

Dear reader, do you begin to see that the Lord's commandments and promises in Matthew, Chapter 10, were to His servants, the apostles? Can you now understand that in the early days of the Lord's Kingdom here in the world, the unfolding of His eternal purpose mandated such marvelous displays of His divine power and sustaining grace to those who must preach a doctrine that "turned the world upside down"? Truly, the Spirit of God was not given to His servants "by measure" in those days like it is today. God literally "poured out" His Spirit upon them; not only in preaching, so that great multitudes of people would be converted simultaneously under the sound of it, but also in the working of miracles, and in performing things the like of which the world had never seen before.

WHY PAUL "IN ABSENTIA" WAS INCLUDED IN THE LORD'S DECLARATION

Someone recently pointed out to us (and we are very glad he did) the possibility that the Apostle Paul may not have been included in the Lord's statements to His apostles in Matthew, Chapter 10, since he was not actually numbered among them at that time. For a while we felt compelled to wrestle with this question: how can we prove that what the Lord said to the twelve applied inclusively to Paul? Finally, we believe the Spirit of God spoke to our heart and gave us an answer of peace: show from the Scriptures that Paul possessed the same authority and power that were given to all the other apostles. This, we will

now endeavor to do.

First, in reference to his authority, we find recorded at the beginning of the first five epistles Paul wrote to the New Testament churches these words in substance, "Paul, an apostle of Jesus Christ by the will of God...." Also, in speaking of Paul (who was at that time known as Saul of Tarsus) to His servant Ananias, the Lord said, "Go thy way [i.e. go on out to meet him in the streets of Damascus]: For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, etc. (Acts 9:15)." Thus we see that he had the same authority as the other apostles, although his was unrestricted by Old Covenant requirements.

Second, let us take careful notice of the power that was given unto him. He could heal the lame (Acts 14:8-10); he could cast out devils (Acts 16:16-18); he could lay hands on baptized believers and they received the gift of the Holy Ghost (Acts 19:5-6); he could work miracles [that is, God worked miracles through him] (Acts 19:11-12); and he could restore life to the dead (Acts 20:9-12). Now we ask, what wonders and signs were done by Peter and John (or any others) among the Jews that were not equally done by Paul among the Gentiles? And, who on earth but the apostles of the Lamb ever had such power given unto them?

WHY TODAY'S MINISTERS SHOULD PONDER BEFORE PREACHING

Now we trust the ground has been prepared for our reader to consider the following question: Should the Lord's ministers of today study and give some thought to what they preach before they try to preach? Regardless of what others may think or say, we give our own answer unequivocally: *yes, by all means!* Sad to relate, much of the preaching we have heard over the years (including too much of our own) all too clearly betrays the lack of careful thought and prayerful meditation beforehand. Please bear with us, dear reader, as we attempt to demonstrate that our contention is right.

Let's begin with the vitally important issue of faith, of how we rightly show forth that we are trusting in and relying upon the Spirit of God to give us something to preach to His people. Get out your Bible (if you have not already done so) and turn with

us to the 11th chapter of the Book of Hebrews, which deals at some length with "the faith that was once delivered to the saints."

"By faith Noah, being warned of God of things not seen as yet, moved with fear"—did nothing! Is that right?

"By faith Abraham, when he was called to go out into a place which he should after[wards] receive for an inheritance"—did nothing! Is that right?

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter"—and did nothing else! Is that right? Are you still with me, dear reader? Then please listen to one more Scripture, from the New Testament Book of James.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works [a hard task, indeed], and I will shew thee my faith by...." what? Doing nothing?

Let us make some solemn inquiries of every minister who should happen to read this article. Before you made the first attempt to preach, did you not feel beforehand that you must preach to somebody, at some time, yet it seemed impossible to do so? Did you, on your knees, beg God to go with you into the pulpit, as I did? Did you feel like you could ever make it through the labors of the ministry without His divine help? Did you make an attempt to preach before you called upon His Name for that very help? Are you aware that we have been commanded to seek after wisdom and understanding from God, and that God is honored by that very seeking?

"Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidest, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek (Psalm 27:7-8)."

Dear reader, just as surely as God is upon His throne, He has sovereignly imparted life to His people, and He has also blessed them with a lively (i.e. living) hope and a living faith. Moreover, anything that is alive must have access to that which sustains its life: otherwise, it will die. Jesus taught us that He is the Living Vine, that we are His branches, and that we must abide in Him (John 15:5). If we should ever be cut off from Him, mark it down: we will no longer have any life!

Then, how do we (or can we) maintain our access to Him? Before we answer, let us make one thing

crystal clear: we do nothing for Him, or toward Him, in order to obtain life (in this, we were totally helpless because we were spiritually dead). Rather, we look unto Him, and seek after Him, because we are spiritually alive, and because He Himself has taught us to understand that all of our life is in Him and of Him.

Therefore, we do most assuredly believe that the Lord is pleased to manifest our life in Him in at least four very important ways: by placing His Divine love in our hearts, by communing with us in the Spirit, by fellowshiping us through the Spirit, and by drawing our souls to bring our needs before Him in prayer.

What shall we say then, to these things? That is, what conclusion are we seeking to draw from what we have just said?

"Even so faith, if it hath not works, is dead, being alone."

So then, what application of this truth should be made with respect to God's ministers of today? Is there something that they should be doing by faith in order to please Him that has called them to be soldiers? In our humble judgment, they should labor to do at least three things, to the full extent their individual capacities and calling of God will allow. Incidentally, these things are not of our own invention; but rather are they the instructions of the Apostles, Paul and James.

(1) "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery. Meditate upon these things [i.e., the things he named above]; give thyself wholly to them; that thy profiting [thereby] may appear to all (I Timothy 4:13-15)."

Bear in mind, dear reader, that this is an admonishment from one God-called minister to another God-called minister.

(2) "Study to shew thyself approved unto God [not unto the brethren, who may very well disapprove, but unto God. If He approves of us, it does not matter who does not], a workman [a what?] that needeth not to be ashamed, rightly dividing the word of truth (II Timothy 2:15)."

A good question occurs at this point: how can any man "rightly divide" the word of truth if he does not even know what "the word of truth" really is? That's

why all of His servants who can read should spend as much time as they can in probing their Bibles. We believe our ongoing need for the true knowledge of God is one good reason why God went to such great lengths providentially in preserving His Book through the so-called Dark Ages of human history. Indeed, His own precious word and promises were, in many important respects, the light at the end of that long dark tunnel.

(3) "If any of you lack wisdom [I certainly do, for one], let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed (James 1:1-6)."

Finally, dear reader, allow us to bring to your mind some of the other teachings of our Lord and Master which have a great bearing upon the position we are attempting to sustain. We are not so much concerned with whether you will hear us, as to whether or not you will hear Him. Remember what God said to the three apostles who were with Jesus on the Mount of Transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye Him (Matthew 17:5)."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one [not just the apostles only] that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matthew 7:7-8)."

These are not the Lord's conditions to His dear people, my friends. These are a vital part of His promises unto them.

He that hath an ear to hear, let him hear.

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The Tie That Binds

If the Lord has so willed, we expect to have a new 80 page book out shortly called "**The Tie That Binds**" by Cleve Brantley. It is an excellent study on predestination and related topics. We hope to give more details in the next issue of the paper.

FOLLOWERS

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him (Isaiah 51.1,2).

God's children are followers. The Scriptures contain numerous instructions for them to follow. You may be sure that follow they do. They will not follow a stranger for they know not his voice (John 10.5). They will not follow after a multitude to do evil (Exodus 23.2), but rather, like David, follow that which is good (Psalm 38.20).

God's children are sheep. The sheep follow the Good Shepherd, for they know His voice (John 10.4). They also follow the voice of the Lord, for like James and John, the sons of Zebedee, when the voice of the Lord calls them, they leave occupations and family and follow (Matthew 4.21).

The Lord sets the priorities of His children to follow. When they would tarry to bury their dead, or be otherwise occupied with carnal necessities, Jesus says "Follow me; and let the dead bury their dead (Matthew 8.22)." Jesus called the publican Levi, or Matthew, and bid him, "...Follow me. And he left all, rose up, and followed him (Luke 5.27, 28)." Most remarkable this was. The tax collector abandoned everything, including his receipts, to answer the call of Jesus. He forthwith became a follower.

THE FOLLOWERS IDENTIFIED

Our text indicates those whom the Lord summoned with a "Hearken to me" were followers after righteousness and they were seeking the Lord. There is positively no indication Jehovah sought to persuade rebel sinners to follow after righteousness. He addressed those that were presently and actively engaged in following and seeking. The self-righteous need not apply.

Before examining the manner and attitude of those that followed righteousness and sought the Lord, let us observe three things at which the Lord commanded them to look. The first of these was the *rock* from whence they were hewn. That rock was Christ, the Rock of Ages. All that follow after

righteousness derive their spiritual existence and life from Him, even before the foundation of the world. We need not inform the reader of the many texts that establish that Jesus was, and is, the Rock. One shall suffice. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: *and that Rock was Christ* (I Corinthians 10.4)."

Second was the hole of the pit whence they were digged. Again, there are many texts to identify the pit. We offer one. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings (Psalm 40.2)." It is apparent that the pit of horrible clay can be no other than the Adamic family. But observe, it was the *hole* of the pit the followers were to look upon, not the pit itself. To see the hole from where they were extracted gave rise to hope. They no longer have residence there. They have been removed from the pit. Yes, they are set upon the rock observed in the first instance.

Third, they were to look unto Abraham their father and Sarah that bare them. Abraham is the father of the family of faith. Sarah is the mother of the children of promise. "Now we, brethren, as Isaac was, are the children of promise (Galatians 4.28)."

Thus are the followers after righteousness identified. They have their origin in Christ the Rock from whence they were eternally hewn (chosen). They have been set apart from Adam's family (the horrible pit) and spiritually born by promise in the family of Abraham, the father of all the faithful. With these thoughts in mind we explore further regarding those that follow after righteousness.

FOLLOWING AFTER RIGHTEOUSNESS

To make it perfectly clear that we are not simply looking at an antiquated text from the Old Testament—one that has no bearing on the church of believers today—we give two positive commandments from Paul to Timothy to show otherwise: "But thou, O man of God, flee these things; and **follow after righteousness**, godliness, faith, love, patience, meekness (I Timothy 6.11)." "Flee also youthful lusts; but **follow righteousness**, faith, charity, peace, with them that call on the Lord out of a pure heart (II Timothy 2.22)." The texts are complementary. They

surely apply to essentially the same persons as Isaiah 51.1. Timothy and others whose hope rests in the imputed righteousness of Christ, must, and do, follow these things, the first of which is righteousness.

We shall not give a lengthy evaluation of what righteousness consists, beyond that found in the following Scriptures: "For Christ is the end of the law for righteousness to every one that believeth (Romans 10.4)." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (I Corinthians 1.30)." Through Christ, through Christ only, believers are done with the law. All the stern demands of the law, none of which they were ever able to meet personally, are done away in Him. The weight of that fearful law was fully removed by the perfect life of obedience to it by Christ. He satisfied its requirements in behalf of all the elect family. His righteousness is now theirs by imputation.

Imputation is exactly what Paul wrote of in I Corinthians 1.30, quoted above, where he said Christ was *made unto us* righteousness. Then to follow righteousness is not a legal attempt to gain favor with God by being "religious." Rather, believers follow after Christ who is Himself their righteousness.

"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 23.6)." How comforting! See here all claims to accepted purity before our Father in heaven in Christ. Nothing other than Christ serving in our behalf will suffice. Solemn too, and fearful, when considered, that multitudes had rather confide in their own personal efforts to satisfy God than trust in Him alone Who satisfied His Father for His little flock (Isaiah 53.11).

"Imputed righteousness is strange,
Nor will with human fancies range;
We guess the lurking motive well,
And Paul the hateful truth shall tell.

The lofty heart can not submit
To cast itself at Jesus' feet;
It scorns in borrow'd robes to shine,
Though wrought in righteousness divine.

Proud nature cries with loathing eyes,
'This imputation I despise;'

And from it she will perty start,
Till grace has broken down her heart.

O give me, Lord, thy righteousness,
To be my peace and wedding dress;
My wounds it heals, my shame it hides,
And makes me dutiful besides."

Berridge
Beebe Hymnal,
Number 314

PAUL AND RIGHTEOUSNESS

A text of considerable significance pertaining to righteousness is Philippians 3.6-17. There Paul's reckoned up his past claims of personal righteousness, and his hope of future righteousness by faith of Christ. When a Pharisee, Paul (then Saul) asserted "touching the righteousness which is in the law, [he was] blameless (Verse 6)." A careful reading of these verses show Paul was *not at the time he wrote* to the Philippians boasting a righteousness derived from law keeping. He was writing of his standing *prior* to the revelation of Christ to his soul. It was Paul *before* his Lord struck him blind on the road to Damascus that considered himself blameless.

What Paul revealed next is the naked truth about Arminianism laid bare. It is professed by all Arminian religionists—those who believe that by works they attain unto righteousness—that the more they work the more benefits they accrue before God. Work, work, and more work. Gain, gain, and more gain. Admitted or not, Arminians delude themselves that the more they work, the more God will be pleased with them. It follows then, if they could work to perfection, or as Paul put it, rise to blamelessness, then God would be obliged to be *perfectly satisfied* with them.

That was exactly—and enthusiastically—what Paul believed and what he practiced. But, Paul was more honest, more consistent, and far, far more dedicated to his enterprises than is our present lot of legalist work-mongers. To Paul the legalist, life was a competition, a deadly serious competition, not with other believers, but with Christ Himself! How so? Hear Paul describe the engagement between himself and Christ. "But what things were gain to me, those I counted loss for Christ (Philippians 3.7)." The zealot Paul would be satisfied with nothing less than total victory. This is plain language. It is a frightful

but stark appraisal of his determination! There is no reason to mistake its meaning or deny its force. Only a despiser of truth would dare. Paul considered himself *blameless* touching the righteousness of the law. Just so long as he could maintain that standard, it would, in his view, add to his religious stature and diminish the glory of Christ at the same time. Like a religious accountant, Paul thought in terms of loss and gain. Paul works, and it is added to his ledger under accumulated righteousness. At the same time it subtracted from Christ. At least that was the way Paul *counted* these things. At that dreadful stage in Paul's life he was a follower of self. He would derive righteousness through his efforts and at the same time rob the Lord of all His value.

It is an indisputable fact, from both the Bible and history; Paul was a brilliant man. He was vitally aware of the person, Jesus of Nazareth. He was cognizant of Bible prophecies relating to the Christ to come. The events of the life, crucifixion and parallel activities of Jesus could not have escaped his notice and studied contemplations. We shall not attempt to multiply proofs. It is sufficient to say, Paul had taken inventory. He surveyed the market of human opinions, claims, and disputations relating to Jesus. Paul counted up the cost. The self righteous Pharisee would win at all cost. He determined the time and circumstance were right. So he brutally pursued his goals. The market was ripe for the plunder.

Paul aggressively promoted the agenda of Paul the Pharisee. With equal aggression and fanaticism he did all within his power to make the name of Jesus unspeakable, and rout His disciples from the field.

One conclusion only may be reached concerning the activities of Paul in relation to Jesus; he hated Jesus with an awful, blasphemous hatred. Remember, in the same verse (six) where he stated with unclad candor "Touching the righteousness which is in the law, blameless" he also forthrightly confessed "Concerning zeal, persecuting the church." This was Paul's standing ground prior to the Lord turning him from his madness. Gain for Paul; loss for Christ. This was his acknowledged attitude, practice, and goal. We add, he was quite successful in the enterprise for a time.

Paul was guilty of the very thing he would later accuse the blind Israelites of: "For I bear them record

that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (Romans 10.2,3)."

Deluded Arminians practice their scheme to gain rewards for personal righteousness. Where, however, is the Arminian that is able to confess with Paul they do it to discredit Christ? But so they do, confessed or not. Our Lord accomplished righteousness for His chosen. He imputes that righteousness to them. God His Father is fully satisfied with His righteous work. Nothing may be added to it. Nothing may be taken away, Paul the Pharisee, and Arminians notwithstanding.

It is a truth from the Word of God—no man can serve two masters. He will love the one and hate the other. "Oh, no! We do not hate Christ. We serve Him with our good works," exclaims the Arminian. Then, we ask, why do you seek to gain favor with God by doing what Christ has already done for His children? Do you think your works of righteousness will complement those of Christ? Will they improve on what He has done? Shall God be more satisfied with you, by your doing, than He is satisfied already with what Christ has done?

The fact is this; if God is not *already* satisfied with you; if your name was not recorded in the book of life of the Lamb from *before* the foundation of the world, God will *never* be satisfied with you. The more you work to gain righteousness the more you prove your eternally destitute condition. We shall not say that you aggravate your condition for it is already as bad as it can get. Moreover, despite all claims, you are not a follower of Christ.

Fallen man follows works to gain righteousness. The reason is because he loves self. Self is his real god. Fallen self is to be secured by fallen self. Absurd isn't it? It is not a love of Christ that motivates sinners to follow works for a blameless righteousness. It was not a love to Christ that drove Paul. It was then, and is today, just the opposite. Self love; self satisfaction; selfishness. Darling self is the genuine (false) god of all Arminians. The unhumiliated Arminian follows works for righteousness, not nearly so much to gain heaven as to save self from the eternal flames. Not a love of Christ is driving him; it is love

of self. Remember, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matthew 6.24)." Mammon is anything in which one *greedily* places his confidence, and we may add, that mistakenly. There is nothing a sinner, estranged from God, places more confidence or value in than *self*, rotten self. Thus, loving self, he actually hates God. It matters not whether he is aware of it. It really makes no difference. Man, without imputed righteousness, despises God. He loves self. That is man's condition today; that was Paul's condition prior to a revelation of Christ to his soul. Neither Paul then, nor Arminians today, follow after true righteousness.

When Jesus walked among the Israelites they despised and rejected him. They esteemed Him not. They hated Him without a cause. No man pitied Him. And who were these miscreants who treated the Son of God so despicably? None other than the pious Jews, probably the most zealous religious people on earth. But they would not have *this* man to rule over them. "Away with Him" was the consensus. The Scriptures read "every man turned [followed] after his own way." That is, they preferred *self* to Jesus.

Is the cankered vine of modern religionists somehow superior to Israel of that day? Do they bring forth better clusters of fruit more fit for the winepress of God? We think not. They too follow self rather than Jesus.

Returning now to Paul's account in Philippians, we pass from his statement "...what things were gain to me, those I counted loss for Christ." This was Paul's past standing. View where Paul stood as he wrote this letter. Diametrically opposite from his past standing, Paul (by grace) became as devoted to Christ as he was once *opposed* to Him. This can at once be clearly seen by simply looking at the tense of the key word. "But what things were gain to me, those *I counted* loss for Christ." Past tense! This was where Paul stood relative to Christ in the past. "Yea, doubtless, and *I count* all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and *do count* them but dung, that I may win Christ (Philippians 3.8)." Blessed, blessed! Paul, that great religious accountant, was yet counting up gains and losses, but

now his ledger had been reversed. Under the name of Christ, in the gain column, he wrote in all Paul's losses. Those things so highly prized by Paul *before*, now became dung. His fervent pleasure was to deplete his own assets. In time past they were his blameless standing. Now they were dung to be washed away in the blood of the Lamb. They were his net worth. Now they became his losses and the wonder is, Paul was thankful to be rid of them. He had learned it was all a pitiful delusion. Everything he thought was of great value to himself had become worthless before the vaults of God's wealth. His losses became his treasures. His heart and his treasures were both in the bosom of Christ. Here he placed his real and lasting values. Marvel and behold. The lion has lain down with the Lamb.

"Yea, doubtless, and I count all things but loss." Paul was changed. There was then no doubt about this one thing; "I count *all* things but loss." He did not dare, he did not desire, to secret away a portion to idolize. All must go. "Why" one may ask, "did Paul so freely abandon all things (count them dung)?" "For the excellency of the knowledge of Christ Jesus my Lord." Think of the blessed exchange. Pause in amazement. What trafficker in materials, what banker or investor ever engaged in an exchange that repaid them with such opulent benefits? And at what cost?

The blameless and righteous Pharisee had been a madman. Selfish beyond description, cruel surpassing emotions, blinded with zeal, the self righteous Pharisee laid waste the church. Suddenly (at the appointed time) Paul was visited by the Light of the world. For three days after he was blind to all that was outward. After his eyes were opened he saw the immense wealth and bounty his Lord possessed within Himself. This was an excellency for which Paul must, and would, abandon all. It was the excellency of the knowledge of Christ Jesus *my Lord* for which Paul counted all things dung. Volumes more might be written here but we pass on to the remainder of his accounting.

"For whom I have suffered the loss of all things." Mark well, Paul spoke freely of counting all things dung, but the expectation and the deed are often brought together only after considerable struggle. This is the man that called himself wretched because

of his body of death. This is the man that would do good but found evil was present (Romans 7). To count all things dung would be a mighty struggle, no matter the joy at the conclusion. Paul *suffered* the loss of all things. This was the will of God (I Peter 4.19). "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen settle you (I Peter 5.10)."

WHERE PAUL HOPED TO STAND

"That I may win Christ." The apostle had told where he stood when a Pharisee; he strove to gain for himself and thus diminish Christ. He told us next where he stood after his spiritual awakening; "I count all things loss for the excellency of the knowledge of Christ." But now—gazing ever forward—Paul eyed the prize. Using another metaphor, Paul aimed to win (as if in a contest of the highest magnitude) Christ. This was the supreme gain; the ultimate prize of which he would further address in verse 14. He determined to forsake all else to follow this course. Notice, he would, without question, press toward this mark, for failing here, nothing else would matter.

Paul was now a follower after true righteousness.

We come to the heart of Paul's aims: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith (Verse 9)." The once proud Pharisee, now rid of his own filthy-rag righteousness, covets that union with Christ that requires no personal righteousness. This righteousness Paul sought is that which we addressed in our text from Isaiah 51.1 and Paul was now among those humble followers that desired it above every treasure of earthly comfort. It is clear to all with spiritual eyes, neither those addressed by Jehovah in Isaiah, nor Paul here, possessed that bed-rock assurance of union with Christ so haughtily bragged about among the Arminian camps.

"That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead (Philippians 3.10,11)." The mighty opposer of all truth and spiritual righteousness is finally stirred to think in terms of the future. "That I may." It was not,

"That I do" *but that I may*. Having said all, he gave his sound reasoning: "If by any means I might attain unto...." He was following toward a particular attainment, which is conclusive evidence that he had not yet arrived.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus (Philippians 3.12)." "I am not there yet" is the argument of Paul. "I am not yet perfect" he adds. "*But I follow after.*" Here is the bond between our text in Isaiah 51.1 and what Paul is saying. He is looking for a city. He seeks a better country. He would ascend Zion's summit or lie down beside the still waters. "Lead me blessed Saviour, and enable me to follow." This is Paul, and this is all others that have been called from darkness to light and given a heavenly mind to follow after Christ our righteousness.

As if to establish that he was not exaggerating, Paul winds up his summary of events in his life by saying, "I press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3.14)." Paul was pressing, which is only another way of saying he was a determined follower. It was toward a mark. He could see it afar off and by grace he would not take his eye off it. It was a prize; the ultimate prize! Christ and His righteousness at the end of this dark journey. But go he must, for this was a high calling of God in Christ Jesus.

Finally, in verse 17 Paul says, "Brethren, be followers together of me." Paul coveted the company of other followers. False followers abound. He says they are the enemies of the cross of Christ. What does that mean? It means that they determined to follow God with the same self righteousness Paul followed until God curbed his madness. They despised the righteousness that comes by the cross. They despised it for they preferred what self could do for them. "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you (Acts 13.41)."

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JERICHO

The following newspaper article was given to me, undated, but it is fairly recent. The only identifying name for the paper is *The Times*. For our review no date is necessary, as the article's contents are as timeless as are the enemies of truth themselves. The article reads as follows:

ARCHAEOLOGISTS SAY JOSHUA NEVER MADE WALLS FALL IN JERICHO

The Associated Press

ROME—No ash. No rubble. No fallen walls of Jericho.

In fact, two Italian archaeologists said last week, a monthlong dig turned up no evidence to support the biblical story that the ancient West Bank city was taken over by the Israelite commander Joshua.

According to the Old Testament, Joshua stormed Jericho around 1400 B.C. The Bible says the walls tumbled down after Joshua's priests circled them, blowing trumpets, for seven days.

But two University of Rome archaeologists said their dig this spring found no layer of rubble and ash or other evidence that the city was sacked during the time of Joshua.

As for the walls, Lorenzo Nigro and Nicolo Marchetti say they're intact.

The Palestinian envoy to Italy, Nemer Hammad, said he hoped the expedition's findings would not have negative political repercussions. "History must be respected," he said.

It was in 1493 B.C. that Joshua with Israel's armies defeated Jericho, according to Philip Mauro's *Wonders of Bible Chronology*. The article does not miss that date by a hundred years. For archaeologists, who often miss things like this by hundreds if not thousands of years, that's pretty good: "Father Hugues Vincent, a leading archaeologist and one of the most successful investigators into Jerusalem's ancient past, also studied the evidence and dated the destruction of the walls between 1250 and 1200 B.C. Despite all opposition he still holds to this dating." (Werner Keller, *The Bible As History*, 1958, page 156.)

The Roman archaeologists did not find a layer of rubble. Of course not. The walls were rebuilt by Hiel the Bethelite during the reign of king Ahab: "And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun. (1 Kings 16.33f)."

Joshua had indeed issued a prophetic warning on the day of that battle. "And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it (Joshua 6.26)."

Ahab began his reign in 846 B. C., around 650 years after Joshua's battle, and he reigned twenty-two years: "And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years (1 Kings 16.29)."

During the years of Ahab's reign, Hiel's workmen used the old material of the fallen walls to rebuild the walls. Why would he have done otherwise? Do the diggers from Rome think he would have quarried fresh stone, when he had stone enough lying in place, ready for the using? *As for the walls, Lorenzo Nigro and Nicolo Marchetti say they're intact.* Of course they are intact. Hiel rebuilt them. Who would suspect them to be otherwise than intact?

Not all archaeologists agree with these two who have made the current news, however. Knowing what to look for or where to look has never been a problem for serious archaeologists and seekers for the truth. Ample verification of the account of Jericho's fall was found and documented long before these Roman scholars came on the scene. We did not have to wait until the 1990s to find able twentieth-century experts. In 1936, Dr. Harry Rimmer wrote,

...The story of the conquest really begins in chapter six, which deals with the capture of Jericho.

The strange incidents in connection with that event have long been a source of delight to the skeptic, who has imagined that the falling of the walls of Jericho constitutes a quaint fable and has no historical value. The light of the lamp of archeology, however, has illumined the events that transpired at Jericho and has established the record of the sixth chapter as being historically unquestionable. The great Marston expedition, under the leadership of Dr. Garstang, has not only established the historical accuracy of this sixth chapter of Joshua, but has brought to light details of the conquest that prove the book of Joshua to have been written by an eye-witness of the fall of Jericho. The ablest archeologists of the twentieth century have proved beyond question that the events of chapter six happened exactly as they were written by the pen of Joshua. (*The Harmony of Science and Scripture*, 15th printing, April, 1954, page 254)

Who was this Dr. Garstang? Dr. John Garstang, born in 1876, was a man who knew his business well. Educated at Jesus College, Oxford, he began in 1897 directing excavations on Roman sites in Britain, Egypt, and Nubia. By 1907, he was Professor of methods and practice of archaeology at Liverpool University. From 1907 through the following years he conducted several expeditions in Asia Minor, the Sudan, North Syria, and other sites, taking time out during World War I to serve voluntarily as liaison officer for the medical services.

From 1919 through 1926 he was Director of the British School of Archaeology in Jerusalem (less than 14 miles from Jericho), and Director of the Department of Antiquities of the government of Palestine from 1920 through 1926.

In 1929 Dr. Garstang set out for a seven-year dig at Jericho.

As at Samaria, excavations at Jericho were resumed...with an expedition from Liverpool led by John Garstang between 1930 and 1936. The primary object of these excavations was to identify remains associated with the bibli-

cal period. A succession of town walls were identified as belonging to the Early, Middle, and Late Bronze ages, and walls and buildings destroyed by fire were ascribed to the period of Joshua. (*Encyclopaedia Britannica*, 1970, Vol. 17, page 157c.)

Henry Halley elaborates:

He [Garstang] found pottery and scarab evidence that the city had been destroyed about 1400 B.C., coinciding with Joshua's date, and in a number of details, dug up evidence confirming the Biblical account in a most remarkable way.

"The walls fell down flat" ([verse] 20). Dr. Garstang found that the wall did actually "fall down flat." The wall was double, the two walls being 15 feet apart, the outer wall, 6 feet thick; the inner wall, 12 feet thick; both being about 30 feet high. They were built, not very substantially, on faulty uneven foundations, of brick 4 inches thick and 1 to 2 feet long, laid in mud mortar. The two walls were linked together by houses built across the top, as Rahab's house "on the wall." Dr. Garstang found that the outer wall fell outward, and down the hillside, dragging the inner wall and houses with it, the streak of bricks gradually getting thinner down the slope. The foundation walls of the palace, 4 courses of stone high, remain, in situ, tilted outward. Dr. Garstang thinks there are indications that the wall was shaken down by an earthquake (of which traces may be seen), a method which God could have used as easily as any other.

"They burnt the city with fire" ([verse] 24). Signs of the conflagration and destruction were very marked. Garstang found great layers of charcoal and ashes and wall ruins reddened by fire. The outer wall suffered most. Houses alongside the wall were burned to the ground. The stratum generally was covered with a deep layer of black burnt debris, under which there were pockets of white ash, overlaid with a layer of fallen reddish brick.

"Keep yourselves from the devoted thing" ([verse] 18). Garstang found, under the ashes and fallen walls, in the ruins of storerooms, an abundance of food stuffs, wheat, barley, dates, lentils, and such, turned to charcoal by intense heat, untouched and uneaten: evidence that the conquerors refrained from appropriating the foods. (H. H. Halley, *Halley's Bible Handbook*, pages 159-161; Zondervan, 1965)

The archaeologists from Rome, instead of wasting their time in their springtime "monthlong dig," could have discovered far more about Jericho by visiting the British Museum to see what a *real* archaeologist, in seven years of digging, unearthed.

In the Associated Press release, concern is vented that no political offense be given and that history must be respected. No concern was voiced, however, that no offense would be given to God. No concern was expressed that the Scriptures must be respected.

"Archaeologists say Joshua never made walls fall in Jericho," indeed. With that we must agree. Joshua did **not** make the walls of Jericho fall. God did.

Elder C. C. Morris
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IMPORTANT CHANGES COMING FOR THE REMNANT

The Remnant was started in April, 1987 as a Predestinarian paper, devoted to the Old Order of Baptists. Though there are many papers in circulation among those called Primitive or Old School Baptist this paper alone has been distinguished as a paper for those that love the doctrine of the absolute predestination of all things.

Since 1990 Elder C. C. Morris of Hawkins, Texas has been utilizing his many talents to make our paper, *The Remnant*, free of as many human defects as possible. His expertise in editing, proofreading and constructive criticism, coupled with timely ad-

vice has vastly improved the appearance of our paper. We feel his contributions in spiritual writing have been even superior to his natural gifts. Our thanks as publishers, and yours as readers, to the Lord for providing Elder Morris really needs no mention but we feel a desire to make it known.

The Remnant has been in publication now for nearly twelve years. Thus far it has been a labor of love and delight. Few can realize the joy derived in such an endeavor. There are as well but few that realize the time and effort that must go into getting each issue out. Correspondence, book orders, phone calls, bookkeeping, and countless other things are necessary to accomplish our ends and we cannot begin to express our felt need of prayer, meditation and contemplation that is as well necessary to produce a paper suitable to send out to the Lord's little flock.

Time takes its toll. As the years swiftly pass, so do our abilities. What was once a race becomes a struggle. A brief trip is now a journey. On a good day we were blessed to produce a day's work. Now it may take two or more days. It is under the felt realization of this swift transition that we feel the Lord has once again come to our rescue. After much prayerful discussion with Elder Morris we have agreed that he will assume a greater role in the leadership of our effort. Commencing with this issue Elder C. C. Morris will be the Editor and Publisher of *The Remnant*. The paper will be printed and mailed from his office in Texas. You will notice on the masthead, page 2, that for publication purposes the name of the organization has changed from Welsh Tract Publications to The Remnant Publications. We shall continue to maintain Welsh Tract Publications here so long as we are able to publish new books. We have two titles in progress at this time. Although books will still be mailed from our address here in Maryland, all correspondence relating to the paper and all book orders should be mailed to Elder Morris at his Post Office box.

We urge your continued support and prayers that *The Remnant* may continue to be sent out to the many saints and pilgrims scattered abroad.

James F Poole

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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.