
Shield of Faith

A Primitive Baptist Publication

March 2004

Lord, Teach Us To Pray

(Luke 11:1) "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

In the tenth chapter of Luke the closing verses give the account of Jesus being in the home of Mary and Martha. We are told that "Martha was cumbered about much serving" (verse 40) while Mary "sat at Jesus' feet, and heard his word." We are taught that Jesus desires relationship above activity.

As chapter eleven opens, we find Jesus at the feet of His heavenly Father in prayer, a familiar position for our Lord. When He finished His prayer, one of His disciples said "Lord, teach us to pray." This one was apparently the spokesman for the group as he said, "teach *us*."

The disciples must have seen in Jesus' example of prayer something that made them recognize a lack in their own prayer life. They also recognized Jesus as a great teacher and demonstrated a desire to learn from Him.

As Jesus began His public ministry, the most respected teachers of the day were the scribes and Pharisees. That fact might be surprising to many in light of the sharp criticisms Jesus had for these groups, but they were the foremost religious leaders of the day. The common people, of course, could only see the outward acts of these men, and in the outward keeping of the law, few achieved the level of these men. Jesus, on the other hand, could see beyond the outward act and saw the condition of the heart and the real motivation behind the acts, and pronounced woe upon them. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater dam-

nation" (Matthew 23:14). In the same chapter of Matthew's gospel, we find that the scribes and Pharisees were very active in what would today be called "evangelism." "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matthew 23:15). It was for this reason, at least in part, that when Jesus delivered the Sermon on the Mount before He taught the disciples how to pray, He taught them how *not* to pray. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matthew 6:5). Jesus said, "They have their reward." They desired to be seen and honored by men, and that was exactly the reward they received. They received from the Lord, however, condemnation.

While it is impossible to know the mind of the disciple who came to Jesus, it seems that he had a genuine desire to learn to pray, since Jesus honored his request. I would doubt that he simply wanted to speak eloquent words or to be able to impress men with his "prayers." Rather, I believe he had a desire for communion with his heavenly Father in true prayer.

Jesus' public ministry on earth was a ministry of constant teaching. He taught not only with words but also with His actions and living example. Prayer was a vital part of Jesus' life and especially at those event that we would consider most important in His life, we find Him praying.

In Luke 3:21-22, we are told of Jesus praying at His baptism and are shown the events directly connected to His prayer and baptism. "Now when all the people were baptized, it came to pass, that Jesus

also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

Matthew, Mark, and Luke record Jesus question to the disciples concerning who the people thought He was and His question to the disciples, "But whom say ye that I am?" Only Luke tells us that Jesus was praying at the time. "And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?" Peter answered for the group by saying, "The Christ of God" (Luke 9:20). Could it be that Jesus was praying that His Father would reveal Him to the disciples? (Matthew 16:17) "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Scripture does not record Jesus' prayers at these times, but we know that when He prayed, great things happened, things that glorified the heavenly Father.

Perhaps that was the desire of the disciple who came to Jesus—to see great things happen to the glory of our heavenly father. We have many assurances in Scripture that when we pray, God will hear and answer. If we pray for great things to happen to the glory of the Father, it will come to pass. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. {14} If ye shall ask any thing in my name, I will do it" (John 14:13-14).

These promises are not made to those who would seek to satisfy their fleshly lusts. "Ye ask, and receive not, because

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ye ask amiss, that ye may consume it upon your lusts” (James 4:3). Nor are the promises made to the doubter or unbeliever. “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. {7} For let not that man think that he shall receive any thing of the Lord” (James 1:6-7).

The promises Jesus made to His disciples concerning prayer are not made to made to indulge spoiled children, but are “exceeding great and precious promises” to disciples who seek God’s will and His glory.

At the request of the disciple, Jesus gave a model prayer that includes the necessary elements of proper prayer. “And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil” (Luke 11:2-4).

Notice that this model prayer begins by giving God His proper place. The first three petitions of the prayer are for the hallowing of His name, the coming of His kingdom, and the doing of His will. It is only then that we turn to our own needs and concerns. The problem with our prayers so often is that they are self-centered and self-seeking. We are too many times so centered on what we want that we don’t even stop to consider what God’s will. To the natural man *self* is all important and at the center of thought and action. The believer must learn to crucify self and to put God at the center of all things.

As Jesus taught His disciples to pray, then, the first order was to recognize the proper place of God, our heavenly Father. Nothing in life can have its proper place until we have come to realize the proper place of God. The model prayer begins with the recognition of the majesty of God, the purpose of God, and the acceptance of His will.

The pattern of this prayer that Jesus taught His disciples must be the pattern of all prayer, because it begins by giving God his proper place, and it goes on to take life’s

past, present and future to God, the Father, Son, and Holy Spirit.

In the opening words of the prayer, the words *Our Father* immediately captures our attention. The word father has two very distinct meanings. It can be used in the sense of *paternity*; in that sense it simply denotes the person who is responsible for the birth of a child. In that case there is no necessary connection between the father and the child other than a physical connection. A man may be the father of a child in the paternity sense of the term, and never even set eyes on the child for whose birth his action was responsible. But the word father can also be used in the sense of *fatherhood*. In that sense it describes a relationship of love and intimacy and confidence and trust between the father and the child. The Christian believes that God is father in the paternity sense of the word, in that it is God who is the source of all life and who gives life to any child. But the Christian believes also that God is father in the fatherhood sense of the word. He believes that between God and the redeemed there is possible through Jesus Christ an intimate, lifelong, loving relationship. When we say to God, *Our Father*, it is not simply paternity which is in our minds; it is the far closer relationship of fatherhood.

When Jesus taught his disciples to pray, *Our Father*, he was speaking from the Jewish conception of the fatherhood of God, a conception that was supremely dear to a Jew. “Ye are the children of the LORD your God...”

(Deuteronomy 14:1); “For I am a father to Israel, and Ephraim is my firstborn” (Jeremiah 31:9). “But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand” (Isaiah 64:8). These and many other texts like them reminded the Jew of the fatherhood of God brought certain assurances to them.

Their belief in the fatherhood of God assured them of *the nearness of God*. Because God is father, the Jewish saints were sure that God is always near to hear and to answer prayer and to give his presence to his people. In teaching His disciples to pray *Our Father* He reminded them that the same close relationship is available for be-

lievers in every age. “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: {28} For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring” (Acts 17:24-28). “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Hebrews 10:19-22). William Barclay give this illustration of the nearness of God:

The Rabbis had another way of putting this. Rabbi Judah ben Simon said: “An idol is near yet far; God is far yet near.” They asked him what he meant. “An idolater makes an idol,” he said, “and sets it up in his house. So the idol is near. But one may cry unto the idol and it will not answer, therefore the idol is far. But God is far yet near.” “How?” they asked him. “From here to heaven,” he said, “is a journey of five hundred years; therefore God is far; but he is also near, for, if a man prays and meditates in his heart, God is near to answer his prayer.” Even if the dwelling place of God is in the heights of heaven, even if heaven and earth cannot contain his dazzling glory, nevertheless because God is Father he is in the smallest and the humblest dwelling and near to the simplest heart.

To be continued

Bible Quiz

UNIVERSAL OFFERS VS. SPECIAL SALVATION

Wherever people are, they may call to God in prayer. Match each person with the place where he or she prayed.

1. Jesus, John 11:38-41
2. Peter and John, Acts 3:1
3. Paul and Silas, Acts 16:23-25
4. A group of women, Acts 16:13
5. Jesus, Peter, James, and John, Luke 9:28
6. Jonah, Jonah 2:1
7. Habakkuk, Habakkuk 2:1
8. David, Psalm 63:6
9. Daniel, Daniel 6:10-11
10. Hypocrites, Matthew 6:5
11. Hezekiah, 2 Kings 20:1-7

- a. In a tower
- b. On a mountain
- c. On sick bed
- d. At a grave
- e. In a fish
- f. In bed
- g. In jail
- h. At a river
- i. At a window
- j. In the Temple
- k. On street corners

Answers on Page 4

Who killed Jesus?

'Twas I that shed the sacred blood,
I nailed Him to the tree;
I crucified the Christ of God,
I joined the mockery.

Of all that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

Around the Cross the throng I see:
Mocking the Sufferer's groan;
Yet still my voice, it seems to be
As if I mocked alone.

-Selected.

You do no more than preach a universal grace, while you offer Christ to all sinners. Proffers are made up of free will and human power. For Christ has been already professionally revealed in a common way to all, while the common salvation has been openly shown in the sight of the Heathen. The grace of God that brings salvation has appeared to all men: It is not said, has been offered to all men. And please to observe, that an offer, or proffer of special grace, is another special absurdity. Ministers of Christ are to preach special salvation to the elect, that they may not be wronged in having less than God's free gift declared under our labors; mere professors, or outward-court worshippers, have their share still, as to matters of form concerning Christ: that is, they have the common doctrine of Christ, testified in due time, which is their share, and so they cannot be abused while they have the lot they are best pleased with: While, on the other hand, the Gospel is preached through Christ, the elect in all ages receive pardon and peace through Him, in the special salvation which He bestows.

Special grace cannot be offered; the nature of it is to be conveyed. It is not merely what is received concerning Christ, but what is to be received through Him, by the operation of JE-

HOVAH the Spirit. There may be a moral persuasion wrought in men by words, or by arguments and reasons proposed to them, so as to gain an orthodox persuasion of truth, opposed to any heterodox persuasion of error in the mind.

Yet such persuasion, such empty dead and corrupt faith, cometh not of Him that calleth you. (Gal. 5:8) The Holy Spirit in effectual calling sanctifies the judgment, and works up the thoughts of the heart into principles of truth, forming a sound mind. A mere moral persuasion of the truth falls very far short of the faith of God's elect, which by preaching the Gospel forms Christ, in the heart the hope of glory.

In a word, the Lord never offers saving grace to those whom He never intends to save, because He cannot act deceitfully. But yet the Lord will send the report faithfully to them, and that to answer ends of another sort, even where He has never appointed nor intended men to believe unto salvation. To the one the Gospel is a savor of death unto death, and to the other the savor of life unto life; and who is sufficient for these things? (2 Cor. 2:16)

Joseph Hussey (1659-1726) in
*God's Operations of Grace But No
Offers of Grace*

Change of Address

Recently we have had several copies of *Shield of Faith* returned because of address changes. Apparently new 911 address have been assigned, and the reader failed to notify us. In such cases, we have no option but to remove them from our mailing list. We want the *Shield of Faith* to be available to all who desire it, so if your address changes and you want to continue receiving our paper, please notify us.

Ironically, we have had requests for new names to be added to our mailing list whose number is almost identical to the number that we have lost. If you know anyone who might enjoy our paper we would be glad to add their names to our list. The Lord provides for the expenses of this publication through the contributions of supporters, so there is no charge for the paper.

Elder Greg Phillips

DEVELOPMENT OF CHRISTIAN CHARACTER

SECOND STUDY .

Romans 12: 12-14. "Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not."

Here are traits of character that are essential to true Christian growth, to having Christ formed in the mind and life. These are not exhortations for some special occasion, and for which one might not have need except at long intervals. They are qualities which ought to become part and parcel of the being. This is a disposition to be worn throughout the year, beginning with January and holding true all the other months. Christian character should not be considered as a Sunday garment, that is to be put off at other times; it is for sunshine and clouds, for tempest and calm, sickness and health, and on through afflictions until death comes.

Verse 12. "Rejoicing in hope." Hope is one of the main-springs of continuance. When the hope sinks low the strength wanes. To have energy and activity hope must be in lively exercise. Hope is expectation that has a joy connected with it. What we expect and dread we do not hope for. But the desire that can be embraced by hope is that which stimulates.

The children of Israel, after having been delivered from Egyptian bondage and brought safely across the Red Sea, had ground for hoping that God would help them through all their trials, and finally bring them safely into the promised land. This hope should have made them strong and willing to follow the God-given leader, but unbelief broke down the force of the evidence they had, so that they were crippled by fears instead of having courage through hope.

Every regenerated child of God has evidence that God has thought on him, and when he is brought to hope in his redemption it ought to mean so much to him that he would rejoice in it. It should be taken to signify to every one who has a hope that he is included in the purposes of God through Jesus, to be sustained and saved unto eternal life after death. It means that if God be for him there is none that can successfully be against him, and that he shall finally triumph over all trials and afflictions, and even death itself. It means that God hears his prayers, that Jesus is his intercessor as well; that the Holy Ghost has been sent to be his comforter, and that he shall come off more than conqueror through Christ Jesus.

He may be poor and afflicted in this life, but these "light afflictions" shall soon be with the things in the past, and he shall go home to rest. Not only so, but while he is passing through them he shall not be forsaken. The God that saved Daniel in the Lion's den is his God and has all power, now, as always in the past, and he will not forsake those who trust in him. If we call upon him in the day of trouble he will deliver, that is, he will deliver the mind and soul from the bondage, or the oppression, of the trouble.

What a wonderful hope is this! It is pointed out, in the words that we are considering, that we should so measure

and properly value such a hope that we would rejoice in it. When the ark of the Lord was brought up to the city of David, David wrote a psalm to be sung in which he said, "Let the heart of them rejoice that seek the Lord." He said in Psalm 9: 14, "I will rejoice in thy salvation." Jesus told his disciples to rejoice that their names were written in heaven. Paul wrote to the Philippians, "Rejoice in the Lord alway; and again I say, Rejoice." And, too, he exhorted the Thessalonians, "Rejoice evermore."

Rejoicing is the privilege, and, it may be said, duty of the Christian. But he has trials, doubts and afflictions! How is he then to rejoice? Rejoice in hope. Paul, who had builded such a strong character in hoping, said he could even glory in tribulations, or rejoice in them. How was that? Well, because he considered that tribulations worked patience, and patience experience, and experience hope. So, it was the looking forward that enabled him to glory in tribulation, and this looking forward for good, is hope. That is what we are asked to consider, the growing into that frame of mind that no matter what comes we shall be so fortified in our trust in God, and hoping in him, that we shall rejoice that we are blessed with such a hope.

"Patient in tribulation." This is what grows out of "rejoicing in hope." He who can joy in his hope will have strength to endure tribulation. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." It will take more than human endurance to be patient in tribulations such as come into most lives, so the concluding thought in this twelfth verse is, "Continuing instant in prayer." So the joy of hope is not such a gladness as to make one forget his weakness, but is rather a leaning on the everlasting arm, and trusting in it, which will lead to constant going to the throne of grace. Patience will be manifested in a character such as this. The trinity in this verse forms a feature in Christian character that can but impress all who come to behold it, and its influence will be a strong recommendation that the possessor is a real follower of Jesus. The buoyancy and brightness of a hope that contemplates the promises of God as real facts, that endures without complaining, yielding not to despair, and manifests all the humility of one who is much at the feet of sovereign mercy, will do much to strengthen and encourage others.

Verse 13. "Distributing to the necessity of saints; given to hospitality." A hospitality that is formal, cold and unfelt will never impress others as coming from a Christian character. It may sometimes be seen in those who have been regenerated, but it is a fleshly growth and not a spiritual fruit. The "good Samaritan" showed the real spirit of hospitality, which is opening up the comforts you have so they may be shared by others. It is the disposition that feeds the hungry, clothes the naked, and gives water to the thirsty. This is the

(Continued on page 7)

Answers to Bible Quiz

2- 11:3- 01:1- 6:7- 8:7- 12- 9:4- 5:4- 4:3- 1:1- 7:7- 1

Devotions:

Psalms In Reflection

From the book of the same title by Elder Len Dalton

Hymns and Hymn Writers

Jesus, I My Cross Have Taken

(Psalms 62) "To the chief Musician, to Jeduthun, A Psalm of David. *Truly my soul waiteth upon God: from him cometh my salvation. {2} He only is my rock and my salvation; he is my defence; I shall not be greatly moved. {3} How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. {4} They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. {5} My soul, wait thou only upon God; for my expectation is from him. {6} He only is my rock and my salvation: he is my defence; I shall not be moved. {7} In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. {8} Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. {9} Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. {10} Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. {11} God hath spoken once; twice have I heard this; that power belongeth unto God. {12} Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."*

A title that is often suggested for this psalm is, "God the Only Hope of Man." Please take time to think this over, and remember that all else is but sinking sand. In this psalm the principle of the last is yet more emphatically expressed. It opens with the declaration, "truly my soul waiteth upon God," and then proceeds in three stanzas to set forth this fact.

The first opens with the words we have already quoted, and is an affirmation of confidence, made in the presence of enemies. As a matter of fact, what he said was addressed to his enemies, declaring the relation of the defense which God bears to him and appealing to them against their enmity. He then uses these words, "I shall not be greatly moved." In the second stanza he addresses his own soul first and then appeals to the people, most probably those over whom he rules. To himself he repeats what he had said to his enemies, as to the relation of God to him; and this time, with his eye fixed upon God, he reaches a higher level of confidence and says, "I shall not be moved." Please compare the two paragraphs above, especially the closing words, and see how faith is growing stronger.

Finally, he puts the false helps upon which men depend with the only Help of man, Who is God Himself. The false helps are "men of low degree," "men of high degree," "oppression," "robbery," "riches." And the weakness and uselessness of all are declared.

"When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil."

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Matthew 16:24

Just as the most beautiful skies combine billowing clouds with shimmering sunlight, Henry Francis Lyte's colorful, bittersweet life contributed to the pensive depth of his beautiful hymns. Henry was born in Scotland in 1793. His father, Captain Thomas Lyte moved the family to Ireland, then abandoned them, and young Henry was raised by his mother who taught him the Bible and instructed him about prayer. After he entered Portora Royal School in Northern Ireland, his mother died, leaving Henry a nine-year-old orphan with no means of support. Portora Royal School was superintended by wise and kindly Rev. Robert Burrows, who saw something special in Henry. He invited him into his home, accepted him as part of his family and paid for his education. Henry excelled. At age 16, he was awarded financial assistance to Trinity College in Dublin, and he traveled there intending to enter the medical school. But something was pulling him toward the ministry, and he wound up instead in the Divinity School.

By this time, Henry had grown into a handsome teenager, six feet tall with dark curly hair and a winning personality. He proved a hard worker, a brilliant student, and a gifted poet who repeatedly won awards for his compositions.

After college, Henry, 21, was ordained and began preaching at St. Munn's Church in Taghmon, Ireland, an inland city south of Dublin. There he made friends with another pastor, Rev. Abraham Swanne. When Swanne became critically ill, Henry cared for him and for his family, spending long hours talking to the dying man. The two clergymen realized they were both blind guides, lost, without adequate personal relationships with Christ. As they searched the Scriptures together, both Henry and his dying friend came to a deeper faith. He later wrote, "I began to study my Bible and preach in another manner than I had done previously." It was this incident that inspired his wonderful hymn, written in 1824 (revised in 1833):

*Jesus, I my cross have taken,
All to leave and follow Thee,
Destitute, despised, forsaken
Thou from hence my all shall be.
Man may trouble and distress me,
'Twill but drive me to Thy breast,
Life with trials hard may press me,
Heaven will bring me sweeter rest.*

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THE TRANSFER OF SIN UNDER THE CEREMONIAL LAW

The translation of sin itself to Christ, was clearly taught under the law. It was prefigured by the sinner laying his hands on the head of the animal intended to be sacrificed. Thus when Aaron and his sons were to be hallowed, they were commanded to "put their hands upon the head of the bullock," which represented typically the transfer of their sins to the animal which was thereby counted worthy of death; for it is added, "And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation."

(Ex. 29:10,11) Still more striking is the atonement of the scape goat, which is a lively figure of the transfer of sin to Christ, and of his bearing it away for ever. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat into the wilderness." (Lev. 15:20-22) Here, then, we have in a figure, first, the real transfer of sin itself to Christ; secondly, the transfer of the sins of a peculiar people even the children of Israel; and thirdly, the transfer of all their iniquities, all their transgressions, and all their particular sins. In corroboration of this, it is worthy of notice that the word *chatoah*, which in the law of Moses is used for the sin offering, properly means sin itself; so that the victim, in consequence of the typical transfer of iniquity to it, was considered a mass of sin; e. g. Lev. 4:21, and al. freq., where the bullock is called a sin offering of the congregation but the animal is in the Hebrew called sin itself: "And he shall carry forth the bullock without the camp and burn him as he burned the

first bullock, the sin of the congregation is he." Also the word *asham*, which is translated trespass offering, properly signifies guilt; because the animal typically bore the guilt of the transgressor who brought it for an offering. (Lev. 5:6, 7, 18) "The victims and expiations offered for sin," says Calvin, "were called *ashmak*, a word which properly signifies sin itself. By this appellation the Spirit intended to suggest, that they were vicarious sacrifices, to receive and sustain the curse due to sin. But that which was figuratively represented in the Mosaic sacrifices, is actually exhibited in Christ, the archetype of the figures. Wherefore, in order to effect a complete expiation, he gave his soul, that is, an atoning sacrifice for sin, as the prophet says; so that our guilt, and consequent punishment, being, as it were, transferred to him, must cease to be imputed to us."

The transfer of our sins to Christ is discovered not only in the law of Moses, but also in those parts of the prophets and of the Psalms which testify of Him. In these scriptures it is most clearly and distinctly revealed, not only that He bore our sorrows, and all the consequences of our transgressions, but also that He bore our very sins themselves; and not only so, but that his bearing our sorrows is the effect of his bearing our sins. Mr. Fuller positively denies that our sins themselves were, or could be, transferred to Christ. The effects of them, he says, might, but not the sins themselves. "A voluntary obligation to endure the punishment of another," says he, "is not guilt, any more than a consequent exemption from obligation in the offender is innocence. Both guilt and innocence (or sin and righteousness, as he elsewhere expresses it) are transferable in their effects, but in themselves they are untransferable." Thus Mr. Fuller teaches; now we will see what the word of God teaches. The fifty-third chapter of Isaiah is allowed to be a prophecy of the Messiah, his deep sufferings, and subsequent glory. In this portion of the divine word, the

Messiah is represented as a despised and rejected person, as a man of sorrows, and acquainted with grief; but it is most clearly taught that he was so, not on his own account, but on account of His people. Their transgressions wounded Him, their iniquities bruised Him. It is indeed most distinctly revealed that the effects of their iniquity were transferred to Him. "Surely He hath borne our griefs, and carried our sorrows;" but it is not less clearly ascertained, that our sins themselves were transferred to Him. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." (v. 6) The Messiah could not have borne our sorrows, unless they had been transferred to Him; neither could He have borne our sins, unless they also had been transferred to Him. Accordingly we are taught, that He bore our sins, as well as their effects; "by His knowledge shall My righteous Servant justify many, for He shall bear their iniquities." (v. 11) "Therefore will I divide Him a portion with the great-because He hath poured out his soul unto death, he was numbered with the transgressors, and bare the sins of many."

In these solemn transactions, our Lord Jesus Christ stood as the great Surety of many. "It was exacted, and he became responsible; and he opened not his mouth." As debts are transferred from the original debtor to the surety, so were the sins of many transferred to the spotless Redeemer, and he bore them: and as the surety smarts for the debt which by transfer becomes his own, so Christ was stricken for the transgression of His people.

William Rushton in *A Defense Of Particular Redemption* (1831)

(*Ephesians 1:4*) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"

DEVELOPMENT OF CHRISTIAN CHARACTER

(Continued from page 4)

definition, really, to the first clause in this verse--"distributing to the necessity of saints." It is not the mere giving of material things, but the cultivation of a soil that will produce such fruit. The "necessity" of saints is not material things alone. They need the comfort and consolation that kind and encouraging words can give, and a kindly hand to direct them in the difficulties of life. Are we so selfish, and have so little concern for others, that we cannot spare from what the Lord has blessed us with for their necessity? If so, there is something lacking in our character as a follower of Jesus, for he was not that way. He was always ready to respond to the cry that came from the needy, and the apostle said that he was anxious in soul until the Galatians had Christ formed in them. Of course, we need to have him formed in us as much as did the Galatians, and one trait of his character was always being ready to impart to others. When the poor woman touched his garment there went out from him for her necessity.

It is not following Christ to live our lives alone. Jesus came to minister and not to be ministered unto. If we follow him we shall find delight in ministering to the needs of others. If this spirit is formed in us we shall find it easy enough to share what we have with others. If the church is properly used it develops this spirit. The selfish person can never get the joy and blessing out of church membership that it should bring. He cannot get close enough to his brethren. He does not help to bear burdens which should be borne by all equally, according to individual ability. Let the necessity be what it may, we should be interested in it, and cultivate a willingness to lend a helping hand. We sometimes take the meaning of hospitality to be just receiving persons into our homes; but it means more. It means to have a kind and generous spirit which is back of the open door, and this can be manifested in many ways. We can welcome our brethren into our lives or we can shut them out.

Verse 14. "Bless them which persecute you; bless curse not." We are so likely to put our personality before our religion. We do not consider the real

Christian character of persons, but only whether they are well disposed toward us or not, then, form our opinion of them. There are many things to condemn in the world, things that are contrary to the teachings of God and the character of Jesus, but often we do not consider these things so much we do matters which touch selfish interests. Many troubles in churches start over personal dislikes, gratify personal feelings other things are taken up to cover up the real feeling. We take up some little doctrinal difference, or perhaps a disciplinary question, and use these weapons to cover up malice in the heart.

The apostle lays down a higher line in life. If some one dislikes you without cause, or for Christ's sake, and attempts to destroy you or make you unhappy, stand high enough to do good for evil. It is crucifying to the flesh to take such a stand, but it is always safe to stand with Jesus, and dangerous to take a different road to the one he took. When his enemies put him to death, he prayed, "Father, forgive them." When Jesus and his disciples were refused bread, his disciples thought he should exercise his power and destroy those who treated them thus; but he rebuked them for this spirit. (Luke 9: 55.) When Christ was reviled he reviled not again. He drove out of the temple with a scourge those who were making it a house of merchandise, but when suffered he threatened not, but "committed himself to that judgeth righteously." Paul told the Corinthians that his course was, that "being reviled, we bless; being persecuted, we suffer it." This is in keeping with his instructions to the church at Rome.

The exhortation to bless would probably mean to do good and to pray for those who persecute you. Jesus taught to pray for them which despitefully use you, and said, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."

In the last clause of this verse Paul lays down the rule that embraces the first instruction. It is "Bless, and curse not." It is unbecoming poor mortals, who are so full of faults and weakness, to be cursing or wanting to destroy oth-

ers. In Jesus' instructions as to the principles of prayer, he says that we may ask the Father to forgive us our trespasses, "as we forgive our debtors" or those who trespass against us. It is not Christlike to have no charity in our judgment of others. Indeed, we are taught by Jesus "Judge not, that ye be not judged." This is not in the sense that you are not to know a tree by its fruit, but to judge in the sense of condemning. If we are censorious to extreme we may expect to be judged with like judgment. It is even said of God that he has pity for the weakness of his people. "For he knoweth our frame; he remembereth that we are dust." So, it is said that the merciful shall receive mercy. "Blessed are the merciful; for they shall obtain mercy."

The noted Hillel, who lived a little before Christ, said, "Do not judge thy neighbor until thou comest into his place." God is forgiving and forbearing, and Jesus taught us by example the same principle. Therefore, we should cultivate it in our lives, and thus may Christ be "formed" in us.

Elder Walter Cash (1924)

Gifts For Mother

After the first world war, I traveled extensively in Europe, and I often sent gifts to my mother—a bit of lace from Brussels, a marble vase from Rome, and so on. Suppose I had written to her, "I am sending you these gifts so that you will love me." My Irish mother would have answered sharply that he loved me before I was born, that her love for me did not increase or diminish by the gifts I sent. But I did tell her that I sent her the gifts because I loved her. This heightened her joy and increased my own.

This is true Christian giving. We give because we have received all things from Christ, and we are moved by the love of Christ to do for others as He has done for us.

*Donald Grey Barnhouse in
Let Me Illustrate*



Shield of Faith
Elder Greg Phillips, Editor
807 Ashwood Lane
Chattanooga, TN 37415

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feedback@shieldoffaith.us

And let us consider one another to provoke unto love and to good works, Hebrews 10:24

Let Him Deny Himself

(Mark 8:34-38) "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. {35} For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. {36} For what shall it profit a man, if he shall gain the whole world, and lose his own soul? {37} Or what shall a man give in exchange for his soul? {38} Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

(8:34) **Whosoever will come after Me.** "Will" is *thelo*, "to desire." It is "Whosoever desires to come after Me." "Come" is *erchomai*. The word is used in John 5:40 where our Lord speaks of the fact that certain will not come to Him that they might have life. The word is used here in the sense of becoming a disciple of Jesus, one who follows His instruction and enters into His fellowship. Likewise, to come after Jesus means to become His disciple, follow His teachings, and enter into His fellowship.

Let him deny himself. The word is *aparneomai*. When used with the reflexive pronoun as it is here, it means "to forget one's self, lose sight of one's self and one's interests." The verb is ingressive aorist, speaking of entrance into a

new state or condition. It is "Let him at once begin to lose sight of himself and his own interests." Take up his cross. The cross was the instrument of death. Here it speaks of death to self.

Follow Me. The word "follow" is *akoloutheo* "to take the same road as another does." It is used with the associative instrumental case. It is, "Let him follow with Me." The idea is not that of following behind another, but that of accompanying the other person, taking the same road that he takes and fellowshiping with him along that road. The first two imperatives are aorist, giving a summary command to be obeyed at once. The "coming after" and the "taking up" are to be obeyed at once and are to be a once-for-all act. That is, these acts are to be looked upon as a permanent attitude and practice of life. The whole life is to be characterized by an habitual coming after and taking up of the cross, After having once for all given over the life to the Lord, the believer must hence forward count it ever so given over. He is not his own property any more. He belongs to the Lord. He is the Lord's property. The word "follow" however, is in the present imperative, which commands the doing of an action and its habitual, moment by moment continuance. The first two imperatives give direction to the life. The last speaks of the actual living of that which has been given direction by two once-for-all acts.

Kenneth S. Wuest
in Wuest's Word Studies

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