
Shield of Faith

A Primitive Baptist Publication

April 2004

Lord, Teach Us To Pray

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. 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. (Luke 11:1-2)

As Jesus complied with His disciples request, "teach us to pray," they we taught to first recognize the glory of the heavenly Father and to pray "Hallowed be thy name."

In biblical times the *name* stood for much more than the name by which a person is called in the modern sense of the term. The name stood for the whole character of the person as it was known, manifested, or revealed. Name is a term which summarizes and manifests the personal character of him who is named. The *name* of God, therefore, stands for the nature and the character and the personality of God as they have been revealed to men. This becomes evident when we see the way in which the *name* is used in Scripture. The Psalmist says "And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee" (Psalms 9:10) That obviously does not mean that those who know God's name in the modern sense of the term will trust him; it means that those who know the character and nature and personality of God, those who know what God is like as he has revealed himself to be, will trust in him. Again, the Psalm 20:7 says "Some trust in chariots, and some in horses: but we will remember the name of the LORD our God" (Psalms 20:7). The meaning is that some regard chariots and horses as

their most powerful possessions, but to us the greatest thing of all is the nature of God as he has revealed himself to us. In John 17:6 Jesus said "I have manifested thy name to the men whom thou gavest me out of the world." Jesus clearly told his disciples *what God is like*, what the nature and the character and the personality of God truly are. The name then stands for God himself.

When we pray that God's *name* be hallowed, we are praying that God Himself would be hallowed, but what does it mean to hallow God? In Greek the word is *Hgazein*, which is clearly connected with the word *Hagios*, which is generally translated holy. *Hagiazein* has two basic meanings. First, it means to make an ordinary secular thing holy, by certain rituals or by bringing it into contact with things which are holy. That is obviously not the meaning here. Nothing that man can do can make the name of God holy in that sense, for that would imply that to start with the name of God is *not* holy. But, second, *hagi-azein* means *to treat as holy*, that is, *to hold sacred*. *To hallow* a thing is to regard and to treat that thing as holy and sacred. We must examine, then, the meaning of *holy*. *Hagios* is the adjective meaning holy; but the basic idea behind it is the idea of *difference*. That which is *hagios* is different from ordinary things; it belongs to a different sphere of quality and of being. That is why God is supremely holy.

The Sabbath day was to be kept holy; it was to be regarded and to be kept as different from the other days (Exodus 20:8). Aaron and his sons were to be consecrated and sanctified for the priest's office. They were to be holy, or different from other men.

In Isaiah 6 we are given the prophet's vision of the holy God. In the year that king Uzziah died I saw also the

Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. (Isaiah 6:1-5)

In the presence of the holy, Almighty God, Isaiah became painfully aware of his sinful condition. Seeing God in His holiness made him very aware of his own lack of holiness. The nearer we draw to Him, the more acutely we sense our own sinfulness. Most in Isaiah's day had little respect for the name and person of the Most High God. It is much the same today. It is very common for men and women to defile God's name. His name is used in blasphemy. We can understand why in the ten written commandments given by God to men there is included, "Thou shalt not take the name of the Loud thy God in vain" (Exodus 20:7). Jesus Christ was reaffirming this commandment when He taught His disciples to say, "Hallowed be thy name."

In Psalm 34:3 David wrote, "O magnify the LORD with me, and let us exalt his name together." God is the Eternal, the self-existent One, absolute and perfect in all His qualities. How can feeble man ever magnify such a Being? How can we ever make God great or greater (which is what we mean by mag-

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nify)? How can we exalt the name that is highly exalted over all? He does not mean that we can actually add to the greatness of God, for that is impossible; but he does mean that he is concerned that this greatness of God may appear to be greater amongst men. Thus it comes to pass that amongst ourselves in this world we can magnify the name of God. We can do so by words, and by our lives, by being reflectors of the greatness and the glory of God and of His glorious attributes.

That is the meaning of this petition. It means a burning desire that the whole world may bow before God in adoration, in reverence, in praise, in worship, in honour and in thanksgiving. Is that our supreme desire? Is that the thing that is always uppermost in our minds whenever we pray to God?

We cannot rightly pray that God's name be hallowed by others until His name is hallowed in our own life. We should be in constant prayer that we would have a growing knowledge and experience of God in our lives and that our lives would be a testimony of His holiness.

We hallow and sanctify God's name when we never make mention of it but with the highest reverence. If we believe that His name is sacred, it must not be spoken of but with veneration. When the Scripture speaks of God, it gives Him titles of honor. "Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise" (Nehemiah 9:5). To speak vainly or lightly of God is profaning his name, and is taking his name in vain.

We hallow and sanctify God's name when we give Him a holy and spiritual worship; when we give him the kind of worship that He has appointed. "Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And

Aaron held his peace" (Leviticus 10:3).

It is the purity of worship that God loves rather than the outward trappings of religion. It dishonors His name to bring anything into his worship which He has not ordained. Aaron's sons Nadab and Abihu died, when they offered strange fire before the LORD (Numbers 26:61).

We hallow and sanctify God's name when we hallow His day. Our Christian Sabbath, which replaced the Jews' Sabbath, is called the Lord's day. We should devote ourselves to God on this day; we are to spend the whole day with God. Attendance at the house of worship should be a major part of hallowing the Lord's day, but not all. We should spend the day in prayer and meditation apart from the world.

We hallow and sanctify God's name when we attribute all good we do to him "Give unto the LORD the glory due unto his name: bring an offering, and come into his courts" (Psalms 96:8). Herod instead of giving God the glory took that praise to himself which was due to God only. Acts 12:23. "...But I laboured more abundantly than they all" would seem boastful if the statement ended there, but Paul continued, "yet not I, but the grace of God which was with me" (1 Corinthians 15:10). This is hallowing God's name, when we transfer all honor from ourselves to God. "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Psalms 115:1).

We hallow and sanctify God's name by obeying him. What greater way is there for a son to honor his father than by obedience? "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalms 40:8).

Saul, Israel's first king, claimed to have obeyed God, and had *partially* obeyed. "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD" (1 Samuel 15:13). Partial obedience does not hallow the name of the Lord. "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the

LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15:22)

We hallow and sanctify God's name when we lift up his name in our praises. God sanctifies us by giving its grace; and we sanctify Him by giving him praise. "Let my mouth be filled with thy praise and with thy honour all the day" (Psalms 71:8)

Praising God is hallowing his name; it spreads his renown; it displays His excellency; it exalts him in the eyes of others. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Psalms 50:23).

This is one of the highest and purest acts of religion. Our determination should be that of the psalmist: "I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being" (Psalms 104:33). Isaiah in prophecy told of the work of the coming Christ in Isaiah 61:3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Let us put on the garment of praise that the Lord might be glorified.

"Father, Hallowed be Thy name. Thy Kingdom come."

He has only taken two sentences, but as we interpret them by the whole, and find that He said in effect: the first activity of prayer is not that of getting something for ourselves, but of getting something for God. Take it in its entirety.

"Our Father Who art in the heavens." What are we to ask for? That His name may be hallowed on earth, that His Kingdom may come on earth, that in His will may be done on earth. The first passion of prayer is a passion that God's will may be done, that God's heart may be satisfied, that God's purposes may be realized. That is the first realm in which prayer is to operate. Praying to God, on behalf of God.

G. Campbell Morgan
In *The Gospel According to Luke*

Bible Quiz

Jesus told His disciples that they would be persecuted for His cause. Match each person with his persecution.

1. Stephen (Acts 7:59)
2. Peter and John (Acts 4:1-4)
3. John the Baptist (Matt. 14:10)
4. Early Christians (Acts 8:1)
5. Paul and Barnabas (Acts 13:50)
6. Paul (2 Cor. 11:25)
7. Jason (Acts 17:5)
8. Jesus (Luke 23:36)
9. James (Acts 12:2)
10. John the apostle (Rev. 1:9)

- a. assaulted his house
- b. beaten
- c. beheaded
- d. imprisoned
- e. exiled
- f. mocked
- g. scattered
- h. stoned to death
- i. expelled from coasts
- j. killed with sword

Answers on Page 4

Little Foxes

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. -SONG OF SOLOMON 2:15

When William Temple, later Archbishop of Canterbury, was an undergraduate at Oxford, he went to hear a famous American evangelist who pressed upon his student congregation the forgiveness of God, quoting the text, "Though your sins be as scarlet, they shall be as white as snow." Temple said, "Though I went to the meeting in a serious, enquiring spirit, I found myself quite unmoved, for, alas, my sins were not scarlet, they were gray-all gray. They were not dramatic acts of rebellion and violent self-affirmation, but the colorless, tired sins of omission, inertia, and timidity."

As Solomon knew, it is the "little foxes" that spoil the vines. Despite the hymn, not many of us are "guilty, daring souls." What spoils life for us is often some small and silly habit, some almost trifling stupidity.

But preachers often ignore these small spoilers; they prefer to deal with some large abstraction called "sin," and so become guilty of answering questions nobody is asking and dealing with problems remote from everyday experience.

When one lives close to a congregation, one discovers that people are

not so much vicious as vain, not so much tough as touchy. Like Thomas Carlyle, many a man can rise to a great occasion who collapses under a straw. That tetchy genius surmounted the loss of manuscript, thrown into the fire by a careless maidservant, and without a word of complaint immediately set to work to rewrite it from scratch. This was the same man who was put into a rage by the crowing of a cock in a neighbor's garden, and made his wife's life miserable by his peevish complaints over trifles.

As a parish minister, I rarely encounter downright wickedness. I am not often called in to deal with cases of dramatic crime or vice. What I meet with is stupidity and silliness. Much domestic unhappiness is caused by lack of communication between man and wife. A lot of personal failure is due to some small flaw, like a trigger-quick reaction to what threatens security or disturbs routine.

These are all small things in themselves. I recognize, of course, that they may root back in big things. They are symptoms of a deeper malaise.

So, though I realize that there are great and desperate sins calling out for treatment from the pulpit (and in other places have done my little bit to call attention to them), I make no apology for finding a place and a time to deal with the "little foxes that spoil the vines."

W. B. J. Martin

Everyone Welcome

Spring Revival Meeting Mt. View Primitive Baptist Church

454 Love Road, Ft. Payne, AL

Wednesday through Saturday
7:00 PM EDT

Sunday

10:00 AM

April 14-18, 2004

Elder George Daunhauer of the Riverside Primitive Baptist Church in Jacksonville, FL will be guest minister.

Phone 256-638-3188 or 256-638-6689 for additional information.

Fairview Annual Meeting

Fairview Primitive Baptist Church of Chattanooga, Tennessee invites you to worship with us during our annual meeting to be held April 28 through May 2, 2004, the Lord willing. Services will be held nightly at 7:30 PM EDT and Sunday morning at 11:00 AM. There will be a time of food and fellowship following the Friday evening service, and lunch will be served following the Sunday morning service.

Elder Steve Taylor, pastor of Middleground Primitive Baptist Church of Statesboro, Georgia, will be the guest minister. Brother Steve is a very able man of God and has been blessed with great preaching grace.

Please plan now to be with us during this meeting. If you need directions to the church or more information, contact the pastor of Fairview church, Elder Greg Phillips at (423) 875-3652.

DEVELOPMENT OF CHRISTIAN CHARACTER

THIRD STUDY.

Romans 12:15-17. "Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil. Provide things honest in the sight of all men."

See how many things we have already found that enter into the making of a Christian character. If we have been under the impression that it is a slight effort to build up to the standard set in the scriptures, we can begin to see that we have been mistaken. The essentials must be laid deep and solid before we can build thereon the manifestations which will indicate a real desire to be Christ-like, that is, to have him formed in us so that others may discern it, and God will approve it. Let us keep those in mind that have been noted, as we proceed.

Now, we take up other traits to be built up and added to these. We may feel a little disconcerted and discouraged as we think of the points mentioned, and of those to be added, and what it will mean to attain to the whole, and consider that we are so far short of it.

We may liken ourselves to the student who, beginning with his course of study, thinks on what lies before him, to attain to the position he desires. There is the slow progress; the concentration of mind required; going step by step and no long strides; a multitude of drawbacks and repeated failures. Then, if the teacher were harsh and unreasonable, and disposed to lay heavy tasks and give little help, the outlook would be discouraging, indeed.

This is not true in our case, however. Our Teacher is gentle, kind, forbearing, tender-hearted, sympathetic and ever ready to help, and understands perfectly our needs, so that the "willing and obedient" have much to encourage them at every step. "He knoweth our frame, he remembereth that we are dust." So, let us press on, having a heart desire to please him who is so patient and tender with us.

Verse 15. "Rejoice with them that do rejoice, and weep with them that weep." Sympathy with others in their different circumstances and emotions is essential to a helpful Christian character. If we will not try to understand and enter into the emotions of our brethren, and those with whom we are thrown, we cannot get close enough to them to be of help to them. A wall will grow up between us and them, shutting us out of each other's lives, and putting us out of each other's reach. This will be to lose sight of the great example of Jesus, so that we shall never attain in any great measure to the mark of the high calling of God in Christ Jesus, and so miss the prize. If we are to "so run as to obtain," we must keep before us one prominent trait of Jesus--"he went about doing good."

We cannot do good to others unless we can enter into their lives, nor can we get any uplift from their lives without being bound to them by common emotions. If, when they rejoice, we are cold and unsympathetic, it will be like pouring

cold water upon them. It will be to bring a cloud between them and their sun, and to darken the light that has shown into their hearts. Even if the cloud is over us, we should endeavor with God's help, to show we are glad the sun is shining on some one.

Have you not at times stood where a cloud cast a shadow around you, and looked to the hill ahead where the sunlight is crowning it with beauty? You can hardly take your eyes from it, and you watch eagerly as it draws nearer toward you. Such a feeling will be experienced in "rejoicing with them that do rejoice."

Besides its good effect on you, to lift you up, it will encourage them. If we are cold and look entirely indifferent toward them, it may make them feel that perhaps their own feelings are misleading, and they are deceived, and that they are foolish to think they have any ground for gladness, and we then draw them into our state of feeling, when their state of gladness is what we should be seeking.

David was in a state of gloom while his child was sick unto death, but when it died the expectation of meeting it in heaven changed his aspect to one of gladness. But for the time the child lay sick and in the valley of the shadow of death, his sorrow was real and oppressive. So, even though trying to have faith that the light will break, the shadows in the world are sure to come. The sorrows are real and the grief is sincere.

Jesus knew that this was true, so his great, tender heart was touched with the sorrow of those about him. It is recorded by Mark when Jesus looked upon a great multitude of people, he was "moved with much compassion toward them for they were as sheep not having a shepherd." The grief of Mary and Martha touched the Savior and "Jesus wept." A most comforting description of Jesus as our priest and intercessor is that he can be "touched with the feeling of our infirmities."

How can we, then, have "Christ formed in us," and not "weep with them that weep"? If we are cold and unresponsive to our brethren and sisters when they are in trouble, a chord between us is broken, and their sorrow is the heavier because they feel not our arms about them to hold them up and strengthen them for the load they must carry.

Picture in your mind Paul and the elders of Ephesus when they met at Miletus before he left them to go to Jerusalem, and their grief at the thought that perhaps they should see his face no more. See how closely they stand together. Tears fill their eyes and drop from their cheeks. They hold each other's hands. Their arms are about the neck of the loved apostle. They fall upon their knees on the sand, and in broken voice he leads them to the throne of grace for help in their time of need, while heaving bosoms and choking sobs

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Answers to Bible Quiz

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Devotions:

Psalms In Reflection

From the book of the same title by Elder Len Dalton

Hymns and Hymn Writers

SAFE IN THE ARMS OF JESUS

The Fiftieth Psalm

A Psalm of Asaph. *The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah.* (Psalms 50:1-6)

This psalm is highly dramatic. The title may well be, "God, Even God Hath Spoken." The singer addresses himself in the name of God to the whole earth, that it may hear and learn an important lesson. His call is made in the first verse. The final appeal is in verses twenty-two and twenty-three.

The lesson is that forgetfulness of God issues in great peril, while the remembrance which worships ensures many great blessings. Between the call to attention and the final appeal, the psalmist sings of the relation of God and His own in verses two to fifteen, and then of the attitude of God to the wicked. As to the former, they are to be the medium of His praise. This short quote is in proof of this fact: "God shined forth out of Zion." In order for this to be, the saints are to be gathered to Him that through them He may be manifested in power and righteousness.

This gathering is to be, not on the ground of any sacrifice they can bring of things already belonging to God, but wholly on the basis of praise and trust. Please notice that the wicked could have no part in such manifestations of God. Therein lies the chief sin and failure of the wicked. This is a thought of most searching and trying power.

It has well been suggested that our greatest sin is not in the act committed, but in the fact that such wrong tends to incapacitate us in fulfilling so many of the greater things in glorifying God and showing forth His praise. This is in substance a quote from the epilogue: "Now consider this, ye that forget God." Let us then lay to heart what God has said to us in this psalm.

Remember that this psalm has both a prologue and an epilogue. The first six verses constitute the former and the two last verses the latter. Verses seven to fifteen are the condemnation of formalism, while verses sixteen to twenty-one are the condemnation of hypocrisy.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. (Psalms 50:22-23)

Many of Fanny Crosby's popular hymns and gospel songs were written backwards. Instead of writing a poem for someone else to set to music, she wrote quite a few of her stanzas to fit somebody else's tunes.

Born in Putnam County, New York, March 24, 1820, she was blinded when six weeks old because of a doctor who applied hot poultices to her inflamed eyes. Before she was a year old, her father died. Her mother and grandmother supervised the girl's training in her early years. During her ninth year she wrote her first poem. Going out into the fields one afternoon she asked God to use her for some good and noble purpose; there she dedicated her young life to Him. When she came home a few hours later, she jotted down her first poem. The lines are among the most beautiful in all literature.

Oh what a happy soul am I, Although I cannot see;
I am resolved that in this world Contented I will be.
How many blessings I enjoy That other people don't;
To weep and sigh because I'm blind, I cannot and I won't.

Before her death in 1915 at the age of ninety-five, she had written about eight thousand hymns, songs and poems. In 1858, she and Alexander Van Alstyne, a blind musician, were married, but she continued to write and publish her works under her well-known maiden name.

One afternoon during the summer of 1868, a prominent businessman and Christian layman, William H. Doane, who composed music as a hobby, visited Miss Crosby. When he was admitted, he rushed up to the blind poet and said, "Miss Fanny, I have exactly forty minutes before my train leaves for Cincinnati, and I must take that train." When she asked the reason for his call, he explained, "There is to be a great state-wide Sunday School convention in Cincinnati next month. I want a new hymn which I can introduce for the first time at this convention, to capture the hearts and imaginations of the young people and children." Mr. Doane had already composed the tune. He sat down and played his new tune. When he finished, Fanny Crosby said, "There is a Bible verse that has been ringing in my mind and heart all day. 'Underneath are the everlasting arms.' Your music says 'Safe in the arms of Jesus.'" She sat down and began to write. After putting down several lines, she asked Mr. Doane to play his tune over a few times while she prepared her stanzas. As he played, she continued to write. When she was through, she folded the sheet of paper, placed it in an envelope and handed it to her friend. On the train, he opened the envelope, took out the piece of paper and read what she had written to fit his music. The first stanza and chorus were as follows:

Safe in the arms of Jesus, Safe on His gentle breast
There by His love o'ershaded, Sweetly my soul shall rest.
Hark! 'Tis the voice of angels, Borne on a song to me
Over the fields of glory, Over the Jasper sea.

THE BINDING OF JESUS CHRIST

To me it plainly appears that the Binding of our blessed Saviour was a very important thing connected with His wonderful sacrifice for the sins of His people. This binding was clearly set forth in type. Isaac was bound and laid upon the altar (Genesis 22:9). And likewise many of the Jewish sacrifices were bound "even unto the horns of the altar" (Psalm 118:27). So in full harmony with all this we find it recorded that when Jesus Christ was first taken into custody, that "the captain and officers of the Jews took Jesus, and bound Him" (John 18: 12). The Jews "bound Jesus, and carried Him away, and delivered Him to Pilate" (Mark 15:1). "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor" (Matthew 27:1-2). "Now Annas had sent Him bound unto Caiaphas the high priest" (John 18: 24). And finally, He was bound with nails to the cross.

All this binding was done while He was yet alive and had full power to have successfully resisted everything that His enemies did to Him. Just previous to the first binding, for a moment He manifested His great power by felling to the ground the armed company that came to arrest Him (John 18:6). His submission to being bound was entirely voluntary. "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matthew 26: 53-54). So there was a most positively divine "needs be" that our Saviour be bound and delivered up for crucifixion. And therefore, He willingly suffered them to bind and crucify Him, "through weakness" (2 Corinthians 13:4), or His simply laying aside or not using His great power by way of resistance. For had He used His wonderful power to thwart their murderous designs, they would not have been able to lay a hand upon Him in any way. They had long desired to

kill Him in some way, but were restrained until the predestinated "hour" had arrived.

We have no account that Isaac made any resistance against being bound and placed on that altar, though it would seem that he must have expected to be slain, and he was young and strong (about twenty-five years of age) and it seems quite able to have successfully resisted, as Abraham was then old and somewhat feeble. Neither have we any account of the least resistance that Jesus Christ made to any of the brutalities that was heaped upon Him, after He was taken into custody, but quietly and meekly submitted to it all, when He so well foreknew all He was to pass through and had the full power to avert it.

But all our Saviour's suffering of body was as nothing compared to the awful sufferings arising because of that great mountain load of iniquity that was laid upon Him. The murderous frowns of wicked men were as nothing compared to the frowns of the Father against Him, on account of the divine wrath against the iniquities of His people that He then was bearing.

By sin all the Adamic family are bound to suffer under the curse of the law. But in that glorious Covenant of Grace, Jesus Christ acting as a Surety for His elect people, freely agreed and most graciously bound Himself to pay and deliver them from all the great mountain of debt they owed to divine justice. And He surely felt bound and strongly obligated when He said, "Ought not Christ to have suffered these things?" (Luke 24:26). And, "Thus it is written, and thus it behoved Christ to suffer."-verse 46. Also, "For it is written, I will smite the Shepherd" (Matthew 26:3131).

Jesus Christ was bound by prophecy to pass through all the bitter waters of affliction that He did, for His path through this world was not by chance or mere accident. "For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, anti Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy coun-

sel determined before to be done" (Acts 4: 27-28). "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered" (Acts 17:2-3). Peter declares, "But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts 3:18). So if we are at all governed by the Scriptures, we shall plainly see in all these things, not some blind chance-work displayed but the plain and predestinated certainties of the pre-arranged and well-defined purposes of God. Luke 24: 27, 44, Etc.

Again, the binding of Jesus Christ sets forth the binding of our sins upon Him. While this is another great mystery, yet it must have been true, if we are actually to be savingly benefited by His bearing of sin. Jesus suffered as a Covenant-substitute. The many sins of all His chosen people were transferred to Him by Covenant imputation, and by the full and divine authority of such heavenly transfer so lawfully bound upon Him, that He was most firmly bound to suffer the full and exacting demands of divine justice for them. His wonderful grace so shingly appears in His binding Himself to so suffer for those the Father gave Him in that wonderful Covenant of Redemption. And His Covenant engagements and obligations most surely binds all His work under that heavenly Charter. Therefore, His commission, as declared in John 6: 38-39, of redemption and salvation is limited to bearing the sins of those the Father gave Him.

Elder W. S. Craig
1924

God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee (Psalm 118:27-28).

DEVELOPMENT OF CHRISTIAN CHARACTER

(Continued from page 4)

mark the love that draws them all together, and makes the parting so heart-breaking. Their deep sorrow has bound them together as nothing else could, and chords are drawn about their hearts that shall not break as long as life lasts.

It is the result of "weeping with those that weep

God forbid that our hearts should grow so hard and cold that we cannot weep with them who weep, who have burdens and cares that oppress them, and sorrows that pierce their hearts! If we cannot enter into the valley with them, how shall we help them up to the heights where the sunlight shall kiss away their tears, and the purer air of gospel promise and comfort shall strengthen them to think on earth's mortal plane with purified memories, while a clearer horizon enables them to look with stronger faith and brighter hope toward the land where tears are wiped away by the tender hand of God himself, and sorrow and sighing shall flee away and we shall enter into rest.

Verse 16. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

This cannot mean that two persons shall always have the same judgment about matters, nor does the expression seem to mean that. It is to have the same mind "toward" one another. There should be the same forbearance between brethren. There should be the same charity of thought. Harsh judgment must not be indulged. Each should think of the other as a child of God. One may be of strong and educated mind; the other might have the simplicity of a child and be unlearned; but they are to think of each other as brethren. No matter how much they may differ on matters of opinion, they must both be determined that they will keep fellowship in love and treat each other kindly, each remembering that Jesus is the friend of the other and for his love for him laid down his life. We must be kind and tender with the friends of our Master.

This feeling for brethren must be studiously encouraged and cultivated if we are to get along together in peace, and enjoy the company of one another. Although each will have his own judgment,

they can get along in agreement as followers of Jesus. They must not be trying to force the judgment of each other. Forbearance is a golden key among brethren in the church. It will win a brother if he sees that we are not disposed to try to lord it over him.

"Mind not high things." A proud and haughty mind will not win love. He who is thus forgets the humble Son of man. He was meek and lowly in heart. He was the Son of the great King of earth and heaven, but he was lowly "in heart." His disposition was truly humble as it came from his heart. It was not mere pretense. Jesus spoke against the Pharisees because they were given to seeking high places. He said they loved the uppermost rooms and the chief seats in the synagogues.

Jesus spoke a parable on this point. (Luke 14: 7-11.) In this he instructs, "Sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Therefore, we should remember that it is contrary to the teaching of Jesus to mind high things.

"But condescend to men of low estate." Passing by and treating with disdain men of low estate would grow out of minding high things. By the use of the word "estate" we cannot understand this sentence to mean low in the sense of vulgar and vile, but it rather refers to those whose fortune and place might be limited as to worldly means, or even to be simple in mind. Jesus showed great sympathy for the poor, and all his followers should emulate his example. To be rich is not necessarily to be proud and haughty, but many give way to the bad influence of riches and show a very hateful spirit toward those less fortunate in their possessions. Such a spirit is most unbecoming in those who are the professed followers of the meek and lowly Jesus. I heard it said of a very intellectual sister in the church that she was just as considerate of the illiterate and poor as she could be, and made herself just as companionable with them as she did with her equals in mind and training. This was commendable, indeed.

"Be not wise in your own conceits." For one to think too highly of himself is to render it impossible for him to observe the other points in this verse. He would never condescend to be of the same mind toward his brethren that he would have them be toward him. He would look down on them, and have them look up to him. Nor would he feel to condescend to men of low estate; he would always hold himself above them. The third verse of this chapter covers the ground very completely: "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith."

When one is wise in his own conceits he will have a disposition to try to drive all others to his way of thinking, for he cannot conceive that anyone else knows as much as he or can see as clearly. Would he but think of his state of condemnation and corruption. in sin, and that he owes all his hope for the future to the free favor of God, he would not feel puffed up.

"Oh, why should the spirit of mortal be proud?"

Like a swift-fleeting meteor, a fast-flying cloud,

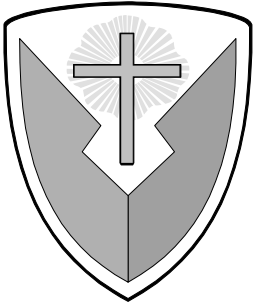
A flash of the lightning, a break of the wave,

He passeth from life to his rest in the grave."

Verse 17. "Recompense to no man evil for evil." This and the fourteenth verse seem closely related in meaning. While most of the exhortations have reference to the dealings of Christians with one another, it *cannot* so be said of this verse. This is a general rule that applies between the saints and any and all men. "Recompense to no man evil for evil." The fourteenth verse refers to those who persecute you. This verse is in regard to being wronged but not persecuted.

It is the disposition of some people to take advantage of others, to defraud, and cheat, and lie. God's people must not stoop to such things. If a man defraud you, you must not defraud so as to recompense him in the same measure he did evil to you. If he spread evil reports about you because it is his disposition

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

DEVELOPMENT OF CHRISTIAN CHARACTER

(Continued from page 7)

to lie, you could not lie about him. If he cheats, you cannot cheat; it is beneath your character, for you are to "provide things honest in the sight of all men." You are not to swerve from doing right with all men. You are to tell the truth, to give honest weights, and do justly. It soon stains the character of member of the church if it is known that he is given to dishonesty in dealings. The law given to Israel was just and good, and so, still is in force. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have."

In whatever way others may do evil, if it affect us, we are not to do evil on account of their action. Of course, this does not by any means imply that men shall not be held to account before the law, and before magistrates, but it has reference to our taking up matters personally, and individually taking the matter into our own hands. This is more particularly mentioned in the nineteenth verse, so I will leave it to be more fully treated there.

It should be noted that we are not only to study the scriptures as to how we shall live with our brethren in the church, but we are to live blameless before all men that God may be honored, and that the church may command respect. We cannot be as perfect as was our Master, but his character is to ever stand before us as the mark to which we should press. We may feel to be discouraged at times because we have fallen so far short of it, but shall we go back? No. There is

but one word to which we should give heed, and that is to go forward. Every step in that direction should more nearly conform us to what Paul desired so much to see in the Galatians, that Christ should be formed in them; not merely in outward form, but a real heart desire for righteousness, such as was to be seen in the life of Jesus.

And these are they which are sown among thorns; such as hear

Word Study

the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. (Mark 4:18-19)

The cares of this world. "Cares" is *merimna*, which is derived from a root which means "to be drawn in different directions," thus, "to be distracted." The word means "care," in the sense of "anxiety." The word is closely akin to a Greek word for "worry." It is used in a second century manuscript in the sentence, "I am writing in haste to prevent your being anxious, for I will see that you are not worried." It is therefore a synonym for the Greek word meaning "worry." "World" is the translation of *aion* referring to the course of life as it is lived currently on this earth by those who do not know God. Our Lord is referring to the worries of the people of this age who live apart from God.

Kenneth S. Wuest

in *Wuest's Word Studies From the Greek New Testament*

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