
Shield of Faith

A Primitive Baptist Publication

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Flee as a bird to your mountain?

(Psalms 11:1-4) "To the chief Musician, A Psalm of David. In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain? {2} For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. {3} If the foundations be destroyed, what can the righteous do? {4} The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men."

Some believe that this psalm was composed by David while he was in the court of Saul, at a time when the hostility of the king was beginning to show itself, and before it had broken out into open persecution. David's friends advised him to flee to his native mountains for a time, and remain until danger was past. David's reaction to this advice is one of surprise and shock that any would suggest such a thing. "How say ye to my soul," is equivalent to saying, "How could you even suggest such a thing?"

David recognized that a strong enemy [even many enemies—the wicked] sought to destroy him. There would come a time when David would flee, not as much *from* Saul as *to* God for refuge. "Deliver me, O LORD, from mine enemies: I flee unto thee to hide me" (Psalms 143:9). David would not run away from trouble out of fear or from a desire of ease but would run to God for strength and guidance.

David's question, "If the foundations be destroyed, what can the righteous do?" (Psalms 11:3) is interpreted by *Jamieson-Fausset-Brown Commentary* as "literally, 'The foundations (that is, of good order and law) will be destroyed, what has the righteous done (to sustain them)?' All his efforts have failed." In this interpretation, David recognized the responsibility of the

righteous to oppose the wicked who would destroy the foundations of law and order. In Psalms 82:3-4, God commanded the poor and fatherless be defended and that justice be done to the afflicted and needy and that the poor and needy be delivered out of the hand of the wicked. Of the wicked He said "They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course" (Psalm 82:5). The people of God should zealously guard the foundations that the Lord has established.

David may also have considered the foundations to be the believer's trust in God, as he affirms in verse 4, "The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men." If the believer is moved off that foundation, what hope has he? There is no other foundation that will stand.

Another way in which one can "flee as a bird to your mountain" is to try to withdraw from the world. The church is not *of the world* (John 17:14-16), but is to be *in the world* as salt and light (Matthew 5:13-16). Some seek to withdraw to the mountain and thus have no influence on the world.

Peter, after being brought by Jesus to "an high mountain apart," and having seen Him "transfigured before them," said "...Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matthew 17:4). What child of God would not desire to pitch his tent and remain in such a place as that? Jesus, however, led the disciples down from the mountain to again battle the enemy.

The church today, as in all her history, faces enemies on every hand, and it seems that the enemies grow stronger every day. Too often, we have heard the cry, "Flee as a bird to your moun-

tain," and have deserted the battlefield for the safety of the mountain. The church has in times past seen, like the disciples on the mount of transfiguration, something of the glory of Jesus Christ, and has tried to build tabernacles and there abide. That glimpse of glory was to strengthen and encourage the saints for the battle ahead.

Jesus never intended for those disciples to remain in that place of glory. What did Jesus, Peter, James, and John find when they came down from the mountain? They found the other apostles powerless against a devil that possessed a child. In Matthew 10:1 we are told, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Jesus had given them power, yet they could not cast this devil out. Had Jesus remained on the mountain, what a sad ending this story would have!

The apostle Paul warned Timothy of the dangers he would face. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, proud, blasphemers, disobedient to parents, natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5). Peter also gave warning concerning the last days. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3-4). We have also

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these words of John: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18).

Many have taken the expression "the last days" to mean the time immediately preceding Jesus' second coming and taken the attitude that nothing can be done but to wait for His return.

While Jesus *may* return at any moment, John wrote, "...whereby we know that it is the last time." The whole period between the establishment of the gospel church and the return of Jesus is "the last time," or "the last days." The days we now live in are the last days, and our times the last times.

Suppose that those to whom John wrote had said, "It is the last times. All we can do is wait for Jesus to return." What kind of witness would the church have had over almost *two thousand years*?

Many today seem to have a defeated attitude and think that all the church can do is "Flee as a bird to your mountain" to await Jesus' return. *Their* foundations seem to be destroyed. David said, "In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?" (Psalms 11:1). He reminds us, "The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men" (Psalms 11:4). We need to be reminded of that fact again and again. We are so prone to forget it.

The Bible clearly states the characteristics of the last days: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). The church will not be unaffected by these evil men. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and

know the truth" (1 Timothy 4:1-3). Is Paul, then, preparing Timothy and the church for defeat? Does he advise Timothy to "Flee as a bird to your mountain?" Not at all! He is warning the church so that she can *overcome* such situations by God's grace. Rather than defeating the church, of the wicked it is said, "But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was" (2 Timothy 3:9).

Rather than to admit defeat by the errors and seductions of false teachers, Paul exhorts Timothy, and us, to hold fast those doctrines he has learned, whoever might oppose them, or whatever might be the consequence. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Timothy 3:14).

Paul's second letter to Timothy is filled with encouragement and exhortations to faithfulness. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:6-7). "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13). "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Timothy 1:14). "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:1-3).

Near the end of his earthly life and ministry, Paul would say "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge" (2 Timothy 4:16). Paul did not see this as defeat, however. "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the

mouth of the lion" (2 Timothy 4:17). He trusted in the Lord to continue to bless him. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (2 Timothy 4:18).

Through the prophets of old, God gave his people a true picture of His church. Far from a picture of defeat, the church is shown as firmly established and doing the work her Lord gave her to do. "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:2-3). These verses are found in Micah 4:1-3 with little variation. It is a bright picture before a dark scene, but it ends in glorious victory. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever" (Micah 4:3-7).

Isaiah gave Israel this admonition that we would do well to heed: "O house of Jacob, come ye, and let us walk in the light of the LORD" (Isaiah 2:5).

Bible Quiz

Tents were often used for housing in biblical days. Fill in each blank with the person associated with a tent.

- _____ was uncovered in his tent, and Ham made fun of him (Gen. 9:20-21).
- _____ took a nail from a tent and killed Sisera with it (Judg. 4:21-22).
- _____ pitched his tent in Sodom among the wicked (Gen. 13:12-13).
- _____ brought his bride to his mother's tent (Gen. 24:67).
- _____ hid her father's images in her tent (Gen. 31:34).
- _____ received his father-in-law in his tent (Ex. 18:7).
- _____ was told a dream about barley bread tearing a tent down (Judg. 7:13).
- _____ brought the head of the giant and put Goliath's "armour" in his tent (1 Sam. 17:54).
- _____ had a vision of Israel abiding in tents (Num. 24:2).
- _____ pitched a tent upon a housetop and publicly sinned (2 Sam. 16:22).
- _____ and his men made war with the Hagarites and dwelt in their tents (1 Chron. 5:8-10).
- _____ was in her tent when angels told her husband she would have a son in her old age (Gen. 18:9-12).

Answers on Page 4

Many Spirits

Justin Martyr wrote long ago, "Many spirits are abroad in the world, and the credentials they display are splendid gifts of mind, learning, and of talent. Christian, look carefully. Ask for the *print of the nails*." Ah, that is the test! What place has the Crucified in your thoughts?

"What think ye of Christ?" is the question
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him."

Selected

Exhortation to Ministers

Advocate & Messenger- March, 1933

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. (Titus 2:7-8)

PAUL AS A father in the ministry was writing Titus his own son in the common faith. Paul loved young preachers and knowing the weakness of the flesh most tenderly exhorted Titus how he should live for his good and the good of His Master's cause. It is useless to tell others how to live, if he does not keep under his own body, mortify the deeds of the flesh, and so live as to be a pattern in his ministerial life to the ones whom he teaches. The servant of God should be blameless, not self-willed. This will injure a minister to be self-willed—thinks he knows it all and will not listen to reason or the advice of others. He must not so act as to carry out his own designs, right or wrong when he knows it will divide the church. He had better be humble and not be too hasty in his actions, but weigh matters well, and most prayerfully to. Don't get in a hurry. Many have to retrace their steps by acting hastily. Jesus gave us a good pattern. There was a devil in the church and Jesus knew it, but just waited and Judas went out and *hanged himself*. The preacher must not be seen angry. A mad preacher is dangerous—his reason is dethroned. He wants to justify himself in all he does. If there is trouble in the church, the first thing for all to do is to get in a good humor, then the matter can be adjusted. The preacher should be a pattern of good works—works that God has ordained and such as are authorized by the Scriptures. He should live and teach all Scriptural works, but no more. ... In *doctrine*, he should speak such things which *become sound doctrine*. Be sure to contend ear-

nestly for the faith (doctrine) once delivered to the saints. We should not neglect the sound, fundamental principles of grace, -- Predestination, Election, Special Redemption, Effectual Calling, Final Glorification in Heaven of all the redeemed. The Primitive Baptists are all the people that will *contend* for those principles, and I trust they will continue to teach *Bible doctrine*---free from extremes, prefixes or suffixes. If all of our preachers will preach the truth in love, we will have peace and unity in the church.

The preacher should possess gravity. He should reverence his profession—not be engaged in light, filthy conversation. He has the highest calling of any one on earth. Much is expected of him. He should be sincere in what he says or does, remembering that he is amenable to God for all of his acts. In preaching the doctrine or practice his teaching should be sound and in harmony with the Bible. And he must not decide that God has made him a regulator and he has to remodel the old church and correct the mistakes of the fathers even if it tears the church into atoms. This is a bad spirit. Beware of the spirit of Diotrephes, who loveth to have the preeminence among them, and receiveth us not. (III John 9). He was an ambitious man, wanting to govern everything according to his will. He is ready to put up bars against good brethren, if they do not say and do everything according to his dictates. He will soon run his course. None should feel that they are standards for the household of faith. Preachers should not sow seeds of discord. If they have trouble let it stay there. Don't preach or talk about it. Let each section of the country manage their own discipline. Beware of jealousy. It is as cruel as the grave. There is room in the church for all of God's humble servants. We need all. Don't neglect your faithful old ministers who have hazarded their lives for the cause. Let us pray without ceasing. Let brotherly love continue.

Elder Lee Hanks (1861-1947)

IN THE BEGINNING GOD

In the beginning God created the heaven and the earth. (Genesis 1:1)

The very foundation of the doctrines Primitive Baptists hold dear springs from this first verse of the first book of the Holy word of God. To understand the love and grace of God in providing salvation for His people, we must understand the sovereign nature of a Creator God.

IN THE BEGINNING There is a growing movement in our world today that actively supports and teaches our children the theory that neither man, nor the world, nor the universe was created by a higher power. The humanistic theory of evolution would have us believe that the order we see in the universe, in our world, and even in our very bodies came about by a series of coincidental chemical reactions. Yet this band of "believers in nothing" cannot explain how these chemicals and elements themselves came into being. The Theory of "The Big Bang": (that says the earth was created by an explosion in outer space), and the theory of evolution, cannot go back any farther than the beginning.

The writer of the Epistle to the Hebrews tells us this truth: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." That Framer of the worlds was there in the beginning because He Himself has no beginning, nor end. He is ever present, having in Himself all power and all knowledge. It is impossible for our minds to fully comprehend anything without beginning or end; everything in our lives has both beginning and end. Yet the God of our salvation was before the beginning of the things we understand. He spoke earth into existence, and He Formed man out of the dust of the earth.

GOD CREATED. The Apostle John said, "All things were made by him; and without him was not anything made that was made." From time to time there is a statement made to the effect that God was lonely in this new world He had made, so He created man to keep him company. There could be nothing further from the truth as the Bible teaches it. God created all things for His glory and for His praise, not because he needed company. We know this to be true because He was not alone! The very fact that He said, "Let us create man in our image" shows that God the Father, God the Son, and God the Holy Spirit entered into a covenant of grace and love to create this object of their favor. They created the man Adam that he might enjoy the benefits of a holy and righteous relationship with the Creator God. Adam was then placed in the garden to "dress it and to keep it". We need to remember that God placed Adam in a created place of God's own creation. He did not tell Adam to go into the garden and finish the work He had started; God finished the work, then brought Adam into it, His sovereign plan was being followed; His will was being done completely; and He didn't have to depend on Adam to somehow create himself and then find his way into the garden. God is the Creator of all things and He does not leave anything to chance. He even knew that the man He had created from the dust of the earth would disobey Him. Before God gave the commandment not to eat of

the tree of knowledge of good and evil, He told Adam, "in the day that ye eat thereof ye shall surely die." The death Adam experienced from his disobedience was not an immediate physical death, but he was sent forth from the garden away from the presence of the Creator. God, who is rich in mercy, created a plan of salvation for His people who sprang from Adam. They would not suffer the consequences of their father Adam's disobedience; God would provide the means by which they could once again enter into that relationship of holiness and righteousness for which He had created His people.

THE HEAVEN AND THE EARTH. The earth as we know it is mostly a beautiful place to live. God provided everything we need to sustain our natural lives. As you read through the first chapter of Genesis, notice that God created man (Adam and the woman) last - after He had crested all things required for their existence. The heaven above serves as a "recycler" of the moisture all living things require. That moisture itself is a result of the right combination of two elements found in the air: Hydrogen and Oxygen. The earth below holds the minerals and nutrients necessary for growing the nourishment our bodies must have to survive. What a wonderful Creator is our God! How marvelous are His ways. They are so far beyond our feeble power to comprehend, that we can truly understand the prophet's words: "What is man that thou art mindful of him?" When we come to this place, we are very near to the kingdom of heaven! This is possible because we see ourselves in the right perspective alongside an all-powerful, all-merciful God whose providence is ever shown toward His people. The book of Hebrews says, "There remaineth therefore a rest," and we enter into that rest, that perfected Sabbath, when we realize that God is sovereign. Our Salvation is not left up to chance, but it is made steadfast and sure because God created a perfect (finished) work of salvation when He sent His Son to die on the cross for the sins of His people. John said, "in the beginning was the Word (Jesus) and the Word was with God, and the Word was God." Remember when Jesus told the disciples that He had come to seek and to save that which was lost? He lived a holy, sinless and righteous life in the flesh; then He took upon Himself all the sins for all His people and crucified them in His flesh on the cross; thereby, He perfected forever them for whom He died, and He restored that image (of true righteousness and holiness) that God had created man to live in.

Because He died (for Adam's sins and for the sins of each of His children), we have been given the hope of eternal life where we can sing praises in the presence of the Creator God' AMEN

Elder Charles Taylor

Answers to Bible Quiz

1. Noah, 2. Jael, 3. Lot, 4. Isaac, 5. Rachel, 6. Moses, 7. Gideon, 8. David, 9. Balaam, 10. Absalom, 11. Bela, 12. Sarah.

Devotions:

Psalms In Reflection

From the book of the same title by Elder Len Dalton

Hymns and Hymn Writers

Abide with Me

Psalm Eleven

<<To the chief Musician, A Psalm of David.>> *In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright.*

(Psalms 11:1-7)

This psalm may well be thought of as a discussion between Faith and Fear, or it may be looked upon as an argument between Faith and Fear. Faith speaks first in these words: "In the Lord (Jehovah) put I my trust: how say ye to my soul, 'Flee as a bird to your mountain'?" Then Fear speaks these words, "For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do?" Again Faith says, "The Lord (Jehovah) is in His holy temple, the Lord's throne is in heaven: His eyes behold. His eyelids try, the children of men. The Lord trieth the righteous: but the wicked and hire that loveth violence His soul hateth." Faith's words then continue on to the end.

From this it will be seen that Faith speaks first and well. How precious it is to hear the first word of Faith! But again and again Fear makes his voice heard, and his words may shake our faith unless we learn the lesson of this great psalm. Fear strikes the deepest note when he says, "If the foundations be destroyed, what can the righteous do?" It is, however, impressive to see how strongly and how firmly Faith comes back with these great suggestions: "the Lord is in His temple"; "the Lord is in heaven"; "His eyes behold"; "His eyelids try." In other words Faith is saying that the foundations are not destroyed and that they cannot be.

Perhaps among all the psalms none reveal more perfectly the strength of Faith. Those who measure things by the circumstances of the hour become filled with fear. The man who sees Jehovah enthroned and governing knows no fear. What a psalm for meditation!

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:7)

Henry Francis Lyte, vicar in the fishing village of Lower Brixham, Devonshire, England, ministered faithfully for twenty-three years to his sea-faring people.

Though a humble couple, he and his wife, Anne, lived in an elegant estate, Berry Head. It had reportedly been provided by King William IV, who had been impressed with Henry's ministry. At water's edge, its coastal views were among the most beautiful on the British Isles. Henry laid out walking trails through the estate's forty-one acres and enjoyed the tranquility of the house and grounds. There he wrote most of his sermons, poems, and hymns.

But Henry's lung condition hung over the home like a blackening cloud. Lower Brixham suffered damp winters, and while in his early fifties Henry realized his lung disorder had deteriorated into tuberculosis. On September 4, 1847, age 54, he entered his pulpit with difficulty and preached what was to be his last sermon. He had planned a therapeutic holiday in Italy. "I must put everything in order before I leave," he said, "because I have no idea how long I will be away."

That afternoon he walked along the coast in pensive prayer then retired to his room, emerging an hour later with a written copy of "Abide With Me." Some accounts indicate he wrote the poem during that hour; others say that he discovered it in the bottom of his desk as he packed for his trip to Italy, and that it had been written a quarter century earlier. Probably both stories are true. It is likely that, finding sketches of a poem he had previously started, he prayerfully revised and completed it that evening.

Shortly afterward, Henry embraced his family a final time and departed for Italy. Stopping in Avignon, France, he again revised "Abide With Me"--it was evidently much on his mind--and posted it to his wife. Arriving on the French Riviera, he checked into the hotel de Angleterre in Nice, and there on November 20, 1847, his lungs finally gave out. Another English clergyman, a Rev. Manning of Chichester, who happened to be staying in the same hotel, attended him during his final hours. Henry's last words were, "Peace! Joy!"

When news of his death reached Brixham, the fishermen of the village asked Henry's son-in-law, also a minister, to hold a memorial service. It was on this occasion that "Abide With Me" was first sung.

(1 Kings 8:56-57) *"Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. {57} The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:"*

“IT IS FINISHED”

The above caption causes us to look back in the history of the world over 1900 years, when on Calvary's rugged brow, near the city of Jerusalem, was enacted the most horrible and cruel crime ever recorded in the pages of ancient or modern history; a crime upon which the sun that illumines our day, refused to look; a crime which caused the globe upon which we tread to shake from center to circumference; a crime that caused the huge rocks of the earth to rend asunder; a crime that caused the veil of the temple (which hid the high priest from the vision of the worshippers when he entered the "Sanctum Sanctorum" once every year to offer unto God his yearly offering for his sins and also for the sins of the people) to rend in twain from top to bottom, and caused the wicked and bloodthirsty people that surrounded the place to cry out, "Surely this must be the Son of God." In the midst of the darkness and gloom which overspread the earth, we hear the sweet voice of the Son of God, the Son of Mary, that poor personage, who had lived upon earth thirty-three years, not having where to lay His head, "In whose mouth guile was never found," crying in the anguish of His soul, "I thirst." which one of His persecutors ran with vinegar mingled with gall and handed it to Him, He drank it, then cried in a loud voice, "It is finished:" and bowed His head and gave up the ghost.

Now the question is, what is it that is finished? All doubtless agree with me that when the Saviour used this language, something was finished, something was done, something was completed. It was useless for the Saviour to tell that His sufferings were ended, for every one knew that; therefore we can but conclude that the Saviour had reference to His work here on earth, the work His Father had given Him to do, for He says in John 6:38, "I came down from heaven not to do mine own will, but the will of him that sent me." Therefore we can but conclude that Jesus had finished the will of His Father; hence His part of the contract or agreement, as fixed in the everlasting

covenant between the three persons in the one God was completed, and to this agrees the words of the blessed Saviour in John 17:4. "I have finished the work which thou gavest me to do." Hence we have but to consider what His Father gave Him to do, and there the question must forever rest.

Let us hear the prophet Isaiah, 42:1-4. "Behold my servant, whom I upheld; mine elect, in whom my soul delighteth; I have put my spirit upon him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Now notice God says He shall do these things, and the main thing we would have you notice is, "He shall not fail." If He should fail in any part of the work that His Father has assigned Him, then the Bible is not true. Should we prove that the Bible is not true in one point, it is liable to be untrue in all, and we have no ground for our religious belief, and have proven ourselves to be open, avowed infidels. Hence we are driven to the necessity of denying Arminianism in toto, or else deny the Bible and confess infidelity. The Bible says "Jesus shall not fail." The Arminians say "He is striving, and trying to save all of the race of mankind, and will fail in perhaps a large majority." Hence either the Bible or Arminianism is untrue, and we will leave our readers to judge for themselves; but as for us, we shall believe what the Bible says, popular opinion to the contrary notwithstanding.

Again we read in Isaiah sixty-third chapter: "Who is this that cometh up from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." Not to try to save, but to save. Then in verse 9 He says: "In all their afflictions be was

afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." This God spake by the mouth of His prophet as though it had already come to pass, and yet it was 698 years before the coming of Christ, which fulfils the Bible saying that God speaks "of things that are not, as though they were, saying my counsel shall stand, and I will do all my pleasure."

While there are hundreds of other texts in the Old Testament that we might introduce in support of this idea, yet we will now turn our attention to the New Testament; and the first language to which we want to direct your minds is that of the angel that God Himself dispatched from the courts of glory unto Joseph when he was mindful to put Mary away privily. The angel said, unto Joseph, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins." If Jesus saved them, then He has done the work His Father sent Him to do; if He has given them a chance to be saved, then He has failed to do that work. Jesus says, "I have finished the work thou gavest me to do." The world says He is trying to do it but cannot, unless the people will assist Him; hence the battle is between the world and Jesus. Jesus says, "He has;" the world says, "He has not," and of course it is for us to say which we will believe; as for us, we shall believe Jesus. Oh! how strange that people of talent will openly dispute the language of our blessed Saviour, and yet claim to believe in Him as their Saviour. Oh, my God! Will they never see the truth? Will they never cease to dispute the authority of inspiration? Is it possible that if I were to write a letter to my children, and tell them that I was going to do a certain thing for them, and they knew I possessed all the means necessary to accomplish it, and had full power to do it, then afterwards write them that I had fin-

(Continued on page 7)

“IT IS FINISHED”

The Christian's Refuge

(Continued from page 6)

ished it, or completed it, that they would then dispute my word, and say I had only tried to do it, or had given them a chance to do it? Surely my children would not treat me in this way, and yet there are many who claim to be the children of God that are disputing the word of Jesus on the very same principle. Jesus said He came, "To save His people from their sins." Afterwards He tells them that He has "Finished the work He came to do" and yet many of those who claim to be His children say it is not true.

Paul says in Hebrews 10:14-15, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness unto us:" and in the tenth verse Paul tells us how we are sanctified; in verse 9, he tells us that Jesus came to do the will of His Father; and in verse 10, he says, "By the which will we are sanctified," etc. Hence in God's will we are set apart as legatees of the inheritance in glory, or in other words, elected or chosen in Christ to salvation, and Jesus came to execute the will of His Father, and in doing this He "Redeems us from the curse of the law," (Galatians 3:13) "Redeems us from all iniquity," Titus 2:14), and this redemption is eternal, (Hebrews 9:12), "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, HAVING OBTAINED ETERNAL REDEMPTION FOR US."

Now notice, Jesus has redeemed us from the curse of the law, and has also redeemed us eternally from all iniquity, and yet the world says many of these redeemed souls will sink down to hell at last. Oh, my God! A sinner saved, and yet in danger of being lost. Such a thing was never known in the English vocabulary, and yet the wise of the world believe it. Should you ask us how Jesus did this work, we answer, by living a life of obedience to the requirements of the divine law. He says He came not to destroy the law, but to fulfill the law; for I He says, "not one jot or tittle of the law shall fail till all is fulfilled." This Jesus did to satisfy the demands of the law in our stead, and afterwards died on the Roman cross to redeem us from all the painful consequences of a broken law, and to

cleanse us from all pollution and qualify us for a home among the blessed in glory, then He sends His Holy Spirit, the third person in the Trinity, to give us a knowledge of what He did for us. And when Jesus opens the heart of the poor sinner, and gives him a view of his own corruption, and guilt before God, he at once begins to weep and cry for mercy, and in the very agony of death he cries, "God be merciful to Me a poor sinner." If he only knew at that time, that Jesus had paid his debt, his mourning would be turned into joy, his grief into praise, but, poor soul, he needs evidence of that fact; he needs faith, which Paul says, "is the evidence of things not seen." And just as soon as God gives him that evidence (or faith), he bursts forth in an ecstasy of joy, and is delighted with the finished work of Jesus, and believes with every power of his soul the words that head this chapter, "It is finished."

Elder T. S. Dalton in *The Life and Labors Of a Poor Sinner*

[Elder Dalton was born in Robertson County, Tennessee, near Nashville. When the Civil War started, he enlisted in the 49th Regiment of Tennessee Volunteers at the age of seventeen and fought in many battles throughout the war. It was during these days with men dying all around him that he was impressed to preach, and he started his ministry preaching to the soldiers by their camp fires.

After the war, Elder Dalton attended a medical college in Tennessee and graduated as a medical doctor. But so strong was the call to preach that it soon after became his life's work. He served churches in northern Virginia for fifty years. He moved to Stanley, Virginia, in 1891 and was editor of the *Zion's Advocate* for many years.]

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (John 6:38-39)

I read of a nobleman who was allowed to enter a prison and select one prisoner and set him free. He conversed with many who insisted they were hardly treated, that they ought not to have been imprisoned, and were full of excuses. He finally went to one who said he was justly in prison. He said: "I deserve to be here; this is better than I deserve. I have sinned in many ways and if justice were meted out to me, worse would be my lot. O what a vile wretch I have been!" His tears and emotions checked his utterance.

The nobleman said to the warden, "Set this man free. He will know how to use his liberty."

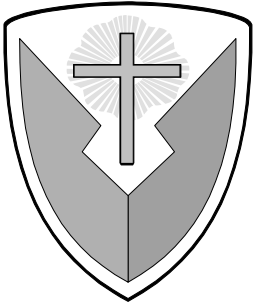
When we have seen sin enough in self to ruin us, and have felt ruined by it, then we are in a frame to go to our Refuge. All through the Christian's life he feels the need of this Refuge, and oh, how often he flees to it! The path is worn smooth to this place of help.

When burdened with sin he runs to this Refuge, crying, "God, be merciful to me, a sinner." When overwhelmed with grief he cries, "Lord, save, I perish."

As our best ministers enter the pulpit, they often seem weak as a newborn child—empty—no theme—no subject—no feeling—the people here and I have no message. Then he runs to this city for safety and help. When our hearts are burdened with grief or woe, we almost involuntarily cry to God for help.

I think that to "come to Christ" means give up everything else. When we go to Him aright, we do not go to Him to do His part in our relief, but we go to Him feeling that His part is all of it. We have learned that "vain is the help of man, and that all our hope is in Him. To go to Him is to renounce every other aid or system. The woman who touched the hem of His garment expected nothing from those around her; with her it was "Jesus only." I am sure I hope in nothing else, yet I fear at times I have no hope in Him. It seems too good to be true that I am a Christian; that heaven is to be my home at last; that the God of the whole earth has heard my cry and pitied my case. O how utterly unworthy am I of all this goodness!

Elder J. H. Oliphant
Primitive Monitor—December 1905



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

Be Ye Therefore Perfect

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48)

The Greek New Testament is the indispensable authority in cases where a wrong interpretation is put upon a word in a translation. The word "perfect" is frequently used in the meaning of "sinless." The easiest and most satis

this word when it is found in the New Testament, is to inquire into the usage of the Greek word of which it is the translation.

Moulton and Milligan in their *Vocabulary of the Greek Testament* which is based upon a study of the secular manuscripts using the same kind of Greek found in the New Testament, give the following uses of the word *teleios*, which is the word translated "perfect." It is found in the phrases "to her heirs being *of age*; all proving that women who have attained *maturity* are mistresses of their persons and can remain with their husbands or not as they choose; four *full-grown* cocks;" the italicised words being the translation of the Greek word *teleios*. From these illustrations of its use, we would define the word as meaning "full-grown, mature." They report these instances also; "fourteen acacia trees in *good condition*; four cocks in *perfect condition*;" a *complete* lampstand; in *good working order or condition*; one *perfect* Theban mill." In the case of the chickens it means "soundness, freedom from sickness and physical defect." In the case of the mill, it describes it as being in good working order and condition, that is, in such condition that the desired results would be obtained when it is operated. In the case of the lampstand, it speaks of the fact that all necessary parts are included. To summarize; the meaning of the word includes the ideas of "full-growth, maturity, workability, soundness, and completeness." In the pagan Greek mystery religions, the word referred to those devotees who were fully instructed as opposed to those who were

novices.

Thayer in his *Lexicon of the Greek New Testament* gives the following meanings; *brought to its end, finished, wanting nothing necessary to completeness*; when used of men it means *full-grown, adult, of full age, mature*.

Now, we will look at some instances where Paul uses this Greek word in a context which defines it by contrast with another word. The words "full age" (Heb. 5:14) are from *teleios* which is set in contrast to the word "babe" (Heb. 5:13). The word "babe" is from *nepios*, a Greek word meaning "an infant, a little child, a minor, not of age," and in a metaphorical sense, "untaught, unskilled." The idea of immaturity is in the word, and according to the context in which it is found, it could refer to either mental or spiritual immaturity. Paul defines the word when he says that the person whom he calls a babe is "unskillful in the word of righteousness." Spiritual immaturity is referred to by the word "babe." Thus those spoken of as of full age are spiritually mature. The word *teleios* therefore when used of a Christian, describes him as spiritually mature.

Paul writes the Corinthians that he speaks wisdom among those who are perfect (I Cor. 2:6), and uses *teleios*. But he says that he could not speak to them as to spiritual Christians, but as to carnal ones, namely, babes in Christ (I Cor. 3:1). In passing, it might be well to note that the phrase "babes in Christ" as Paul uses it in the Greek, does not mean "young converts," but "Christians who have not attained to a mature Christian experience." It is a sad thing to see one who has been a Christian for many years and who is still a babe in Christ, immature.

Kenneth S. Wuest in *Wuest's Word Studies from the Greek New Testament*

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