
Shield of Faith

A Primitive Baptist Publication

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The People Rested Themselves Upon the Words of Hezekiah

“Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah” (2 Chronicles 32:7-8).

Hezekiah came to the throne of Judah when he was twenty-five years of age. He applied himself immediately to the work of reformation. “And he did that which was right in the sight of the LORD, according to all that David his father had done” (2 Chronicles 29:2). Of several of his predecessors it had been said that they did that which was right, but not like David, not with David’s integrity and zeal.

Hezekiah recognized the cause of Judah’s condition. “Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes” (2 Chronicles 29:7-8). Whenever the house of the Lord is neglected, decline and decay can be expected. When God’s people “put out the lamps,” darkness will prevail. Hezekiah also knew the remedy for the situation. “He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street” (2 Chronicles 29:3-4)

“After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and

thought to win them for himself” (2 Chronicles 32:1). Determined to recover the independence of his country, Hezekiah had decided to refuse to pay the tribute which his father had bound himself to pay to Assyria. It was well ordered by the divine Providence that Sennacherib did not come against Hezekiah until the reformation of worship was finished and established.

We might expect that God would grant peace and security to His people who were returning to Him. However, as is often the case, trials came with reformation. This trial became not only a test of their faith, but also an opportunity for the Lord to show himself strong on their behalf.

To encourage the people, Hezekiah “spake comfortably” to them these words: “Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him” (2 Chronicles 32:7). His words were very much like those of Moses, “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Deuteronomy 31:6). Hezekiah used some of the same words as Elisha, “And he answered, Fear not: for they that be with us are more than they that be with them” (2 Kings 6:16). In the days of Jehoshaphat, under the threat of great combined army, Jahaziel the son of Zechariah, a Levite spoke words of comfort from God. “And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s” (2 Chronicles 20:15).

“...And the people rested themselves upon the words of Hezekiah king of Judah” (2 Chronicles 32:8). The Lord

warns against putting confidence in man. “Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD” (Jeremiah 17:5). “It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes” (Psalms 118:8-9). The people of Judah did not simply put their trust in a man, however. They “rested themselves upon the words of Hezekiah,” a God-sent leader, who had both the common sense and the uncommon confidence to banish their fears as his trust was in the name of the Lord. Hezekiah’s words were words given to the people of God in many generations. They were words tested and proven by saints in every age. It is always safe to rest in words which urge trust in God. God’s children may well rest on words which bid you to believe in Christ, and you may, without fear, believe in him who has all grace and wisdom and power to save and to bless you. We can rest in obeying to the fullest every admonition to believe your God, and to believe his Christ.

For the people to rest in the words of Hezekiah, they showed a certain assurance that he was a God-sent leader. Just as Paul urged, “Be ye followers of me, even as I also am of Christ” (1 Corinthians 11:1), Judah was willing to follow Hezekiah as he followed God.

Hezekiah was a leader of ability as well as a man of character. He was also a courageous man. He had gone to God in prayer, and knew God would deliver him; he was calm, and bold. When he spoke to the captains of the soldiers, there was no uncertainty in his voice or in his manner.

Of Hezekiah, 2 Chronicles 31:21 says “And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and

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prospered.” David said, “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). Hezekiah sought the Lord with all his heart and the Lord blessed him to prosper in his service. The Lord also gave him favor with the people who gladly followed his leadership.

While Hezekiah had strong faith in God, he did not just sit and wait for God to deliver. He made all the preparations that he could to withstand the enemy and trusted in God to do what Hezekiah could not do.

In Isaiah’s day, God called His people to repentance and promised blessing if they would obey: “Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures” (Isaiah 30:23). The promise was conditioned on their putting away their idols, but even if they met that condition they would not enjoy the bountiful harvest if they failed to *sow*. True faith *works*, trusting God to bless the labors.

Hezekiah is an example for us as we face the enemies of our day who seek to overcome us. “He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him” (2 Chronicles 32:3). Hezekiah recognized that he could not withstand the enemy alone, nor was he the only one in danger. He called others together to unite against Sennacherib’s army.

God’s people today are to be united against the enemy. “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Hebrews 10:23-25). Attendance to worship in the house of God is a great privilege, and blessing, but it is also a solemn responsibility for every child of God.

With his nobles, and the officers of his army, Hezekiah planned what steps should

be taken to resist the enemy. They proposed “to stop the waters of the fountains which were without the city” so the Assyrian army would find it difficult to supply themselves with water. “And they did help him” to stop the fountains. He did this by making canals to bring the waters of Gihon from the west side of Jerusalem to the west side of the city of David. “This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works” (2 Chronicles 32:30).

Satan desires to avail himself of the springs of our human life, to sustain and aid him in his assaults upon our souls. The springs of human life, the mind, the will, our affections, must not be left open to the enemy. Rather, they must be directed to “city of David.” “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Colossians 3:1-4).

When our minds are opened to all the things of this world, Satan is sure to exploit every opportunity to lead us astray. “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:14-15)

“Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance” (2 Chronicles 32:5). Here again were common sense preparations: faith trusts in God, but repairs the city’s walls. He made a careful inspection of the city defenses for the purpose of repairing breaches in the wall and finding any weakness that might be there. Again we find a practical example for our own lives. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Peter 5:8-9). We are to resist *in the faith*. Paul

said, “Watch ye, stand fast in the faith, quit you like men, be strong” (1 Corinthians 16:13), and “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (2 Corinthians 13:5).

Hezekiah also “made darts and shields in abundance.” He prepared weapons to be used against the enemy. We do not have to make our weapons, they are given to us, “For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” (2 Corinthians 10:3-5). We do, however, have to take and use what we have been given. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:11-18).

After all possible preparations had been made to resist the enemy, Hezekiah comforted the people. “Be strong and courageous, be not afraid nor dismayed for the king of Assyria...” When the people of God have done what they can to overcome the enemy, they can take comfort and trust in God with the assurance that God would supply what they themselves could not. “With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.”

Bible Quiz

Each of the following people followed something. Match the person with what he followed:

- | | |
|-----------------------------|-------------------------------|
| 1. Wise Men (Matt. 2:2). | a. an evil woman |
| 2. Peter (Acts 12:8) | b. his dream |
| 3. Moses (Num. 10:33-34) | c. a missionary |
| 4. Ananias (Acts 5:3) | d. a heavenly vision |
| 5. Samson (Judg. 14-:3) | e. a star |
| 6. David (2 Sam. 11:2-4) | f. a soothsayer |
| 7. Timothy (1 Cor. 16:10) | g. a hardened heart |
| 8. Pharaoh (Ex. 8:19) | h. an angel |
| 9. Paul (Acts 16:9) | i. Lust |
| 10. Saul (1 Sam. 28:7-8) | j. a pillar of cloud and fire |
| 11. Joseph (Gen. 37:5,9-10) | k. greed |

Answers on page 4.

Central States Bible Conference

The CENTRAL STATES PRIMITIVE BAPTIST CHURCHES invite you to attend the *Fifty-Ninth Annual Session* of the Central States Primitive Baptist Bible Conference to be held at Vincennes University, Vincennes, Indiana July 18, 19, 20, 2006, the Lord willing.

For those who can arrive early, there will be a Conference Prayer meeting held Tuesday morning at 10:30. The afternoon service will begin at 3:30.

The cost for lodging and meals for the conference is \$80 per person.

For more information, contact the Conference Chairman, Elder David Tolle at (317) 852-4949 or the Conference Secretary-Treasurer, Sister Darlene McWilliams at (217) 854-9982, email DMCwill233@aol.com.

No Mistake of God's

"I have heard that this physician [who unwittingly caused her blindness] never ceased expressing his regret at the occurrence; and that it was one of the sorrows of his life. But if I could meet him now, I would say, 'Thank you, thank you, over and over again, for making me blind.' . . . Although it may have been a blunder on the physician's part, it was no mistake on God's. I verily believe it was His intention that I should live my days in physical darkness, so as to be better prepared to sing His praises and incite others so to do."

--From Fanny Crosby's Life Story by Herself.

The Holy Spirit

In all of our published declarations of faith, we affirm that, "We believe in one only true and living God, and that, there are three persons in the Godhead, the Father, the Son, and the Holy Ghost." The trinity of persons in the Godhead has ever been and will always remain to mortal man the profoundest mystery. It can not be fully explained, but must be accepted. Otherwise the Scriptures become entirely unintelligible and utterly confusing.

In this treatise, we are to make a study of the Holy Spirit, not of God the Father, nor of God the Son, though there be but one God. But when we speak of the Holy Spirit we are speaking of God; just as much as when we speak of God, the Son of God, Jehovah, the Lord God, or any other word or expression that denotes or connotes divinity. The Holy Spirit, then is God manifested to us in that of a peculiar personality, though God all the same. In other words, God comes to us, does His work in us and with us in the person of the Holy Spirit, and only in that way.

The Greek word translated "Spirit" in the expression, the Holy Spirit, is the same word that is translated "wind" in John 3:8, where Jesus said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit." In this passage, the same Greek word is rendered "wind" in the first place and "Spirit" in the second place. The same word may also mean breath, as in Psalm 33:6. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." In John 20:22 we have this record concerning Jesus: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Jesus breathed forth the Holy Ghost upon them. In II Thess. 2:8, the Holy Spirit is indicated by the expression, "the Spirit of his mouth." God's breath, Gods word, or God's Spirit, that which issue forth from God, seems to me to be not only the expression of God's power, but to be God himself in action, dispensing Himself, giving out His Spirit. "God is a Spirit", and when he manifests Himself in any wise, to do anything whatsoever, He is then the Holy Spirit. Let us consider the various terms and expressions used in the Scripture to denote the Holy Spirit. The Spirit, My Spirit, His Spirit, Thy Spirit, One Spirit, Holy Ghost, Holy Spirit, Free Spirit, The Comforter, The Eternal Spirit, A Quickening Spirit, The Spirit of God, The Spirit of Christ, The Spirit of His Month, The Spirit of the Lord, The Spirit of the Father, The Spirit of His Son, The Spirit of Jesus Christ, The Holy Spirit of God, The Holy Spirit of Promise, The Power of the Highest, The Spirit of the Lord God, The Spirit of the Living God, The Spirit of Wisdom, The Spirit of Truth, The Spirit of Life, The Spirit of Adoption, The Spirit of Grace, The Spirit of Holiness, The Spirit of Judgment, The Spirit of Counsel and Might, The Spirit of Grace and Supplications, The Spirit of Glory and of God, The Spirit of Love and of

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The Holy Spirit

Power and of a sound Mind, The Spirit of Knowledge and of the Fear of the Lord. If we should make a careful study of these thirty-five separate expressions, each one denoting the Holy Spirit of God, we should have a much more comprehensive understanding of the Holy Spirit, as to His nature and character, as to His work, and as to His personality. This much of the discussion is offered as purely preliminary to the treatment of the subject assigned, "The Holy Spirit in Salvation and Religion."

Now let us propose some questions and seek their answers. What is salvation? How is it, brought about? Who is to be saved? Who does the saving? How is it done? What is the purpose of salvation, for time and eternity ?

Salvation is full, complete, and perfect deliverance of God's fallen people from sin and all its consequences, soul and body, both for time and for eternity. But in this discussion, it is evidently intended to be limited to the deliverance of the soul or spirit of man from the blight and ruin, the power and bondage of sin, and from all of its effects and consequences, into the glorious and perfect liberty of God. This salvation is accomplished for souls that are dead in trespasses and sins, that are under the power and dominion of Satan, that dwell in darkness and in the kingdom of death, that are utterly depraved and corrupt, that love sin and wickedness, and that are utterly unable to recover themselves from such lost estate.

If the description given in the Bible of those who are lost and ruined in sin is correct, and we must assume that it is, and our own hearts teach us that it is, then it is evidently a task of infinite labor to deliver such sinners completely from the power and bondage of sin into the glorious liberty of the kingdom of God. Souls that are lost and ruined in sin must not only be delivered from the stain and blight of sin, but they must be also delivered from the power and dominion of sin. Sin must not have any more dominion over them, they must be made immune to sin forever. They must be

washed from the corruption of sin and made incapable of sin for all time and for eternity. Those who are to inhabit eternity with God and the holy angels must be made like God, must be brought into perfect harmony with God, they must have fellowship with God, they must be created anew in the very image and likeness of God. In contrast to these, those who go down into hell, go down with all the vileness and corruption of sin upon them and with the love of sin still in their hearts. They die at enmity with God and His righteousness and descend into the bottomless pit with wrath and malice and envy and hatred and lust and lying and all manner of deceivableness and utter depravity within them; that is, within their very hearts and souls. Such characters could be at home nowhere else but in some place with others of their kind and under the dominion of one who loves the same things. Therefore, hell and Satan.

But when souls have been redeemed, have been washed from sin, have been made holy like God, they desire a better country, they seek a city which hath foundations, whose builder and maker is God. They desire and seek the companionship and fellowship of others like unto themselves. Therefore, the church and her great Head in this world, and heaven and God in eternity. This seems to me to be perfectly logical and reasonable. But how can they that are unholy become holy? How is it possible and how is it accomplished?

The apostle tells us in Titus 3:5, that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." What is this "washing of regeneration and renewing of the Holy Ghost?" Regeneration means being generated again or anew. There is a natural generation by reason of which we have natural

life, and there is a spiritual generation by reason of which we have spiritual or eternal life. As Jesus said to Nicodemus in John 3:6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And this is a great mystery, comparable in a way to that profoundest mystery, the trinity of persons in the Godhead. Our hearts when filled with faith tell us that there is a new birth, a new life, and our minds ask, How can it be?

In the Colossian letter Paul tells that it is the Father, "who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Chap. 1, verses 13, 14. This description of salvation assures us that those who are saved are translated out of, or delivered from, the power or kingdom of darkness into the kingdom of God's own Son, and that this deliverance is accomplished by blood and procures the forgiveness of sins. Of course this presupposes the glorious atonement of Christ on the cross for the sins of His people. Great salvation! Glorious, good news! "Let the redeemed of the Lord say so."

Elder J. Walter Hendricks
In The Holy Spirit in Salvation and Religion.

O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. (Psalms 107:1-7)

Answers to Bible Quiz

1-e, 2-h, 3-j, 4-k, 5-a, 6-i, 7-c, 8-g, 9-d, 10-f, 11-b

Devotions:

Daily Devotion

By Elder Bill Taylor

Workday Grace - June 5, 2006 The Fear of God

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Psalm 89:7

The trend in organized religion today seems to be to "lighten up" worship services, so that people will not be intimidated or put off by that which they might not understand. Casual dress and a casual approach to the form and function of congregational worship are the watchword, it seems; yet God's Word paints a very different picture of how His people ought to approach worshipping Him. Fear and reverence are the words that the Psalmist used to express the attitude worshipers are to have when coming into His Presence. Fear in this sense means to stand in awe of God, to understand that one is in the Presence of the Creator of all things and the Redeemer of His people. Reverence on the part of the worshiper is a proper consideration and estimation of His great power and love.

There seems to be a trend in modern society where younger people do not show the same level of respect for their elders as when I was growing up. Now I freely confess that one sign of getting older is that I notice the great differences in these kinds of things; however, the rule many of my generation was raised with was that adults were due a certain level of respect unless they proved themselves not to be respectable. This carried over into respecting those in authority, and so on. My point is not to criticize the younger generation; rather it is to point out that the same casual approach to dealing with other people seems to have carried over into a casual approach to serving God. The psalmist said, "God is greatly to be feared in the assembly of the saints." That still happens in the hearts of those who God has first sanctified (set apart for holy purposes), and who have also sanctified themselves. In order to rightly praise the glory of His grace, we must set ourselves apart from the casual and common things of life, and come before Him with awe. When we realize the distance that he spanned with His grace and love between us as created beings and Him as the Creator of heaven and earth, we will approach Him with reverence. We can then truly make a joyful noise unto Him and come before His Presence with singing. May God help us today to stand in awe of His great mercy, grace, and love as we revere His holy Name.

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Hymns and Hymn Writers

Crown Him with Many Crowns

... and on His head were many crowns ... Revelation 19:12

The original form of this hymn was written by Matthew Bridges and consisted of six eight-line stanzas. He thought of his hymn as a sermon in song, based on Revelation 19:14. ". . . and on His head were many crowns." He called his hymn, "The Song of the Seraphs." Bridges, who once wrote book condemning Roman Catholics, ended up converting to Catholicism in 1848. He followed John Henry Newman out of the Church of England.

In 1874, Godfrey Thring, a staunch Anglican clergyman feared that some of Bridges' verses smacked too much of Catholic doctrine. Verse two, for example, said:

*Crown Him the virgin's Son, the God incarnate born,
Whose arm those crimson trophies won
which now His brow adorn:*

Fruit of the mystic rose, as of that rose the stem

The root a whence mercy ever flows, the Babe of Bethlehem.

It seems odd to us now that such a verse would cause controversy, but in the end Thring wrote six new verses for the same song. "Crown Him with Many Crowns," therefore became a six-verse hymn that was written twice!

Over the years, these twelve stanzas have become intermingled in the hymnbooks, with editors mixing and matching the verses. Here are the first lines of all twelve verses, the first six, by Bridges, the last six by Thring:

Stanza 1: *Crown many crowns, the Lamb upon His throne . . .*

Stanza 2: *Crown the virgin's Son, the God incarnate born . . .*

Stanza 3: *Crown Him the Lord of love, behold His hands and side . . .*

Stanza 4: *Crown Him the Lord of peace Whose power a scepter sways . . .*

Stanza 5: *Crown Him the Lord of years, the Potentate of time*

Stanza 6: *Crown Him the Lord of Heaven, one with the Father known*

Stanza 7: *Crown Him with crowns of gold . . .*

Stanza 8: *Crown Him the Son of God, before the worlds began . . .*

Stanza 9: *Crown Him the, Lord of light*

Stanza 10: *Crown Him the Lord of life, Who triumphed over the grave . . .*

Stanza 11: *Crown Him the Lord of lords, Who over all doth reign . . .*

Stanza 12: *Crown Him the Lord of heaven, enthroned in worlds above . . .*

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. (Revelation 19:12-13)

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

The beginning of the church.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." God had ever had a people from Abel unto this period, but was now to set up a church, which, being providentially supported by him, should ever exist, continuing in the path marked out by her Lord and Master.

John the Baptist came in the wilderness, crying, "Repent, for the kingdom of heaven is at hand," and the people from all over Judea and the country around came to John to be baptized. John required them to come confessing their sins, which is the custom of his people unto this day.

On account of this new practice of baptizing his converts (those who believed his report) John was called "The Baptist." From that day until now this practice has been preserved and those who have been persistent in practicing it have ever born that name.

When the time was fulfilled Jesus of Nazareth came and went down into the water with John and was baptized like unto his blessed burial and resurrection. From that time on he began to preach his own everlasting gospel and gave examples as patterns for his people. This order of baptism has been handed down through an unbroken chain of baptized believers. The book of inspiration has likewise been kept by the power of God through them.

After an instruction of three years the blessed Saviour gave to his disciples the ordinance of the Lord's supper and kneeling down and washing their feet, he laid before them the important lesson of fidelity to their Lord and King, and humility toward one another.

After his resurrection Jesus appeared to his disciples and blessed them with power to proclaim him as the way, and many from all nations were made to believe, and the seed was scattered throughout the world. Jesus appeared unto his disciples saying: "All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, lo, I am with you alway, even unto the end of the world." Thus his true ministers, those loyal to Jesus, have ever gone preaching his everlasting gospel, trusting in the blessed promise of his supporting

grace.

Spreading of the Gospel and destruction of Jerusalem.

The first Christian church founded by the Apostles was that of Jerusalem, the model of all those which were afterwards erected during the first century. Though the people had not entirely forsaken the Jewish worship, yet they assembled often and were instructed by the Apostles and Elders, prayed together, celebrated the holy supper in remembrance of Christ, and at the conclusion of these meetings manifested great love for each other.

The Apostles went from Jerusalem to many nations preaching the gospel, and in a short time planted a vast number of churches among the Gentiles. Several of these are mentioned in the New Testament, but these are only a small number of the churches formed by the Apostles. While the Apostles and their disciples were spreading the gospel into all the world, the Jews continually opposed them. The innocence and virtue of the Christians, and spotless purity of their doctrine, did not protect them, but they were persecuted in many ways. They were opposed not only by the Jewish religion, but also by the idolatrous people of all nations. Notwithstanding this opposition they were so wonderfully blessed by the Spirit of God that they had followers in every city and town.

Nero, who had become emperor over the Roman Empire, after having the city of Rome set on fire, accused the Christian people with the crime. He persecuted a large number of Christians in as cruel a manner as possible. He wrapped some in combustible garments and set fire to them at night.

St. Paul and St. Peter were among the number on whom this persecution fell. It is generally held that St. Peter was crucified at Rome. Paul, being a Roman, could not be crucified, and so was beheaded about three miles from Rome. John, the Revelator, was banished to the lonely island of Patmos. About this time the great city of Jerusalem was destroyed. "A contest had some time existed between the Jews and Syrians about Caesarea, which city stood on the confines of both kingdoms, and was claimed by both alike." - Orchard's History. The decision of Nero in favor of the Syrians enraged the Jews and they butchered some of the Ro-

man and Syrian army. Then the Roman and Syrian army besieged the city of Jerusalem five months. During this time the Jews suffered many horrible things, the city of Jerusalem was overthrown and eleven hundred thousand lives lost and ninety thousand persons led into captivity.

After the destruction of the Jewish capital, the Christian church enjoyed several years of outward peace. During this period, however, many professed the Christian religion and advocated unscriptural doctrines which caused much disturbance and distress in the church.

Second Century.

Christianity went on suffering and spreading during the second century. The emperors as well as the people of the empire were bitter in their feelings against the Christians. The saying was frequently used, "If God does not send rain, lay it to the Christians." At every famine, drought or pestilence they would cry, "To the lions with the Christians."

At this time, when Trajan the Emperor was at Antioch, that city was visited by a dreadful earthquake. Trajan was injured with many others. Many were killed by the walls of the buildings falling in. Ignatius was pastor of the church at Antioch and was condemned and "was accordingly seized, and by the emperor's order sent from Antioch to Rome, where he was exposed to the fury of wild beasts in the theatre and by them devoured."

Ignatius, in his letter to Polycarp, another faithful soldier of the cross, says: "Let your baptism continue as a shield, faith as a helmet, love as a spear."

Justin Martyr, a devoted Christian, who suffered death at the hands of the enemy at Rome, in the year 166, said, referring to baptism: "For they are washed in the name of God the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Spirit."

Irenaeus became bishop or pastor of Lyons in France in 177, and in his writings said: "He came to save all persons by himself; all I say, who are regenerated by him unto God, infants, and children, and boys, and young men, and old men." In this we have two points, the necessity of regeneration, and the salvation of all for whom Jesus came.

(Continued on page 8)

Tulip

We have addressed “Total Depravity”: and “Unconditional Election.” We recognize the brevity of our effort.

While attending college in the middle fifties we sat under the influence of an Old Testament history teacher who spoke of God’s part and man’s part in salvation. Some of us, and Wallace for one, could not understand what this brother’s point was.

“Total Depravity” is all of man. “Unconditional Election” is all of God. The third letter in the word *TULIUP* is *L*. We will apply this to “Limited Atonement.”

We find strong objections to this biblical teaching. This should not be a surprise to us: Isaiah 55:8-9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Rather than being critical of God in this, we should be thankful.

Then what are His thoughts and ways concerning “Limited Atonement?” When we consider *the one sacrifice for sin* and the value that offering, how can we speak of “Limited Atonement?” We can’t, but God, the one to whom the offering was made, can! Listen to what Jesus said: "I and my Father are one" (John 10:30). What harmony! What surety of the Father’s work being accomplished by His Son and our Saviour, Jesus Christ.

Note the limitation Jesus Christ the Son of God places on the offering of Himself. "I am the good shepherd: the good shepherd giveth his life **for the sheep**" (John 10:11, emphasis added). Verse 14, "I am the good shepherd, and know **my sheep**, and am known of mine" (John 10:14, emphasis added). If you know Jesus Christ, rest assured that He knew you before, long before, you knew Him. We need to understand sheep are prone to follow when the Shepherd speaks. "My sheep hear my voice, and I know them, and they follow me" (John 10:27). Me, in my thinking, are trying to lead Jesus Christ. You may say, "Wallace Johnson, the Saviour was speaking of the Jews." You may be right, but who and what is a Jew? "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a

Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:28-29). "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isaiah 43:19). This was to be done in Israel. Brethren, sometimes I like to chase a rabbit. Hopefully you may glean from these scriptures. "And other sheep I have, which are not of this fold: [Jesus did speak of the Jew. Now He speaks of the Gentiles.] them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Of the people that were present at His crucifixion, most were Jews. A few mourned while He suffered. More mocked and ridiculed Him. Where were those Gentiles? This writer does not believe these people ever read or heard of that eventual day of our Lord’s suffering, that day or many days after.

They, and we, feel we may rightly use the word *they* in reference to the Gentiles. They were engaged in the wickedest of works, saturated enemies of God! But did He know them? He must have, for He said, "Other sheep I have," indicating those He had in possession that the father had given Him, "I have." Let me add *them*. Jesus Christ never forgot one, no, not one, the Father gave Him in the covenant of Grace, yea, the covenant of redemption. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30).

The offering of Himself to God was for those, and in His own words, "I have."

The people of God have been held and had from eternity. Brethren, that is a long time. I speak as a man, for eternity cannot be measured; time can. "Other sheep I have," expresses ownership, and Who owns them? He Who is called "Wisdom," did He not know for whom He died? Jesus Christ was all man and all God. What does the Apostle Paul teach concerning God’s knowledge of His people? Does

His knowledge increase or decrease? In II Timothy 2:18, we are informed that the faith of some of our Lord’s people had been overthrown. Note verse 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

Isaiah 53 speaks of Jesus Christ in verse 10, "He shall see His seed." Verse 11: "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Verse 12, "and he bare the sin of many."

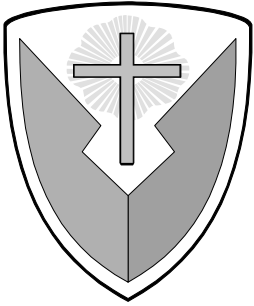
Yes, Limited Atonement is taught in the Holy Writ. We cannot and do not know the number of the "Many" for whom Christ died. He and the Father did. We today may be able to count the number of the Lord’s people who believe eternal salvation is by the Grace of God, but who can count the number of the grains of sand on all the seas shores, or the number of stars in the visible heaven?

It is wonderfully amazing that our God calls all the stars by name; each one has a different name. Brethren, such knowledge of God "is too wonderful for me: it is high, I cannot attain unto it" (Psalm 139:6).

What is the number of all for whom Christ died? After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Revelation 7:9-10). The number for whom the Lamb atoned for, like many things of God, "they cannot be reckoned up in order unto thee" (Psalm 40:5). Limited Atonement is taught in God’s word; God the Father, the Son, and Holy Spirit, these three Who are declared to be "One," know that number.

By the Grace of God, we can and may identify the children of God by the fruit of the Spirit which God enables them to bear, as they live for Him here in this life.

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

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

Hagenback, a German pedobaptists, says that Irenaeus in treating on baptism "merely expresses the beautiful idea that Jesus was Redeemer in every stage of life, and for every stage of life; but that does not say that he became Redeemer for children by water baptism."

It is admitted by all historians that the churches of the second century were united only by the tie of faith and charity or love. That every church formed within itself a separate and independent body and that the Christian world was not yet connected by any supreme authority or legislative assembly. They were Baptist churches because they were composed of baptized members, and were independent of each other in government.

Orchard says, "the first and most fatal of all events to the primitive religion, was the setting up of a Christian Academy at Alexandria." Christians had been reproached with illiteracy, and this school was set up in 170 to get rid of the scandal. It seemed that the Alexandrian school was a nursery in which nearly all the evils were generated, the practice of which finally led to Popery. This should be an important lesson to the church of today. In trying to prepare boys for baptism by teaching, the church became filled with men who never had the love of God implanted in their hearts. If this practice corrupted the church in the second century, what will it do in the twentieth?

On until this time there is not a single trace of infant baptism, or baptism in any way but by immersion. Those who were capable of professing faith in Christ were baptized and became church members. Cramp says: "We have searched the Christian writings of the first two centuries and have not yet found infant baptism."

Third Century.

At the beginning of this century the persecution was light and Christianity became very popular. Many professed religion who proved not to be sincere. They loved the world and fame more than the truth, and they began teaching false doctrines, leading off many of the professors after them. Much corruption crept in which finally divided the church.

In Greece at this time the churches united in mutual unions for the management of spiritual affairs. This led to positions of distinction and many of the so-called ministers of the gospel used every device to gain the ascendant positions. The ministers who were learned in philosophy were received by the masses and abundance of wealth was conferred on them.

Mr. Orchard says: "While the interests of religion retained their scriptural character, all were upon equality and each society possessed its government within itself; so that no one church originally can claim our attention more than another. The churches during this early period were strictly Baptist in their practice and constitution. These early interests stood perfectly free of Rome and at after periods refused her communion. As the churches rose into importance, contentions about offices were frequent, and tumults ensued; but having no secular aid, their rage against each other spent itself in reproaches and often subsided into apathy. The disappointed, the disaffected, the oppressed, the injured, with the pious, had only to retire from the scene of strife, and they were safe."

Elder J. Harvey Daily
 1909

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