
Shield of Faith

A Primitive Baptist Publication

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I And The Lad

“And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you” (Genesis 22:5).

All serious students of scripture are probably familiar with this great expression of faith uttered by Abraham. Having been given the command to offer his son Isaac as a burnt offering, Abraham was fully intent on obedience. God’s command was, “... Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of” (Genesis 22:2). Abraham was in the midst of obedience to this command when God interrupted him. There can be no denial of Abraham’s intent to put his son to death. Yet, in leaving his servants, he stated that “...I and the lad will go yonder and worship, and **come again to you**” (Genesis 22:5, emphasis added). By faith, Abraham fully expected to return with his son. Faith was perhaps the most notable feature of the life of Abraham.

Another feature of the life of Abraham, not quite as evident as faith, is expressed in this passage and is worthy of careful study. Abraham said, “...I and the lad will go yonder and **worship**, and come again to you” (Genesis 22:5, emphasis added). This verse is the only time that I can find in scripture that the word *worship* is used in connection with Abraham. In one other passage, Genesis 18:2, the Hebrew word meaning *worship* is used concerning him. In three passages, Abraham is said to have built an altar unto the Lord, no doubt as an act of worship. *Worship* in the life of Abraham is not stressed in scripture as much as is faith, yet worship was very much a part of his life.

At first thought, it might be difficult to comprehend how this act commanded

Abraham, the offering of his son on an altar, could be considered an act of worship. It would have been very shocking for this father to even think about the death of his son. Even more shocking would have been the thought that he would have to slay his beloved son. How could this be worship? Worship is reverence and intense devotion to or esteem for a person or thing. What could better express reverence and devotion than obedience in the most difficult of circumstances and yielding to God that which he held most dear?

Please note Abraham’s words, *I and the lad will go yonder and worship*. Isaac would worship also. Isaac knew that Abraham was going to offer a burnt-offering, but did not at first know that he intended to sacrifice him. Josephus supposes that Isaac was now twenty-five years old, while others believe that he was thirty-six. We are told that “... Abraham took the wood of the burnt offering, and laid it upon Isaac his son” (Genesis 22:6), and a significant amount of wood would have been necessary to consume the intended offering. We can then assume that he was of sufficient maturity that he might have easily resisted. There is no hint of resistance on the part of Isaac. Again, this is very illustrative of true worship. While he placed himself in the hands of his earthly father, Isaac truly gave himself into the hands of his heavenly Father, whom he trusted to provide. We can truly worship only when we have presented our bodies “a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

Isaac’s trust was in both his earthly father and his heavenly Father. “And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together” (Genesis 22:8). He went with the assurance of Abraham that God would provide. Isaac’s willingness to worship with Abraham in this manner suggests

that Abraham gave evidence in his life of genuine faith. It is doubtful that Isaac would have willingly gone with Abraham if he had witnessed insincerity and pretence in his father. Whether we realize it or not, the example of a believer has a profound effect on others around them. Many have been led to the church by the example of faithful believers. Many, I fear, have been driven away from the church by those who claim to believe but act as unbelievers.

How could Abraham worship God when he was commanded to offer his son as a burnt offering? Keep in mind that worship goes beyond mere obedience. One may obey because the fear the consequences of disobedience or they may obey because they feel that they have no other choice. Worship must come from the heart and be based upon obedience with a desire to please God. We must worship through obedience believing that if God commanded it, it is right.

We must understand that this great act of worship by Abraham was an act of mature faith, coming after many years of walking with the Lord. We are commanded to “... grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ...” (2 Peter 3:18). Our worship should reflect that growth in ever increasing expressions of reverence and devotion. Abraham had, by experience, learned to trust God.

Abraham’s trust was in the *person* of God. “And he believed in the LORD; and he counted it to him for righteousness” (Genesis 15:6). He believed *in the LORD*; not simply believed the word of the LORD, but believed in the LORD Himself. We are told that “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward” (Genesis 15:1). God *Himself* was Abraham’s shield. God *Himself* was Abraham’s exceeding great reward.

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I And The Lad

(Continued from page 1)

The writer of Hebrews states, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself" (Hebrews 6:13). He pledged Himself, his eternal power and Godhead for the fulfillment of the promise. There was no being superior to himself to whom he could make appeal, or by whom he could be bound, therefore he appeals to and pledges his immutable truth and Godhead.

Moreover, Abraham trusted the *promise* of God. "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Genesis 17:7). "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Genesis 21:12). God's covenant involved Abraham and his *seed* and "in Isaac shall thy seed be called." For God's promise to be fulfilled, Isaac had to live to produce a child. Abraham trusted God's promise. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Hebrews 11:17-19). No human reasoning, no explanation, nothing else was necessary. God had promised and the matter was settled in the mind of Abraham.

Abraham also trusted in the *power* of God, "accounting that God was able to raise him up, even from the dead."

Abraham had been a witness to the power of God. He had seen the power of God in judgment of the wicked. "And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace" (Genesis 19:27-28). He no doubt had respect for that power, but was motivated more by the power that God had graciously extended to him for his benefit. The Lord had led him and preserved him in his sojourn through hostile lands,

through famine, and through battles. The Lord had been his "shield," and "exceeding great reward."

Perhaps most precious to Abraham was the power of God that had miraculously given him his son Isaac. When told that he and Sarah would have a son, "...Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Genesis 17:17). He was not at all doubtful, for we are told that he staggered not at the promise, (Romans 4:20), but by laughing Abraham expressed his joy at the prospect of the fulfillment of so glorious a promise which could not be effected but by the almighty power of God.

Abraham trusted in the *provision* of God. "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together" (Genesis 22:8). In Abraham there was a conviction that God will provide, Such conviction is an anchor to the soul, sure and steadfast. This conviction came, no doubt, through faith as well as experience. There had been times when Abraham did not believe that God would provide. Genesis 12 records Abraham's sojourn in Egypt. He tried to provide for his own protection by saying that Sarai, his wife, was his sister. Abraham's plot failed, but God provided for his safety. Through this and many other experiences, Abraham learned that God will provide.

This was not merely the language of faith and obedience; the patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who in the fullness of time should take away the sin of the world, and of whom Isaac was a very expressive type. All the other lambs which had been offered from the foundation of the world had been such as MEN chose and MEN offered; but THIS was the Lamb which GOD had provided-empatically, THE LAMB OF GOD.

"And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes,

and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen" (Genesis 22:11-14). Notice that in this instance, God provided a *ram*, rather than a *lamb*. God provided for *Abraham* a ram to be offered in the place of his son. The *Lamb* that God would provide for *Himself* was yet to come.

We cannot say with certainty just how much of God plan of redemption Abraham saw and understood. I personally believe God revealed a great deal to him. Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Whether Abraham understood it or not, the truth of Romans 8:32 is here illustrated. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? God spared not His own Son so that Abraham's son could be spared.

Abraham called this mount *Jehovahjireh* which literally interpreted means *the Lord will see*; that is, God will always have his eyes upon his people and every thing shall be done that is necessary for their comfort and support. Hence, the words are usually translated, The Lord will provide. God will provide because his eye ever affects his heart, and the needs he sees his hand is ever ready to supply.

Some render the words *In the mount of the LORD it shall be seen as the Lord shall be seen; ON THIS MOUNT THE LORD SHALL BE SEEN*. From this it appears that the sacrifice offered by Abraham was understood to be a representative one, and a tradition was kept up that Jehovah should be seen in a sacrificial way on this mount.

Paul said, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Galatians 3:13-14). We ought, then, to worship as Abraham did, trusting in the *person, the promise, the power and the provision of Almighty God*.

Bible Quiz

The story of Jesus healing Bartimaeus is a well-known story. Answer the following questions about the incident.

1. Why was Bartimaeus begging beside the road (Mark 10:46)?
2. Where was the road (Mark 10:46)?
3. Who was Bartimaeus's father (Mark 10:46)?
4. When Bartimaeus heard that Jesus was coming, what did he cry out (Mark 10:47)?
5. What did the crowd charge Bartimaeus to do (Mark 10:48)?
6. What was Bartimaeus's response to their charge (Mark 10:48)?
7. When Jesus called, what did Bartimaeus do (Mark 10:50)?
8. What did Bartimaeus ask Jesus to do for him (Mark 10:51)?
9. What did Jesus do for Bartimaeus (Mark 10:52)?
10. What did Jesus say to Bartimaeus (Mark 10:52)?
11. What did Bartimaeus do after his sight was restored (Mark 10:52)?

Answers on page 4.

Saturday and Sunday

Q. Ought we to observe the seventh or the first day of the week as a day of rest?

A. The word Sabbath means rest, and man needs rest, not only at night, but one day in seven. Under the Old or Legal Dispensation that day was the seventh, now called Saturday (Exodus 20:9-11); but under the New or Gospel Dispensation that day (without any formal commandment, but because Christ arose from the dead on that day and appeared to His disciples especially on that day), has been the first day of the week, now called Sunday (Matt. 28:1,6; John 20:19,26; Acts 20:7; 1 Cor. 16:1,2; Acts 2:1). But Christian forbearance on this subject is inculcated by the Apostle Paul (Rom. 14:5,6; Col. 2:16). And we should remember that the Sabbath is but a shadow or type, of which Christ is the substance (Col. 2:17; Heb. 3 and 4). When He died and rose from the dead, He rested from His work of redemption; and when we believe in Him as our Righteousness, and the end of the law for us, we rest from our works of self-righteousness and self-boasting, feeling that what our dear Lord has done and suffered for us is all our salvation and all our desire, and we wish evermore to offer up to our adorable Redeemer the spiritual sacrifices of heartfelt thanksgiving and praise. Not only for the above reasons, but also for two others. Primitive Baptists rest from their usual labors and meet especially on Sunday for worship because the laws of most of the States in the Union require such rest, and we are commanded to obey the higher powers (Rom. 13:1-5), and it is good to have a special day of rest from business for the public worship of God. The most of our churches also generally meet on Saturday for worship, as well as occasionally on other days.

Elder Sylvester Hassell

No Time For God

No time for God?
What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and Life itself—
Our God.

No time for God?
As soon to say, no time
To eat or sleep or love or die.
Take time for God
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.

No time for God?
That day when sickness comes
Or trouble finds you out
And you cry out for God;
Will He have time for you?

No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown,
And when you meet him face to face
Will He—Should He,
Have time for you?

-Norman L. Trott

THE THREE PILLOWS

An old lady was very calm as she approached death. Her minister said, "I have noticed your calmness in so many things." She said, "When I was just a girl, an old preacher told me that each night he slept well because he rested his head upon three pillows—God's grace, God's power, and God's wisdom."

There is no doubt that if you have those three pillows, it is going to make easy sleeping, easy dying and easy living day by day; your attitude toward the Lord will be such that prayer changed the whole attitude in life, because prayer is the linking of your soul to the Lord in absolute trust.

Donald Grey Barnhouse
In *Let Me Illustrate*

INDIFFERENCE

Sunday

If our people were required to take an examination in the school of indifference before they could be classified as "indifferent" I am confident that there would be but very few who would fail to make a "passing grade."

Surely we do not know just what the word implies, nor, understand its significance, or we would "mend our ways"—and that right early. Suppose we look into the definition of the word as given by Mr. Webster and his associates: "Indifference: Lack of interest or concern; unimportant; having no feeling favorable or unfavorable; neutral in character of quality; neither good nor bad; falling short of any standard of excellence."

The majority of our people have been attending the School of Indifference so long and so laboriously that we feel they are now due to receive their diplomas.

Slothfulness is a twin brother to Indifference—and we are commanded by the Apostle Paul to be "NOT slothful in business" but to the contrary, be "fervent in spirit; serving the Lord" (Rom. 12:11).

"Slothful" means to be a "sluggard," one that is "indifferent or lazy"; and laziness has no part in the service of our Master. A "fervent spirit" and laziness cannot walk together in the same path; God's service requires diligence and energy. "Present, your bodies a living sacrifice" is the way the Apostle puts it.

Lukewarmness is likewise condemned by Holy Writ. COLD or HEAT, either one, is preferable to lukewarmness. Hot water will often settle a sick stomach; so will extreme cold water. But not so with lukewarm water; it produces nausea. If we think "lukewarm" service is acceptable with our Savior, we had better divert ourselves of that idea as quickly as possible, for this is what He says He will do with those in that condition: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). Is that not enough to cause us to

implore the "heat" of the Holy Spirit to melt our cold and indifferent spirits and quicken a desire within us to present our bodies a living in a way that would be acceptable to Him and profitable unto us in all our services "in His kingdom." "Indifference" is what causes us to stay home on meeting go fishing and attend ball games or other places of worldly amusement instead of "assembling ourselves" with those who are making every effort to press forward "to the mark of the prize of the high calling." which is the goal that every obedient child of God should be looking forward to achieving while they are permitted to remain on this mundane sphere.

"Not forsaking the assembling of ourselves together, as the manner of some; is but much the more, as you see the day approaching" (Heb. 10:35). If we cannot see the day approaching we are as blind as His "chosen people" were; while the Savior was here upon earth and warned them of the destruction of Jerusalem. They were unable to read "the signs of the times" and could not see "the day approaching" because of "the blindness of their hearts." Many of us today, it seems, are afflicted with this same "blindness."

Let all of us make a special effort to cleanse ourselves of this indifferent and lukewarm state before He spues us out of His mouth.

A. H. Roden
From *The Armor of God*
July, 1954

I was *in the Spirit on the Lord's day* (Rev. 1:10).

If a Christian isn't in the Spirit on the Lord's day, he is not likely to be so on any day. "The Sabbath was made for man"; but it was made to enable man to get nearer to the Lord, not farther away from him. When you hear a man talk about every day's being alike to him, you are pretty sure to find that that man wants to pursue his own business or his own pleasure seven days in the week. If he counts every day the Lord's day, he finds the Sabbath the best day of all to him. If a Christian is as godly as John the evangelist, he wants to keep the Sabbath holy unto the Lord. And such a man is surest to be in the Spirit on the Lord's day. If heaven is ever to be opened to a saint still in the flesh, it will be on the Sabbath to a saint who is then looking heavenward.

Sunday School Times, 1866

Sequatchie Valley Association

The 172nd Session of the Sequatchie Valley Association will meet with the Providence Primitive Baptist Church of Tallassee, Alabama, on August 18-20, 2005.

Services will be at 7:00 PM on Thursday evening and will begin at 10:00 AM and continue through the day on Friday. Lunch and dinner will be served at the church. Saturday services will begin at 10:00 AM and conclude with the noon meal.

For more information, contact the church clerk, Julia B. James, 877 Greenwood Rd., Tallassee, AL, 36078. (334) 283-2492, or the Association clerk, Elder Greg Phillips, 807 Ashwood Lane, Chattanooga, TN 37415 (423) 875-3652.

Answers to Bible Quiz

1-He was blind; 2-Jericho, 3-Timaeus; 4-"Jesus, thou son of David, have mercy on me"; 5-Be quiet (hold his peace); 6-Cried louder; 7 -Cast off his outer garment, got up, and went to Jesus; 8-Restore his sight; 9-Gave him sight; 10-Go thy way; thy faith hath made thee whole; 11. He Followed Jesus

Devotions:

Psalms In Reflection

From the book of the same title by Elder Len Dalton

THE SIXTY-FOURTH PSALM

<<To the chief Musician, A Psalm of David.>> *Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory. (Psalms 64:1-10 KJV)*

My first thought was that the very beginning of this psalm suggests an expression from Paul. On one occasion he said "Cast down, but not destroyed." The psalm really is a cry of distress, and yet not of despair. The singer is beset by wicked enemies who plan and plot against him with malicious and persistent determination. He thoroughly explains their method. It is that of secret council and studied cruelty. They have one object, that of harming the righteous by shooting at him from secret places. They strengthen themselves by declaring that none can see them. This is his distress, and the warfare is unequal. His foes are not in the open but covered.

At verse seven we have the beginning of his account of the reason why his distress is not despair. Over against their evil determination to shoot at the righteous is the fact that God will shoot at them. This is the security of the trusting soul. This truth is expressed differently in the New Testament, but the principle abides, "If God be for us, who can be against us?" The practical application of this to the righteous is that there is no need for them to attempt to take vengeance on their enemies. Their one care is to trust God. Such trust will always end in gladness, and the inevitable vindication of their faith. Such a life as this suggests the need of much praying. The psalmist was thoroughly conscious of this. However, there is one thing about this prayer life. It is far more essential that one pray to be delivered from the fear of his enemies than to pray for deliverance from his enemies. In connection with this psalm and its lesson perhaps we would do well to keep in mind these words: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 11 Cor. 4:11.

Hymns and Hymn Writers

The Little Brown Church in the Vale

William S. Pitts was born August 18, 1830, Lums Corners, Town of Yates, Orleans County, New York. He died September 25, 1918, Brooklyn, New York and was buried at Rose Hill Cemetery, Fredericksburg, Iowa.

He gave this account of his writing "The Little Brown Church In The Vale":

One bright afternoon of a day in June 1857, I first set foot in old Bradford, Iowa, coming by stage from McGregor. My home was in Wisconsin. The spot where the "Little Brown Church" now stands was a setting of rare beauty. There was no church there but the spot was there waiting for it. When back in my home I wrote the song 'The Little Brown Church in the Vale.' I put the manuscript away. In the spring of 1862 I returned to Iowa and settled at Fredericksburg...

In the years of 1859 and 1860 the good people of Bradford were determined to build a church...By the early winter of 1864 the building was ready for dedication. While I was holding the singing school, near its close in the spring, the class went one evening to the church. It was not then seated, but rude seats were improvised. My manuscript of the song I had brought with me from Wisconsin. It had never been sung before by anyone but myself. I sang it there. Soon afterwards I took the manuscript to Chicago [Illinois], where it was published by H. M. Higgins. It won a speedy recognition locally and with the years won its way into the hearts of the people of the world. Soon after its publication the church at Bradford, which had been painted brown (for want of money to buy better paint, some say), became known as "The Little Brown Church in the Vale." My hope is that it will stand for a thousand years and call the old man and his descendants to worship.

This song was popularized by the worldwide evangelism campaign of Arthur Chapman and Charles Alexander in 1893, and by the Weatherwax Quartet, beginning around 1910. To this day numerous couples still marry in the church each year (over 70,000 since record keeping started in 1918), and the church holds an annual wedding reunion.

There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood,
As the little brown church in the vale.

Come to the church in the wildwood,
Oh, come to the church in the dale,
No spot is so dear to my childhood,
As the little brown church in the vale.

How sweet on a clear, Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

JOSHUA, CALLED OF GOD AND EQUIPPED FOR SERVICE

Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel (Joshua 1:1,2). This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Verse 8).

As soon as Moses was dead the divine call came to Joshua. God's work continues even though mighty servants of God are called from the scene of action. God had given a promise to the patriarchs of old concerning this land into which this trusted servant would lead God's people. There are many precious lessons that we might learn from the life of this wonderful servant of God.

Joshua was one who inquired of the Lord. We see him earlier in the account of the children of Israel as they arrived at Mt. Horeb (Exodus 33). Moses took the tabernacle and pitched it outside the camp, and called it the Tabernacle of the congregation. "And everyone which sought the Lord went out unto the tabernacle (verse 7). "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle" (Verse 11). Even though his leader Moses departed from the tabernacle, yet Joshua stayed and inquired of the Lord. The house of God holds the attention of those who are seeking God. They do not just abide by the appointed hours.

As the name indicates, Joshua was a changed man. When Moses chose men to send to spy out the land there was one "of the tribe of Ephraim, Oshea the son of nun" was one of these (Numbers 13:8). The old name Oshea seems to imply dependence on self. "Moses called Oshea the son of Nun, Jehoshua." The new name Jehoshua meant the "Lord is

Salvation" (Numbers 13:16). Men who are called of God must undergo a change of nature. Jacob's name was changed to Israel; "for as a prince hast thou power with God and with men, and heat prevailed."

Joshua was a witness in that he gave a good report from Canaan. "The land which we passed through to search, it is an exceeding good land" (Numbers 14:7). Moses was commanded to lay his hand on Joshua and set him before Eleazar the priest, who would ask counsel for him after the judgment of Urim before the Lord; "and at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation" (Numbers 27:21). God was preparing one who would be trusted at a time when strong leadership would be needed.

Joshua was one who was taught of God. Joshua 1:1-9 gives us a clear picture of what would be needed. They had not gone this way before. Every step must be taken in faith. The command was, "arise and go over this Jordan." Joshua was told that in every place where the sole of his foot would tread "that have I given unto you, as I said unto Moses." The great purpose of God must be ever kept in view. "From the wilderness and this Lebanon even unto the great river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast" (Joshua 1:4). God gave Joshua the confidence of victory by telling him these things. We also can do all through Christ Jesus our Lord which strengthens us.

Joshua glorified the Lord in all his actions. "And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do Wonders among you" (Joshua 3:5). He would set God before a people who were made ready. Only in this way would the glory be given to the Lord. Much later there would be another who would be speaking of Jesus; "Wherefore God hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). He also sought only the glory of His Father which was in

heaven, that in all things God might have the pre-eminence.

Joshua was victorious in the cause of God. Paul tells of his victory at Jericho; "By faith the walls of Jericho fell down, after they were compassed about seven days" (Hebrews 11:30). The voice which spoke to Daniel as he was in a trance said, "...the people that do know their God shall be strong, and do exploits" (Dan. 11:32-b). The apostle Paul wrote to the Philippian brethren, "...this one thing I do,...I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). We also are going into a time where we have not been before. May we also be inquirers even if others depart from the presence of God. May we also be the kind of witness that Joshua was. May we also listen to the teachings of God as Joshua did so we might know the way. Rationalists will look at the natural things which they see as obstacles; but, let us stand by Joshua and say, "The Lord is with us; fear them not". Our God is one who calls his servants, and equips his servants for the journey into the unknown. May we follow Him unquestionably over this Jordan and break down the walls of Jericho. We can do all things through Christ Jesus our Lord which strengthens us. Let us believe God and obey His bidding in all things.

Elder Charles Taylor

...Cease to do evil; learn to do well
(Isaiah 1:16, 17)

Betty, aged six, is something of a philosopher. The other day, as she slowly and painstakingly worked at the strip of hemming which was her first attempt at needlework, she thoughtfully remarked: "The best thing about not putting in crooked stitches is that you don't have to pick them out again." The truth seems obvious enough; and yet how long it takes many of us to learn it, and how many bitter hours we spend in picking out life's crooked stitches that we never should have put in.

Sunday School Times, 1911

DISCERNING THE TRUE AND FALSE

When we begin to assess the many teachings and ideas in the world, we must necessarily have a standard of belief by which we examine all other beliefs. One may indeed give a mere listing of the various religions and philosophies without offering any comment as to whether they are good or bad. However, since this series of articles is published to inform and warn God's people, we must necessarily judge all other beliefs and practices in the light of our own understanding of what is TRUTH.

A Mohammedan assesses all other religions in the light of the Koran and the teachings of the false prophet Mohammed. The devotees of Buddha compare all other philosophies with Buddhism. The Roman Catholic uses his own traditional doctrine and practices as the standard of truth to judge all others who differ. So it is with all religious sects, cults, and religious orders; they must begin with their own peculiar idea of life as the "standard of truth," to measure and evaluate all others who differ from them.

Since there are so many, varied, and contradictory teachings in the world, -all claiming to be the truth-how shall we arrive at THE one "truth as it is in Jesus", and thereby evaluate all other teachings? Regrettably, we must first observe that the average person gives it no thought. Whatever he believes and practices he assumes to be the right way. He rarely examines very closely either his own belief or that of others. Consequently the great majority of religious professors, whatever they may be---go through life without ever having that profession put to a genuine test. In no religion except in the teaching of Christ and His apostles-do we find its adherents questioning whether they be in "the faith."

By the instruction of God Himself, the Israelites were the first people to be "dogmatic." That is, to tell the heathen nations about them that their God was the only true God, and ONLY His teaching was truth. Because of this they were hated of all nations. Next came the followers of Jesus, who boldly proclaimed that their God was the true and only Creator of all things, and that His Son, Jesus Christ was the ONLY way of truth and salvation. Pilate sneeringly asked Jesus, "What is truth?" as though it could not be

known. Jesus said, "I am the truth." That is absolute language; that sets up one standard by which to assess, evaluate and to judge all others who differ from this God, this Christ, and this Truth. If this is not the one eternal standard of truth, then we have no basis to investigate any other standard.

Our task, then, would seem to be very simple. We who fear and worship this true and living God, believe in His Christ as our Saviour, and His teachings as the true and only standard for this life and the life to come, - should find it a simple matter to assess all contrary teachings. But such is not the case. Why is this so? Because many "false prophets" have gone out into the world, because men and women have corrupted the true way, and have taught many errors in the name of Christ; because even Satan's ministers, changed into "ministers of light," are able to quote Scripture and "deceive the hearts of the simple"; because, wherever there is the true and genuine, Satan produces the counterfeit. For this reason, it behooves God's true children to take heed to the admonition and warning to "beware of his devices," to "try the spirits," to "prove all things, and hold fast that which is good," to test all things by the pure, unerring word of God, to look to God alone to guide and keep them "in truth," to preserve them in this present evil world and save them "from the wrath to come."

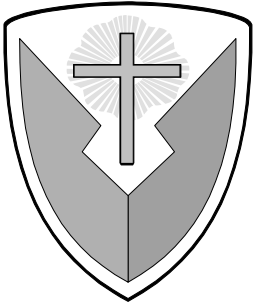
We should always recognize the fact that there is no one simple rule by which we can detect error and false teaching. Men, women, and Satan have so cleverly mingled the lie with part truth, the whole deceptive teaching is made to look very reasonable. Satan's tactic is to admit or use part of truth joined to his lie. He quoted, or admitted that God had said Adam should not eat of the tree; then the lie: you shall be as gods, and you shall not die! As we examine the basic teachings of the more popular cults and philosophies, we shall observe this pattern of deception. God only can and does give the spirit of discernment to "try the spirits"; and there are now very many "lying spirits" gone out into the world society. The children of God are warned to be "wise as serpents and harmless as doves"; too often they are like "silly doves". We should be so established in the "truth as it is in Jesus" that we will no longer be

"tossed about with every wind of doctrine."

Before taking up any particular cult teaching, it will be helpful to notice briefly what is known about the human mind, the physical body and natural emotion. It is within these areas that all manner of error and evil is developed, especially in those who possess only the fallen, depraved nature of Adam. Every evil teaching and practice of man is a by-product of his corrupted nature; the heart of man is the taproot of all evil. The "devices" of the heart are the symptoms and not the cause of man's downward course. We must grasp and hold this basic truth or we will fail to detect the serpent's fangs wherever they may appear. It is a common trait in the human race to recognize only symptoms, to seek relief from the immediate and visible trouble; and having diverted the symptom into another form, vainly suppose the trouble has been overcome.

Our divine Lord said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19). Jeremiah says: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7). These are typical Scriptures that describe the real state and character of man in nature. They plainly state that man is not only incapable of doing right, fearing and serving God acceptably, but that he is prone to sin and every evil way. Having such a sinful nature, man is subject to the subtle snares of Satan, to the many lo-heres-and-lo-theres of false teachers, and to every enticement of his weak and carnal nature. Man's mind being ignorant of God's truth, is not able to discern between good and evil, not between truth and error. Since by his nature he loves to roll sin under his tongue as "a sweet morsel," he is prone to "believe the lie" and to follow erroneous teachings. Leaders of false religious systems are well aware of this human weakness, and they take advantage of it by deceptive teachings.

Elder W. J. Berry
In *Cults, False Teachings, Satanic Deceptions*



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

I AM FOR PEACE

I am for peace: but when I speak, they are for war. PSALM 120:7
 David penned this Psalm while Saul reigned over Israel. Saul was a lover of war, and seems to have striven from the time he was anointed by Samuel out of a vial, to show his strength and tactics in war. This shows that he was not truly God's choice to be King, for God has taught His people all the while they should have no other king but Him, but Israel became worldly minded, and could look around and see the other nations prospering under their Kings, and under that longing desire to be like other people, they began to plead for a King to rule over them, and God gave them their own choice of a King, and they chose Saul, because he was from his shoulders up higher than any other, and God let them have him, and his very first move was for war, and poor David, dwelling there with him did not, which called forth David's expression in verse G, "My soul hath long dwelt with him that hateth peace," and also in verse 5, he says, "Woe is me, that I sojourn in Meshech, that I dwell in the tents of Kedar."
 It seems that we have reached the age of Saul again, when men arise amongst us that (whether true or false), imagine they are from their shoulders up taller and greater than other men, and their first move is to buckle on sword and wage war, and like it was with Saul toward David, the more service David did for Saul, the more exasperated Saul was against him. Just so it was with the dear Savior with His adversaries, and for His good words and good works, they stoned Him.
 So it seems to be with the Sauls, they have lately crept into the camps of Israel, the more you show them kindness and try to reclaim them, the more exasperated they are against you, and the more hard speeches they use against the dear old Church they once professed to love.
 This very spirit called forth from David the test that heads this article: "I am for peace, but when I speak, they are for war." No wonder that so

many old wearied soldiers of the Cross are going with their heads bowed down, crying like David of old. "Woe is me," because I am forced to dwell in such a land. Not that David really dwelt in the land of Meshech or Kadar, but his surroundings were such under the tyrannical reign of Saul, that Israel had become a Meshech or Kedar to him, just as many of God's old and tried servants are wearied with the reign and rule of the young Sauls of the present day and are crying for peace among God's dear people. Not peace at any cost, but peace upon God's plan, letting the old paths remain as they are, and as they were handed down to us by the old fathers, who hazarded their lives for them, and gave to us the old landmarks which the ancient fathers had set.
 I rejoice that we still have some, both old and young, that are content to hold on to the good way, and can truly say with David: "I am for peace." Now, my brethren, let us not love peace the less, because we sometimes are forced to seek it in vain; let us strive to "not be overcome of evil, but overcome evil with good." I feel sure that God hath not forsaken us forever, but in His loving Kindness, He will remember His downtrodden, faithful servants. Let the seekers and lovers of war rave to their own shame, let them belittle the dear old servants to their hearts content, "for all of these things God will bring into judgment," and when we come to leave this old world of sin, and gloom, we shall hear (if we are truly the Lord's), the welcome voice of the Master say: "Come in, ye blessed of my father, you have been faithful over a few things, I will make you ruler over many, enter thou into the joys of the Lord."
 This will be worth more to us than all the applause that men could heap upon us. Let us strive for peace among the dear people of God and show that the text truly is fitted to us. "I am for peace," may God give us one more sweet season of peace among His dear people before we must go hence.
 God bless His dear Zion is the prayer of your humble servant.

Elder T. S. Dalton
 in the *Life and Labors of a Poor Sinner*

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