
Shield of Faith

A Primitive Baptist Publication

August, 2007

Let Every Man Take Heed How He Buildeth Thereupon

“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Corinthians 3:10-15).

First Corinthians 1:2 gives us a three-fold picture of the church which Paul addressed. They were . . . *the church of God . . . sanctified in Christ Jesus . . . called saints*. This perhaps brings to our imagination a group of people who were holy, dedicated, living strong, triumphant Christian lives. However, it is good to realize that this threefold designation is what they were positionally. This was their standing through the infinite grace of God. They were the Church, the called-out ones. They were sanctified in Christ Jesus, but this was not anything they had achieved, this was the work of the Holy Spirit. They were also saints; they had been made holy in the sight of God.

In like manner we, too, are the Church of God; we, too, have been sanctified in Christ Jesus and, by the boundless mercy of God we are saints-not because of the quality of the lives we live, but because of what we have been made in Christ Jesus.

This then was their standing in the sight of God, but what was their standing in the sight of the people among whom they lived and worked and moved? If we turn to I Corinthians 3: 1-3 we find quite a

different picture. Verse 1 says: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” They were still sanctified in Christ Jesus, called saints in the sight of God, but what a different situation this chapter reveals. Paul could address them as brethren, but they were not spiritual. They were carnal, which means they were living the old life where self was in complete control. Verse 3 describes how this carnal life was showing itself, “there is among you envying, and strife, and divisions.” Their beliefs were one thing, but their behavior was quite something else.

Verse 1 designates them as *babes in Christ*. From this we gather that they had been born again. They had life with all the potential of glorious future development for Christ. They possessed the capacity to be all that God wanted them to be but they were still babes in Christ. They had been saved by the blood of Christ through the infinite grace of God, but they were very immature in their Christian experience.

The Corinthian Christians had been born again, they had been given life through Christ Jesus, but something had entered to arrest the development of these young Christians. There was a resurgence of the old way of life, the carnal nature was demonstrating itself in their envy and strife and division.

I Corinthians 5:1-2 reveals another area where their complete failure was shown. “It is reported commonly that there is fornication among you.” Notice the word *commonly*. This was an open sin for all the world to gaze at, but no one in the church had been moved to judge it and put a stop to the moral cancer in their midst. What a mockery they were making of their faith.

The Corinthian church obviously was not properly building on the firm foundation on which they had been founded. All of us, in one way or an-

other, are building on the foundation described in 1 Corinthians 3:11. Some of the works we do may be excellent, some may be satisfactory. With so many of us, we are completely unaware that we are building day by day in thought, word, or deed. We are always witnesses for Christ, but our heedless, careless, selfish lives so often make a witness which is anything but to His glory.

Verse 12 divides the quality of our work into six categories - gold, silver, precious stones, wood, hay and stubble. Our Christian life will be a mixture of the six components. Notice that there is a descending order of values, beginning with the costliness of the pure gold and ending with the empty, spent, uselessness of dry, brittle stubble. While there are six different groups there are only two classes of works - those that remain, and those that are consumed. Verse 13 describes how these six groups are tested—they are tried by fire. Notice that it is the *works* that are tried by fire, not the Christian.

Gold, silver, and precious stones will remain untouched by the fire, but the wood, hay and stubble will disappear in a cloud of smoke. It is a beautiful thought to consider that gold and silver can withstand the fire because that is how they are produced. They have already passed through the refiner's fire and therefore they are pure. Precious stones are produced in the earth by pressure and intense heat, so they, too, can withstand the testing of the Lord. This gives us a true indication of the quality of the works that please God and which meet with His approval at the Judgment Seat of Christ. They are essentially pure - refined as in gold and silver. They are the result of pressure and testing and fire, and each one had to be dug out of the earth by labor and toil.

This same passage in I Corinthians 3 gives us the two essential standards against which our works are to be judged. Verse 13 says, *the fire shall try every man's work of what sort it is*. Notice

(Continued on page 2)

*Let Every Man Take Heed How He Buildeth Thereupon**CARNAL AND SPIRITUAL*

(Continued from page 1)

that last phrase, of *what sort it is*.

This is the standard by which your Christian life will be judged. It is not how big it is, or how much it is, but simply *what sort it is*.

There are two sorts possible, and your work for Christ will be one or the other. When the Lord Jesus was speaking to Nicodemus in John 3:6 He uttered a most profound saying, "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." There are two sorts of work possible - that which is born of the flesh and that which is born of the Spirit. When a sinner is born again he receives a new quality of life. The Lord Jesus comes to dwell in his heart and life in the person of His Holy Spirit. So a Christian has both the flesh and the Spirit -he is a partaker of the divine nature (2 Peter 1:4).

There can be two sorts of works. There can be that which I have done for Christ, that which I have originated, the product of my own fleshly activity. Or there can be that which has come through the outworking of the Holy Spirit.

Romans 8:8 teaches, "they that are in the flesh cannot please God." The flesh always wants to have its own way, whether bad or good. It is an open demonstration of independence in defiance of the Lord Himself.

That which is born of the Spirit is what has come in my life as I have yielded and continued to yield my life to Christ. He has been in control. His will has been done through me, so that the works that came as a result are truly the works of the Spirit. These are the works that bring glory to Christ, that fulfill His will and that stand the test of the fire at the Judgment Seat of Christ.

So when verse 13 says, of what sort it is, we know now what is implied. There are two sorts - "my sort" and "His sort." "My sort" are the wood, hay and stubble. "His sort" are the gold, silver and precious stones.

There is another essential standard we need to see in I Corinthians 3. Verse 10 says, "But let every man take heed how he buildeth thereupon." In verse 13 it was what *sort it is*, now in verse 10 it is how he *builds*. Notice that this is simply "how" you do the work, it is not how much or

how big, but simply the manner in which yourself about your work for Christ.

The word "how" is very important in this passage. One can serve the Lord and be involved in the activities of the church simply because it expected. If he did not join in, there may be criticisms and questions asked, so he takes part just because of others.

He can also serve the Lord in order to draw attention to himself. He can also serve as a means of promoting himself. It will be good for business and people will be able to learn about him and what he can do.

There are endless reasons for "how" we do our work for Christ, but only a few are acceptable to Christ. First and foremost it should be out of deep love to Christ. To manifest our love for Christ we will work willingly, gladly, with all our heart, with no reservation or holding back. The "how" and the "what sort it is" will decide whether we hear those wonderful words, "... Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the lord" (Matthew 25:23).

I Corinthians 3:14 says "If any man's work abide which he hath built thereupon, he shall receive a reward." Revelation 22:12 states, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Therefore we see a definite teaching of rewards for work done.

In I Corinthians 3:8 Paul speaks especially of the ministers of the gospel, but his words apply to all; "... and every man shall receive his own reward according to his own labour." We are not told what the reward shall be, but we are assured that "every man shall receive **his own** reward," given by the Master specifically for the individual. We can rest assured that it will be a fitting reward.

God does not reward his servants according to the success of their labor, because success depends on Him; but he rewards them according to the faithful labor which they bestow on his work.

What greater reward could we receive that to hear the words of the Saviour, "... Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:23)?

By Andrew Murray in *Absolute Surrender*.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. 3. 1-4.

The Apostle commences the chapter by telling these Corinthians that there are two stages of Christian experience. Some Christians are *carnal*, some are *spiritual*. By the discernment which God's Spirit gave the Apostle, he saw that the Corinthians were carnal, and he wanted to tell them so.

You will find the word *carnal* four times in these four verses. The Apostle felt that all his preaching would do no good if he talked about spiritual things to men who were unspiritual. They were Christians, real Christians, babes in Christ; but there was one deadly fault; they were *carnal*. So the Apostle seems to say: I cannot teach you spiritual truth about the spiritual life, you cannot take it in. But that was not because they were stupid. They were very clever, and full of knowledge, but unable to understand spiritual teaching. That teaches us this simple lesson-that all the trouble in the Church of Christ among Christians who sometimes get a blessing and lose it again, is just because they are *carnal*, and all that we need if we want to keep the blessing is, that we become *spiritual*. We must choose what style of Christian life we would like to live - the *carnal* life or the *spiritual*. Choose the *spiritual*, and God will be delighted to give it you....

...Come and stand upon the Word of God, the everlasting God. God promises, as Father, His Holy Spirit to every hungry child. Will He then not give it to you? How shall He not give the Holy Spirit to them that ask Him? How could He not do it? Brethren, as truly as Christ was given for you on Calvary, and you have believed in the blood, so truly the Holy Spirit has been given for you and me. Open your hearts and be "filled with the Spirit." Come and trust the blood of Christ for the cleansing, confess the carnality of every sin, and cast it into the fountain of the blood, and then believe in the living Christ to bless you with the blessing of His Spirit.

Bible Quiz

One of Satan's greatest tricks is the use of deceit. Fill in each blank with the proper deceiver.

1. Joab warned King David that _____ sought to deceive the king (2 Sam. 3:25-26).
2. _____ deceived Jacob by withholding part of his wages (Gen. 31:7).
3. _____ and his wife sought to deceive the church by holding back part of the price of land they sold (Acts 5:1-2).
4. _____ attempted to deceive the Wise Men by pretending to want to worship the baby Jesus (Matt. 2:7-8).
5. _____ deceived her father Saul by sending his enemy David away (1 Sam. 19:17).
6. _____ deceived a witch by disguising himself (1 Sam. 28:8,12).
7. _____ accused Job of deceit by hiding his sin (Job 15:1-31).
8. Jesus warned His followers of people who deceived by saying, "I am _____" (Luke 21:8).
9. The sons of Jacob deceived _____, son of Hamor, because of the defilement of Dinah (Gen. 34:13).
10. _____ deceived the Israelites into believing that he would let them leave Egypt (Ex. 8:29).
11. _____ deceived his father by pretending to be Esau (Gen. 27:12).

Answers on page 4.

Intercessory Prayer

" Knowing that intercessory prayer is our mightiest weapon and the supreme call for all Christians today, I pleadingly urge our people everywhere to pray. Believing that prayer is the greatest contribution that our people can make in this critical hour, I humbly urge that we take time to pray-to really pray.

Let there be prayer at sunup, at noonday, at sundown, at midnight-all through the day. Let us all pray for our children, our youth, our aged, our pastors, our homes. Let us pray for our churches.

Let us pray for ourselves, that we may not lose the word 'concern' out of our Christian vocabulary. Let us pray for our nation. Let us pray for those who have never known Jesus Christ and redeeming love, for moral forces everywhere, for our national leaders.

Let prayer be our passion. Let prayer be our practice."

ROBERT E. LEE

Ephesians 6:18 "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"

The Family

The family has always been the cornerstone of American society. Our families nurture, preserve and pass on to each succeeding generation the values we share and cherish, values that are the foundation for our freedoms. In the family, we learn our first lessons of God and man, love and discipline, rights and responsibilities, human dignity and human frailty.

Our families give us daily examples of these lessons being put into practice. In raising and instructing our children, in providing personal and compassionate care for the elderly, in maintaining the spiritual strength of religious commitment among our people-in these and other ways, America's families make immeasurable contributions to America's well-being.

Today more than ever, it is essential that these contributions not be taken for granted and that each of us remember that the strength of our families is vital to the strength of our nation.

RONALD REAGAN

Sequatchie Valley Association

The 174th session of the Sequatchie Valley Association of Primitive Baptists will convene with Grace Primitive Baptist Church of Loudon, Tennessee on August 16-18, 2007, the Lord willing.

Services will be at 7:00 PM Thursday, 10:00 AM on Friday and continuing through the day. Saturday morning services will begin at 10:00 AM and continue through noon. Meals will be served at the church.

For directions or more information, contact the pastor, Elder Bill Taylor at (865) 856-0404 or email WA_Taylor@yahoo.com.

George Washington's Prayer

(Continued from page 6)

dishments of the world, carnal desires, the cunning of the devil, or deceitfulness of sin. work in me thy good will and pleasure, and discharge my mind from all things that are displeasing to thee, of all ill will and discontent, wrath and bitterness, pride & vain conceit of myself, and render me charitable, pure, holy, patient and heavenly minded. be with me at the hour of death; dispose me for it, and deliver me from the slavish fear of it, and make me willing and fit to die whenever thou shalt call me hence. Bless our rulers in church and state. Bless O Lord the whole race of mankind, and let the world be filled with the knowledge of Thee and thy Son Jesus Christ. Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that morn or are borken in heart, and be merciful to them according to their several necessities. Bless my friends and grant me grace to forgive my enemies as heartily as I desire forgiveness of Thee my hevenly Father. I beseech thee to defend me this night from all evil, and do more for me than I can think or ask, for Jesus Christ sake, in whose most holy name & words, I continue to pray, Our Father, & c. *[to be continued]*

Rotting On The Inside

Continued from last month

Justice Harry Blackman, author of the 64-page document that came from the Roe vs. Wade decision, said that objection to abortion came mainly from two sources: the oath of Hippocrates and Christianity. Since the oath specifically forbids abortion, the Court wrestled with its influence but concluded that, in the context of general opinion, "ancient religions did not bar abortion." As for Christianity, it was apparently dismissed by the court because of the separation of church and state. In effect, the Court omitted two thousand years of Judeo-Christian influence and reached back into paganism to find a basis for its moral judgment.

Those who have studied the document in detail confess that it is a mix of illogical reasoning and *nonsequiturs*. Justice Byron White dissented on the decision and said, "I find nothing in the language or history of the Constitution to support the Court's judgment."

As a result of the tragic decision, more than 18 million unborn children have had their lives snuffed out - ten times the total number of Americans lost in all of our nation's wars.

Today abortion is big business. With 1.5 million each year, at an average cost of \$350 each, abortion clinics are raking in thousands of dollars daily.

How could our justices have blundered so badly? The answer: they bowed to the pressure of feminists who were calling for abortion on demand as a legitimate right. It is what happened on the bench one hundred years ago, when the Dred Scott decision denied the black his right to freedom and relegated blacks to the status of "non-persons" for personal convenience.

The decision was also the result of the "new morality" of the Sixties. 75 percent of all those who have abortions are unmarried. Abortion has become the "mopping up operation" from a breakdown in moral values.

We cannot ignore the man who rules nearly one half of the world from his grave. The magnetic power of Marxism is unparalleled in history, impacting peoples from China to Moscow, from Cuba to Central America. "Liberation theology," so popular in Latin America, has attempted to combine some elements of Marxism with Christianity in an attempt to rectify the gross inequities that exist between rich and

poor, the powerful and the weak. Capitalism is seen as the root of all evil. Marx believed that if private property were abolished, all prejudices and injustices would vanish. Incredibly, this myth is widely believed.

In the United States, *Sojourners Magazine*, with a circulation nearing 40,000, attempts to combine Christianity with a leftist political stance. It is committed to liberation theology both for Central America and the United States. Over a period of six years it has criticized numerous countries for human rights violations, but not once was a Marxist-Leninist country named. Marxist countries are always portrayed favorably; capitalistic regimes are denounced. All the while the editors claim to be expounding biblical Christianity.

It seems incredible that a system that has annihilated millions, and that continues to slaughter innocent peoples in nations like Afghanistan, should be held up as an answer to "human rights."

When Russia in 1983 shot down a Korean jetliner with nearly 400 people aboard, there was an outcry from the West. Those who did not understand Marxism expressed dismay that the Soviets would kill innocent passengers riding in what was known to be an unarmed passenger plane. But such atrocities are in perfect accord with a Marxist notion that individuals have no inherent rights; only those conferred by the state. Those who stand in the way of the state's goals can be legally eliminated.

Clearly the ghost of Marx was present when the Supreme Court gave woman an absolute right to an abortion without any interference by the father or grandparents of the child. The *Roe vs. Wade* argument: "the state has no compelling interest in the life of the unborn..." Abortion was legalized because the state saw no reason to protect the life of the unborn. Marxism has failed miserably, however, in part because of its defective view of human nature.

Radical feminists in this country derive much of their vision from the literature of Socialism. They admit, in fact, that their goals cannot be achieved in a capitalistic

society. As Lenin put it, "We cannot be free if one-half of the population is enslaved in the kitchen." Nor can a country be free, says Communist doctrine, if parents have the right to teach their children religion.

When Thomas Jefferson spoke of a wall between church and state, it was intended to prevent state religion, not the Christian view. Marxist countries place a firm wall between church and state. It is permissible to have Christian ideas, perhaps, as long as these in no way spill over to the person's lifestyle in society, or his views in the public arena. This is the new understanding of the separation of church and state that is being heralded in America.

Our nation is drowning in a sea of sensuality. With explicit magazines, sensual movies and video tapes readily available, we are rotting from the inside. One half of all divorces take place because of adultery often encouraged by pornography.

Charles H. Keating, Jr., in a report on pornography to the U.S. Senate Judiciary Committee, reports that a recent study by the Michigan State Police, using a computer to classify over 35,000 sex crimes in that state alone over a 20-year period, found that 43 percent were pornography-related.

Pornography gives a distorted view of human sexuality. It stresses the erotic without so much as giving a hint as to where its path will lead.

No one can calculate the number of divorces, the emotional scars, the bondage and the guilt that pornography has brought to America. Only a massive effort on the part of thousands can possibly stem the rush to judgment that this plague has brought.

I am thankful for the National Federation for Decency that wages the battle against pornography. Some important gains have been made. There are cities in the United States where adult book shops have been closed because of the insistence of citizens that the laws be applied. Millions of decent citizens could, if they wished, boycott those stores where pornography is sold. Once our impact is felt, pornography could be severely restricted.

The Attorney General of the United States should receive "a blizzard of mail" requesting the enforcement of the federal law that prohibits obscene materials from moving in interstate commerce.

(Continued on page 8)

Answers to Bible Quiz

1-Abner, 2-Laban, 3-Ananias, 4-Herod, 5-Michal, 6-Saul, 7-Eliphaz, 8-Christ, 9-Shechem, 10-Pharaoh, 11-Jacob

Devotions:

Daily Devotion

By Elder Bill Taylor

Workday Grace - August 1, 2007

"And Adam knew his wife again; and she bore a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD." Genesis 4:25-26

Sometime after the loss of their sons - Abel by death, and Cain by separation at God's decree - Adam and Eve had another son and called his name Seth. The name meant, "substituted," showing that Seth was taking the place of their first two sons, now lost to them - especially Abel. Responsibility for the continuance of the human line from which the Promised One would come was upon Seth now. Eve may have wrongly thought that Cain was that one when at his birth she stated, "I have gotten a man from the LORD"; but now she realized that Seth was just a man. When Seth married and had a son, he named him Enos, which simply meant, "another man." Seth's and Enos' birth signaled the means of hope concerning the coming of the One God promised would be the Remedy for sin, but they now knew that any man born of Adam's bloodline was, "just another man." Such a man could not take away the curse of sin. They might not have understood exactly how the One who could take sin's curse away would come, but they did understand that He could not have Adam's blood coursing through his veins. It was after "just another man" came along, however, that men of this line began to have a sense of man's frail condition and their need for God's mercy and grace.

The Bible says very quietly and simply, "then began men to call upon the name of the LORD." What did that mean? Did they call out to Him as they sensed His Presence among them? Some Bible commentators believe that this was the beginning of public worship. Others speculate that it meant something evil, concerning making idols and calling them by God's Name. The latter doesn't seem very likely, because they probably did not know what to call Him. The first time we are told that God spake His Name was after the Flood, and then it was to Abram. "And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (Genesis 15:7). The fact that men began to call upon the Name of the Lord seems rather to show us that they called upon the Promised Redeemer, and while they might not have had a specific name to use, their calling upon the Lord shows that they placed their hope in the One God had promised would come. This is the same concept as described in the New Testament when Paul spoke to reassure new Christians of the validity of their hope being, "Christ in you, the hope of glory." That seems to be the motivating factor in men who began to call upon the name of the Lord. They had a hope of Christ, and they began to call upon the Lord within the bounds of that hope. The validity of our hope today is also bound up in the hope of Christ. We know by faith that He has come, and we know His name. When we pray, sing, or preach, we realize the One in Whom our hope resides. Even though they did not

Hymns and Hymn Writers

Count Your Blessings

As a junior member in the firm of Johnson Oatman & Son, young Johnson Oatman, Jr. found little outlet for his religious ambitions. So he studied for the ministry and was ordained. But the limits of one Methodist church narrowed his horizon. He went from one pulpit to another as a "local preacher." Still he was not content. Johnson Oatman was thirty-six years old when he found his talent. Though not a great singer, he could write songs for others to sing.

It was in 1892 that Oatman took up his pen. In three years the world was singing hundreds of his songs, and among them was the favorite, "There's not a friend like the lowly Jesus, no not one, no not one . . ." In 1898 presses rolled off a number that is found in hymnals around the world. I'm pressing on the upward way, New heights I'm gaining ev'ry day; Still praying as I onward bound, "Lord, plant my feet on higher ground."

It was in 1897 that Johnson Oatman wrote what has been regarded as his most popular gospel song. Composer E. O. Excell, of Stark County, Ohio, set "Count Your Blessings" to music. Of this popular gospel song evangelist Gypsy Smith once said, "Men sing it, boys whistle it, and women rock their babies to sleep to the tune."

Johnson Oatman wrote an average of two hundred gospel songs a year for more than a quarter of a century. His total output passed the five thousand mark. And when publishers insisted, for business reasons, that he set a price on his work, Oatman stipulated his terms. He would accept one dollar per song.

Johnson Oatman was never a great singer. He was never a great preacher insofar as pulpit messages are concerned. But he found his talent, and he made his contribution. For through his sermons in song he has preached to millions that he could never have reached from the pulpit. He died at Mount Pleasant, New Jersey, in 1926. His messages still reach multitudes through such gospel songs as this one, which he wrote in 1897.

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

yet know His name, the men who would later be called the sons of God, believed in Christ - the promised Redeemer - and called upon God from the standpoint of that belief. God has not changed. If you truly call upon the Name of the Lord, you are doing so from the same basis as were the men of Enos' day. The blessed difference is that we know He did come and He hath redeemed His people from the curse of Adam's sin. Today is a good day to thank God that we have been given power to call upon the Name of the Lord.

E-mail: wa_taylor@yahoo.com

Web Site: www.workdaygrace.us

George Washington's Prayer Journal

From William J. Johnson *George Washington, the Christian* (1919), pp. 24-35.

(1) Sunday Morning

Almighty God, and most merciful father, who didst command the children of Israel to offer a daily sacrifice to thee, that thereby they might glorify and praise thee for thy protection both night and day, receive, O Lord, my morning sacrifice which I now offer up to thee; I yield thee humble and hearty thanks that thou has preserved me from the danger of the night past, and brought me to the light of the day, and the comforts thereof, a day which is consecrated of thine own service and for thine own honor. Let my heart, therefore, Gracious God, be so affected with the glory and majesty of it, that I may not do mine own works, but wait on thee, and discharge those weighty duties thou requirest of me, and since thou art a God of pure eyes, and wilt be sanctified in all who draw near unto thee, who doest not regard the sacrifice of fools, nor hear sinners who tread in thy courts, pardon, I beseech thee, my sins, remove them from thy presence, as far as the east is from the west, and accept of me for the merits of thy son Jesus Christ, that when I come into thy temple, and compass thine altar, my prayers may come before thee as incense; and as thou wouldst hear me calling upon thee in my prayers, so give me grace to hear thee calling on me in thy word, that it may be wisdom, righteousness, reconciliation and peace to the saving of the soul in the day of the Lord Jesus. Grant that I may hear it with reverence, receive it with meekness, mingle it with faith, and that it may accomplish in me, Gracious God, the good work for which thou has sent it. Bless my family, kindred, friends and country, be our God & guide this day and for ever for his sake, who ay down in the Grave and arose again for us, Jesus Christ our Lord, Amen.

(2) Sunday Evening

O most Glorious God, in Jesus Christ my merciful and loving father, I acknowledge and confess my guilt, in the weak and imperfect performance of the duties of this day. I have called on thee for pardon and forgiveness of sins, but so coldly and carelessly, that my prayers are become my sin and stand in need of pardon. I have heard thy holy word, but with

such deadness of spirit that I have been an unprofitable and forgetful hearer, so that, O Lord, tho' I have done thy work, yet it hath been so negligently that I may rather expect a curse than a blessing from thee. But, O God, who art rich in mercy and plenteous in redemption, mark not, I beseech thee, what I have done amiss; remember that I am but dust, and remit my transgressions, negligences & ignorances, and cover them all with the absolute obedience of thy dear Son, that those sacrifices which I have offered may be accepted by thee, in and for the sacrifice of Jesus Christ offered upon the cross for me; for his sake, ease me of the burden of my sins, and give me grace that by the call of the Gospel I may rise from the slumber of sin into the newness of life. Let me live according to those holy rules which thou hast this day prescribed in thy holy word; make me to know what is acceptable in thy holy word; make me to know what is acceptable in thy sight, and therein to delight, open the eyes of my understanding, and help me thoroughly to examine myself concerning my knowledge, faith and repentance, increase my faith, and direct me to the true object Jesus Christ the way, the truth and the life, bless O Lord, all the people of this land, from the highest to the lowest, particularly those whom thou has appointed to rule over us in church & state. Continue thy goodness to me this night. These weak petitions I humbly implore thee to hear accept and ans. for the sake of thy Dear Son Jesus Christ our Lord, Amen.

(3) Monday Morning

O eternal and everlasting God, I presume to present myself this morning before thy Divine majesty, beseeching thee to accept of my humble and hearty thanks, that it hath pleased thy great goodness to keep and preserve me the night past from all the dangers poor mortals are subject to, and has given me sweet and pleasant sleep, whereby I find my body refreshed and comforted for performing the duties of this day, in which I beseech thee to defend me from all perils of body and soul. Direct my thoughts, words and work, wash away my sins in the immaculate blood of the lamb, and purge my heart by thy holy spirit, from the dross of my natural cor-

ruption, that I may with more freedom of mind and liberty of will serve thee, the ever lasting God, in righteousness and holiness this day, and all the days of my life. Increase my faith in the sweet promises of the gospel; give me repentance from dead works; pardon my wanderings, & direct my thoughts unto thyself, the God of my salvation; teach me how to live in thy fear, labor in thy service, and ever to run in the ways of thy commandments; make me always watchful over my heart, that neither the terrors of conscience, the loathing of holy duties, the love of sin, nor an unwillingness to depart this life, may cast me into a spiritual slumber, but daily frame me more & more into the likeness of thy son Jesus Christ, that living in thy fear, and dying in thy favor, I may in thy appointed time attain the resurrection of the just unto eternal life. Bless my family, friends & kindred unite us all in praising & glorifying thee in all our works begun, continued, and ended, when we shall come to make our last account before thee blessed Saviour, who hath taught us thus to pray, our Father, & c.

(4) Monday Evening

Most Gracious Lord God, from whom proceedeth every good and perfect gift, I offer to thy divine majesty my unfeigned praise & thanksgiving for all thy mercies towards me. Thou mad'st me at first and hast ever since sustained the work of thy own hand; thou gav'st thy Son to die for me; and hast given me assurance of salvation, upon my repentance and sincerely endeavoring to conform my life to his holy precepts and example. Thou art pleased to lengthen out to me the time of repentance and to move me to it by thy spirit and by the word, by thy mercies, and by thy judgments; out of a deepness of thy mercies, and by my own unworthiness, I do appear before thee at this time; I have sinned and done very wickedly, be merciful to me, O God, and pardon me for Jesus Christ sake; instruct me in the particulars of my duty, and suffer me not to be tempted above what thou givest me strength to bear. Take care, I pray thee of my affairs and more and more direct me in thy truth, defend me from my enemies, especially my spiritual ones. Suffer me not to be drawn from thee, by the blan-

(Continued on page 3)

A Reply

Elder J. H. Keaton

"Eight Reasons Why I am Not a Primitive Baptist"

The above is the title of a little pamphlet written by John Thornbury, Lexington, Kentucky. I have known John from his infancy and it is not my intention to cast any reflection upon him nor to call his sincerity and integrity in question. He is a fine young man with a wonderful background. His grandfather was one of the outstanding ministers of the Primitive Baptist Church in the state of Kentucky, and I assisted Elder A. F. Kiser in preaching his funeral before John was born. I also baptized John's father into the fellowship of the Primitive Baptist Church before John was born, and I believe that my experience among the Primitive Baptists will qualify me to give a good account of what they believe and practice.

In the first place, he says: "I am not a Primitive Baptist, and by the grace of God, never shall be." I might say that if he is ever a Primitive Baptist, it will be by the grace of God. When he declares that he is not a Primitive Baptist, he virtually admits that he is not an original Baptist. Primitive means first, oldest, original, etc.

I give reason 1. "I am not a Primitive Baptist because they deny the necessity of the gospel for faith and salvation." Here he entirely evades the issue. The question is simply this: Does life and immortality come through the gospel, or does the gospel bring life and immortality to LIGHT? If the gospel brings life and immortality to light, it is clear that life and immortality exists in the absence of the gospel, which brings life and immortality to light. There is but one thing that can abolish death, and that is LIFE. The gospel cannot abolish death, but Christ hath abolished death by imparting life where death first existed, and then brings that life to light through the gospel. In Hebrews 4: 2, we read: "The word preached did not profit them, not being mixed with faith in them that heard it." No better definition of the word faith has ever been given than is given in the Hebrew epistle: "Now faith is the substance of things hoped for, the evidence of things not seen." I have not been able to see, as yet, how faith can be the evidence of anything and still be the cause of that same thing.

John says again: "As far as I am concerned, there is only one way to know God, and that is as He is revealed in Christ." Then he continues by saying: "There is only one way to know Christ, and that is as He is revealed in the gospel." All right, now, after God was revealed in Jesus Christ, what was God after Christ revealed Him that He was not before? Did God come into existence by being revealed in Christ? Is it not a fact that God existed before He was revealed in Jesus Christ? Now John says that Christ is revealed in the gospel. All right. Now what is Christ after he is revealed in the gospel that He was not before? Christ is our righteousness. He is our salvation. He is our life. Then according to John, when Christ is revealed through the gospel, our righteousness, our salvation is revealed through the gospel, our LIFE is revealed through the gospel. When John can inform us how a thing is going to be revealed through any sort of means that has no existence before it is revealed, he will confer upon me a blessing that will not only be a blessing to me, but to all my Father's house.

Then John says: "Therefore a denial of the gospel is virtually a denial of Christ himself." Now what can he mean by this other than to say that Primitive Baptists deny the gospel? I have traveled enough to carry me across the American continent more than two hundred times to preach the gospel, and I think it is too much to take to be accused of denying the gospel without filing a brief reply. To say that the power of God does not reach beyond gospel limits and redeem lost sinners is much more serious than to deny the gospel - even though we were guilty.

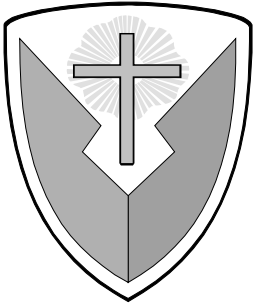
John gets himself in trouble in his effort to explain the parable of the sower. He concludes by saying: "It is only teaching that the Spirit must prepare the heart for the reception of the gospel." That is the very position Primitive Baptists occupy. No wonder his church at Lexington accused him of being a "Hardshell" which gave rise to his explanation of what Primitive Baptists believe. Now he admits that the Spirit must prepare the heart for the reception of the gospel, but his erroneous idea is that the heart is prepared by the sowing of the seed. When I see men preparing the ground by sowing

wheat, I will be ready to agree that God prepares the heart for the reception of the gospel by sowing the seed of the gospel. If the heart is prepared by sowing the seed, I would be pleased to have him tell why the sowing of the seed did not prepare the stony ground. Then he calls attention to II Thessalonians 2: 13,14. Let us notice the mistake he made in the quotation: "We are bound to give thanks UNTO YOU BRETHREN, BELOVED OF THE LORD." Now I don't think he intended to quote the text that way, so he is excused, but the text reads: "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." This is the text most generally used to prove that God regenerates the sinner through the preaching of the gospel, and there is not one word said in this text about the gospel or the preaching either.

Let us observe that John confesses that there are many saved people in the Primitive Baptist Church as well as among the Arminian cults. Very well. Now let us remember according to the text referred to above, God chose His people to salvation through belief of the truth, and Primitive Baptists do not believe that the preaching of the gospel is essential to eternal salvation. Then if the preaching of the gospel is essential to eternal salvation, and Primitive Baptists do not believe that, but vigorously deny, I would be glad for him to inform us how he accounts for Primitive Baptists being saved, seeing they deny the truth.

He complains that Primitive Baptists will not support the ministry, yet he boldly affirms that Primitive Baptists are not preaching the truth. If Primitive Baptists are not preaching the truth, it would be much better for the Primitive Baptist ministers to go "BEGGING" than for them to be paid for preaching a falsehood. It is also worthy of note, that the church to which he belongs is supported largely by the world. The collection plate is passed to all the congregation, and we are safe in stating that two-thirds of the amount collected comes, not from the church, but from those outside the church.

To be continued



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

Rotting On The Inside

(Continued from page 4)

For many Christians the movie theatre used to be taboo. Today's generation of Christians, by and large, regard it as neutral, a place that can show good or evil. Encouraged by such films as *The Sound of Music*, our generation began to select what movies it would see. But it soon became difficult to draw the line. Christians who began to attend movies that were more risqué would comment, "The movie was great ... if only one or two of the scenes would have been cut." Offenses were tolerated, often with the excuse that "it was no worse than what you can see on TV."

Because of the explosive power of sexuality, that invisible line was pushed farther and farther down the path of sensuality. Young people particularly were bound to find ways to see sexually provocative movies. Once their appetite was whetted, they became addicted. Many parents lost control of the situation with their sons and daughters, then wondered why the "looseness" in their children's moral views and behavior.

Now with the video explosion and cable TV, everything is up for grabs. Only the people of God can arrest our slide into the cesspool of sensuality. But the question is whether we have the moral fiber to put our own house in order so that we can speak to the world.

In the early days of America, Christians took leadership in the government without any thought that Christianity and politics don't mix. Only after the modernist fundamentalist controversy did fundamentalism withdraw from the political arena. That gave the secularists a grand opportunity to entrance themselves in the political process. Thankfully, the situation is changing as Chris-

tians become more aware of their responsibility toward God in government.

We must agree with Daniel Webster that "whatever makes men good Christians makes them good citizens." As individuals we can be a part of the political process. In politics we must fight for the candidates that come the closest to the ideals that we hold, while recognizing that no one may agree with us on every issue. Our priority, as Christians, is still the gospel. And our message must be clear: repent, or judgment of some kind is inevitable, a huge defense budget notwithstanding. We cannot apply a political solution to what is essentially a spiritual problem.

Despite such dangers, we can be thankful for groups which have inspired Christians to become active in politics. History may record that it was the participation of Christians in politics in the 1980's that awakened this nation from its slide into the abyss of moral oblivion. Nazism triumphed in Germany, at least in part, because the church voiced little opposition to Hitler's brazen political methods and calloused moral behavior. Thanks in part to the convictions, initiative and recent writings of concerned men of God, the evangelical church in America has assumed a new vigor in the realm of politics and society.

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