
Shield of Faith

A Primitive Baptist Publication

October 2006

Stand Upon Thy Feet

“And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.” (Ezekiel 2:1-2)

Ezekiel had in a vision seen the “appearance of the likeness of the glory of the LORD” and as a result of that vision fell upon his face and heard the voice of the Lord who spoke to him. When God reveals His glory, no creature can stand in the light of His awesome glory. All fall to the ground before Him. Even the dead idol, “...Dagon was fallen upon his face to the earth before the ark of the LORD” (I Samuel 5:3).

Such great men as Abraham, Moses, Joshua, the Apostles Paul and John, all had the experience of seeing the Lord’s glory and as a consequence fell to the ground before Him. With each of these men, God revealed Himself to them as He called them to serve Him in a greater way.

No man can truly serve the Lord until he has seen His glory and fallen to the ground before Him. Many like Job have heard of the Lord “by the hearing of the ear” (Job 42:5) and have attempted to serve Him, but there is always something lacking in this kind of service. Only when we can truthfully say with Job, “but now mine eye seeth thee,” can we faithfully serve the Lord.

I am not suggesting that all of God’s children must have experiences exactly as these men of Scripture did, but we all must have a personal experience in which we are made to see His glory if we are to joyfully serve Him.

When Ezekiel fell upon his face, he “... heard a voice of one that spake.” The Lord had gotten his full attention and prepared him to receive the Lord’s words. As sinful creatures, we often cannot properly focus our attention. Our thoughts run to ourselves and the things of this world

more than to God. When He is ready to speak to us, He *will* get our attention. If we keep our ears attuned to the Lord, drastic measures will not be necessary to prepare us to listen.

We should see from this passage an important lesson concerning God’s dealing with His people, the lesson of human responsibility. God reaches down to man in grace and lifts him up, then give the command, “Stand.” Ezekiel said, “And the spirit entered into me when **he spake unto me, and set me upon my feet**, that I heard him that spake unto me” (Ezekiel 2:2, emphasis added). After God had set him upon his feet, Ezekiel was commanded to stand, hear, and obey.

Through His written word, God is still commanding His children to stand. The Apostles were commanded “Go, stand and speak in the temple to the people all the words of this life” (Acts 5:20). The risen Savior commanded Saul of Tarsus, “But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16). Paul instructed the church at Corinth, “Watch ye, stand fast in the faith, quit you like men, be strong” (1 Corinthians 16:13). To churches of Galatia, he said, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Galatians 5:1). “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness” (Ephesians 6:14), was the admonition to the church at Ephesus. The churches at Colosse and Thessalonica had similar messages. God had given grace to enable them to stand and along with the grace, He gave the responsibility to use the gift

Since the Lord was calling Ezekiel to *service*, His next command was “stand upon thy feet,” a position of readiness.

The Lord addressed Ezekiel as “Son of man,” a title that implied the lowliness and frailty of the prophet as man. It was intended to humble him, and cause him to consider his own state, and God’s grace. In his own strength, Ezekiel could only lie in the dust before God, but by His grace he was able to stand.

When God gives man a command to serve, He also gives grace sufficient for the duty. Ezekiel said, “the spirit entered into me when he spake unto me, and set me upon my feet.” The spirit that entered into him may mean a of prophecy to enable him to foresee and foretell future events, qualify him to be a successful messenger of God. It is by the Holy Ghost that believers are empowered; otherwise we can do nothing.

Stand! Ezekiel was to be the bearer of a Divine message. In order to receive his commission he was to stand and hear. He must be in the attitude of attention. While we are not prophets with direct revelations from God, we are all to be ambassador of Jesus Christ and witness of His grace. We all have a message to deliver, and we must faithfully discharge our duties if we are to fully enjoy kingdom blessings.

The first attitude of the soul toward God must always be that of profound reverence and deep humility. Still, God will not allow his chosen ones to crouch at his feet when He has called to duty.

In like manner, prayer is a necessity in the life of a child of God, but there comes a time to get off our knees and “Stand upon thy feet,” expecting God to answer. As Israel came to the edge of the Red Sea, they cried out in fear of the Egyptian army. We read in Exodus 14:15 nothing of Moses having spoken a word in prayer; but evidently his heart cried unto the Lord. “...The LORD said unto Moses, Wherefore criest thou unto me? speak unto the

(Continued on page 2)

Stand Upon Thy Feet

(Continued from page 1)

children of Israel, that they go forward.” God had already promised deliverance and He went before His people. It was time to stand, then go forward.

We often see depicted in cartoons the man who lies on his sofa drinking beer and watching television. He is at ease and all his attention is fixed on the game, or whatever the “tube” has to offer. Would one in that position hear if spoken to? Would it not be a waste of breath to talk to him? Throughout the ages and in this day, many of God’s children have been in a spiritual condition just like that. They have been satisfied, at ease, where they are and how they are. As in the days of Amos, they have been at ease, even in the midst of violence and ungodliness. “Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!” (Amos 6:1). Those so at ease were to be the first to go into captivity! We must stand upon our feet in an attitude of attention if we are to hear what the Lord will say to us.

Stand! One must be in the attitude of self-respect. We are often admonished to deny, even crucify *self*. That refers to the natural man. We are to have great respect for the spiritual man, the self that is God’s creation. God calls us to true dignity when he calls us to his service. True self-respect springs from humility before God, and not from pride before man, and has its roots in God’s grace. I have many times seen misguided humility that says “I am not worthy to serve the Lord.” By our nature, that is certainly true. There is none worthy, but by the blood of Jesus Christ, we have been made worthy and “accepted in the beloved” (Ephesians 1:6). We must remember who we are, as well as Whose we are.

Stand! It is a call to conviction. It is a call to courage. “And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house” (Ezekiel 2:6). “...Be not afraid, only

believe” are the words of the Master. Be not afraid of them.” It is a call to character, righteousness, uprightness. The call to stand upon our feet indicates the uprightness that God would have in all his servants. “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Hebrews 13:5-6).

Stand! in an the attitude of expectancy. “Speak, Lord, for thy servant heareth” (I Samuel 3:9). To the man on his feet in the attitude of expectancy God will have something to say, some word of instruction or of commission.

How many times do we “pray” to God with no real conviction that the Lord will hear and answer? How often do we *really* expect an answer to our prayers? It is the prayer of faith that God honors. “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matthew 21:22). “And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him” (James 5:15).

When the Lord established the passover for Israel in Egypt, He gave this instruction: “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD’S passover” (Exodus 12:11). The passover was to be eaten in expectation of the Lord’s promise being fulfilled. Each time you pray, you should stand “with your loins girded, your shoes on your feet, and your staff in your hand,” expecting the answer from the Lord.

Stand! in the attitude of readiness to act. Ezekiel said: “So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me” (Ezekiel 3:14). There was bitterness at the wickedness and obstinacy of his people, yet he went with the determination to speak the word of God and to reprove them for their rebellion. He was greatly distressed because of the heavy message which he was com-

manded to deliver, “but the hand of the LORD was strong upon me.”

When called to service, Isaiah said, “... Here am I; send me” (Isaiah 6:8). Rather than assuring Isaiah that he would be successful, the Lord told him the people *would not hear*. “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed” (Isaiah 6:9-10). Isaiah asked how long he was to preach. The Lord said to preach until there was none left to preach to. “Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate” (Isaiah 6:11). Few men would choose such a difficult task as Isaiah faced, even if they could expect success. Isaiah was ready to go knowing he would not be heard. He did not choose the task. God chose Isaiah for the task and Isaiah wanted only to obey his Lord.

When God calls us to stand he means that He would have us in readiness to act. God would likely speak to us more often, but too often He does not see us very ready to *do* anything. Why should He speak? We are too comfortable in our chairs of ease, or too much involved with other things.

Let us honestly examine for a moment our prayers—our personal prayers and the public prayers we hear. Are they not predominately prayers for things to make our lives comfortable, easy? How often do you hear anyone pray for new challenges, new goals to strive for? We hear a few prayers occasionally for revival, but do we really want revival? I think the true answer is, “Yes, so long as I am not inconvenienced! If I don’t have my comfort disturbed, send revival.” So, no revival comes.

Stand upon your feet! Offer yourself to God as if you meant it. As with Ezekiel, so will it be with us, “...I will speak to thee,” saith the Lord.

Bible Quiz

Jesus practiced personal evangelism. Match each statement with the person to whom Jesus witnessed.

1. "My kingdom is not of this world" (John 18:31-36).
 2. "This day is salvation come to this house" (Luke 19:2-9).
 3. "Except a man be born again, he cannot see the kingdom of God" (John 3:1-3).
 4. "Thy faith hath saved thee; go in peace" (Luke 7:38-50).
 5. "Son, thy sins be forgiven thee. . . . Arise, and take up thy bed, and go thy way into thine house" (Mark 2:5,11).
 6. "How hardly shall they that have riches enter into the kingdom of God!" (Luke 18:18-25).
 7. "Go, wash in the pool of Siloam" (John 9:1-6).
 8. "Fear not; from henceforth thou shalt catch men" (Luke 5:10).
 9. "They that be whole need not a physician, but they that are sick" (Matt. 9:12).
 10. "Thou art not far from the kingdom of God" (Mark 12:28,34).
- | | |
|---------------------|-----------------------------|
| a. Man with palsy | b. A scribe |
| c. A blind man | d. Pharisees |
| e. Nicodemus | f. Pilate |
| g. Rich young ruler | h. Simon |
| i. Zacchaeus | j. A woman at Simon's house |

Answers on page 4.

With God

With God, every day is a day to begin again—
To trust and feel His love for us,
And know that in all the confusion,
There is a gift to be found...

With God, every day is a day to hope for the very best—
To believe our prayers are being heard,
That good news is on the way, That anything can happen
between yesterday and tomorrow.

With God, every day is a day to count our blessings,
To remember whose children we are,
And what we are capable of
through a Father Who cares so much...

With God, every day is a day to be made new—
To forgive and heal,
To do what we can,
And leave the rest to God.

Author unknown
Submitted by Sandra Phillips

Ordination

Ozark Primitive Baptist Church, of Ozark, Alabama, has called brother Dennis Holt to be their pastor. Consequently, they have asked the Grace Primitive Baptist Church, Loudon, Tennessee, to ordain Brother Dennis to the full work of the gospel Ministry.

In response to that request, Grace Church voted in regular business conference to set aside brother Dennis for ordination. The service has been set for Friday evening, November 10, 2006, at 7:00 PM, EST.

Grace Church cordially invites you to be with us at that time, especially the preaching brethren and deacons of our sister churches. The church will accommodate as many of the visiting preacher brethren in our homes as possible, and provide hotel arrangements for those preaching brethren whom we cannot accommodate in our homes. If you will please let us know as soon as possible if you can attend, we will gladly make reservations for you.

If you have any questions, please feel free to call any evening after 7:00 PM. We sincerely appreciate your announcing this in your churches, and your presence with us on November 10th will be a true joy.

Elder Bill Taylor (865) 856-0404

Deacons:

Brother Gary Hicks
(865) 986-9650

Lic. Dennis Holt
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God Is In the Midst

God is in the midst of her; she shall not be moved: God shall help her, and that right early. (Psalms 46:5 KJV)

In 1346, during the Hundred Years War, the English army of King Edward III met a French battalion at Crecy, France. The king's son, Prince Edward, led one vital division of the British force, while Edward III stood nearby with a strong band of soldiers, ready to send relief if he saw the need. Soon after the battle started, the prince thought he was in danger, so he sent for help. But the king didn't come. So young Edward sent another message, pleading for immediate assistance. His father responded by telling the courier, "Go tell my son that I am not so inexperienced a commander as not to know when help is needed, nor so careless a father as not to send it."

*From Windows on the Word,
Illustrations from Our Daily Bread
Compiled by Dennis J. Dehaan*

T.U.L.I.P.

We will with our Lord's blessings address the last letter in the word TULIP. To me this has been a profitable journey. But my highest hope is that God has been honored, and some of His people have been blessed.

The last letter we will apply to: PRE-DESTINATION. Where would we be without our God of predestination? This is more than God beforehand (pre) determining our final arrival at the place heaven which His Son has prepared for us, and all those that love Him. What a sure hope! Having stated the certainty of arrival in heaven and immortal glory, there is more to God's predestination (though the above seems to be enough) and we need to examine the teaching of God's word and glean from there just what predestination means, or should mean to us here and now. It is a sad commentary when we find some who dislike, even hate, and have a mindset against this precious truth. Oh, the depravity of the natural mind! Without God's predestination there would be no inheritance for the elect to enjoy here in this time world, and no certainty of any arriving at the final resting place which God has prepared for them.

He is not like us. We make plans to do a number of things, only many times to have our plans interfered with, or even totally done away with, but we know this cannot be with God. "For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isaiah 14:27).

Do we believe that God purposes, and no one, nor nothing can alter that which He purposes? If we do we are on good grounds for believing God predestinates. But having said all the preceding concerning His purpose, what saith the Lord concerning predestination? "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29). Did you ever know of any person before you ever heard of or had any news of that person, or before you ever met that person? The answer is obvious. God foreknew His people before they were on the scene, before they were conceived or born. That is our God!

God began with Himself. Everything, maybe we should say all things, which He does is for His own glory; all that we do should glorify our Father which is in heaven. God began with Himself: "In the beginning God..." What (and we will get to the *who* or *whom*. There are some *whats* for the *whoms*) God did foreknow, He also did predestinate. People are under consideration, so He did foreknow and also did predestinate a people to be conformed to the image of His son. What has the "whom" been predestinated to, rather *unto*? (Ephesians 1:5) Paul is speaking of God's elect people "Having [time past] predestinated us [the elect] unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Now, brethren, if we could do away with predestination [we can't], then we could do away with God's adoption (our adoption) of us by Jesus Christ to Himself. All this was within the will of God.

In the time of the Apostle Paul, God has some children adopted by Jesus Christ. His Father adopted them by His Son. This had been predestinated. So we see what the "whom" were predestinated unto, and the importance of God's predestination. Some of these may not have known God, but this ignorance did not nullify God's foreknowledge and His predestination of them.

Keep in mind Ephesians 1:5, the certainty and finality of that adoption which was predestinated. We think it might be well for us to consider some of the experiences of the apostle. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation

groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:18-23).

We are the children of adoption by Jesus Christ. This writer believes this to speak of legal adoption, but what is vital, actual adoption, and how does it come about, and what is the results? "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:15-16). There is no greater witness than this. The cry of "Abba, Father" is the cry of adoption. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:4-7).

This vital witness declares we are a son, and being a son we are an heir of God "through Christ." There is, therefore, an inheritance for sons, Christ, "In whom also we have obtained [What? An inheritance.] an inheritance, being predestinated according to the purpose of him [God] who worketh all things after the counsel of his own will" (Ephesians 1:11). Paul speaks of that inheritance which heirs may enjoy here in this life. If we were heirs of some great material wealth, we would do all that was necessary to claim that wealth. Christ has done all that God required to make that heavenly wealth available to each one of His children. Do we claim and enjoy this predestinated inheritance of God through Christ? We should! We rob ourselves if we do not, and sadder yet, we fail to glorify our heavenly father. Elder Bill Taylor, thank you for the question: "What are we waiting for?"

Answers to Bible Quiz

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

With sincere love,
Elder Wallace Johnson
Ashland, Missouri

Devotions:

Daily Devotion

By Elder Bill Taylor

From Workday Grace - October 11, 2006

A Covering Love

"Hatred stirreth up strifes: but love covereth all sins." Proverbs 10:12

Hatred and love are far removed from one another; yet they are both emotions. Some people are so emotional on the one hand that the smallest slight or offense by another person will stir up deep feelings of hatred. You can tell where hatred abounds because there is a constant stirring up, a churning that cannot seem to be satisfied. Those who practice hatred toward another will stir up strife. There will be tales told, even lies told, to keep the fire burning, so to speak. If the hatred one has for another goes far enough, even a sincere apology from the offending party will not put the fires of hatred out. "It has gone too far," you may hear someone say. "Too much has been said, or done, and I just cannot forgive what that person has done to me." Hatred wants the hurt to stay out in the open, and wants the offense to be known by all.

On the other hand, there is the emotion of love. Can you love too much? You have probably heard that you can, but, in the sense of what God's word tells us, you cannot love too much; that is, if the love is true, godly love. On the opposite pole of the emotional scale from hatred, love does not seek to keep the fires of offense or misunderstanding going. Love seeks to extinguish the flames that stir up hurt feelings and offended sensibilities. Love tempers misunderstandings with compassion and forgiveness. Love seeks to right the wrongs, even when they are not our fault. Love covereth all sins. It spreads a mantle of kindness and mercy over the offending party, and applies soothing ointments where wounds are found. Love gently corrects where correction is needed, and love accepts correction with a spirit of maturity and repentance. Love does not seek to agree with sin or to hide it; instead, true, godly love will seek to deal with the sin so that the sinner may be restored to a right standing with God and his brethren. How we ought to rejoice that the love of God - evidenced by the shed Blood of Jesus Christ - covers our sins and restores us to a right standing with God.

I pray that we may exercise ourselves in covering love today.

Elder Bill Taylor

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"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:16-18).

Hymns and Hymn Writers

Holy, Holy, Holy

Reginald Heber loved the quiet town of Hodnet, England. With his inherited wealth, his Oxford education, and his family background, the young Anglican minister could have lived in a London mansion. Instead, he built a mansion at Hodnet, preached at the little church there, and gave of his wealth to the poor.

Heber was not strong. Perhaps that's the more reason why he loved the relaxed life of the small town. His congregation was small, and he had time to write articles for periodicals and hymns for his church. "My Psalm-singing continues bad," he wrote a friend. Others were singing the songs of Wesley, Cowper, and Watts; but the Bishop of London said the time was "not yet ripe" for the singing of hymns in the Established Church. So Heber wrote his own hymns and used them on special occasions. He wanted to publish them in a book, but the bishop frowned on the idea, and Heber put his poems away in an old family trunk.

In 1823, Reginald Heber himself became a bishop. His superiors wanted him to take charge of the Calcutta area, but he didn't want to leave Hodnet. Twice he declined. On the third request he gave in, saying that a preacher is like a soldier--he must obey his superiors. He went to India and for three years tried to serve the vast territory. Long travels and strenuous work taxed his strength. And the air was so hot, he commented, that it felt as though it "blew in from a furnace."

On April 3, 1826, at the age of forty-three, the young Bishop went to preach at Trichinopoly. The crowd was so large that he had to stand on the mission steps and deliver his sermon in the open in the hot sun. That afternoon he plunged into a pool of cool water. He suffered a stroke and drowned.

Heber's widow found the roll of hymns in the trunk and had them published. In 1861 a London publisher and his staff were studying the poems when they came across a masterpiece. Composer John Dykes was called in. Dykes, with three hundred fine compositions to his credit, could compose music almost anywhere. He wrote on city streets, on trains, and in railroad stations. So a mere conference of editors was no distraction for John Bacchus Dykes. And, like Lowell Mason, he wrote rapidly. When he left the publisher's office, he left a group of startled men and one of the finest hymn tunes ever composed.

Words and music, here is one of the most majestic hymns in any book. Reginald Heber wrote fifty-seven hymns. He might have written more had he not died trying to please his bishop. This, Heber's greatest, was written especially for his congregation at Hodnet.

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty!
God in three Persons, blessed Trinity!

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

We are now entering into the period in history known as the dark ages, through which it is difficult to give the true succession of this unbroken chain of true and faithful soldiers of the cross, but we have abundant evidence that they continued in a steadfast way to contend for the same precious truth we have been tracing by the authority of all acknowledged historians.

We see that the Catholic church at Rome during this time continued to grow corrupt and their elders desired to rule the world, thus putting all opposition down, if necessary, by death. In 817, however, the Emperor of France being desirous to check the power of the Roman church, promoted Claude to the See of Turin.

This man was a great reformer, which afforded great protection for the Waldenses and others of the like faith. He was born in Spain and grew to be a bold defender of the right. Mr. Robinson said: "He bore a noble testimony against the prevailing errors of his time, and was undoubtedly a most reputable character."

Let it be observed, then, that throughout the whole of his writings, he maintains that "Jesus Christ is the alone head of the church." This, the reader will perceive, struck immediately at the root of the first principles of popery - the vicarious office of the bishop of Rome. He utterly discards the doctrine of human worthiness in the article of justification in such a manner as overthrows all the subtle distinctions of Papists on the subject. He pronounces anathemas against traditions in matters of religion, and thus drew the attention of men to the word of God and that alone, as the ground of a Christian's faith. He maintained that men are justified by faith, without the deeds of the law - the doctrine which Luther, seven hundred years afterwards, so ably contended for, and which so excessively provoked the advocates of the church of Rome. He contended that the church was subject to error, and denied that prayers for the dead can be of any good to those that have demanded them; while he lashed, in the severest manner, the superstition and idolatry which everywhere abounded under the countenance and authority of the See of Rome.

"By his preaching and valuable writings, he disseminated the doctrine of the kingdom of heaven, and although the seed were as a grain of mustard seed cast into the

earth, the glorious effects ultimately produced by it justify the truth of our Lord's parable, that when it is grown up, it produceth a tree, whose branches are so ramified and extended that the birds of the air come and lodge therein. His doctrine grew exceedingly. The valleys of Piedmont were in time filled with his disciples, and while midnight darkness sat enthroned over almost every portion of the globe, the Waldenses, which is only another name for the inhabitants of these valleys, preserved the gospel among them in its native purity, and rejoiced in its glorious light." - Jones' History.

This man being in sentiment with the Baptist people, we can see the purpose of God plainly manifested in sending such a man to preside over the Catholic interests at Piedmont, in the mountain retreat of the Pyrenees.

The effects of his teachings were felt during the next two centuries and the church enjoyed to some degree a freedom of speech.

The efforts of Claude to restore the Catholic church to apostolic practice and doctrine affected the entire Roman province. The dispute that consequently affected the Catholics gave opportunity to the Baptists of Italy and other places to spread their doctrine through the world.

This people were known by the term Paterines, a name, says Mezeray, from the glory they took in suffering patiently for the truth.

TENTH CENTURY

In the tenth century the Paulicians, being persecuted, emigrated from Bulgaria and spread themselves abroad through every province of Europe. While the Catholic church was in a deep sleep, the Baptist people, known by many names, were contending for the same doctrine and practice. When we consider their object in diffusing truths and holding up the lamp for the guidance of others, their self-denials and trials, we cannot withhold from them the praise due to their names. The boon such a people proved to the nations sitting in darkness and death will be made evident in the day of decision. They rest from their labors, and their works will follow them. Many of the Bulgarian Baptists lived single, and adopted an itinerant life, purposely to serve the cause of their Redeemer. It was in the country of the Al-

bigeois, in the southern provinces of France, remarks Gibbon, where the Paulicians mostly took root. These people were known by different names in various provinces.

They took for their model, to regulate their moral discipline, Christ's sermon on the mount, which they interpreted and explained in the most literal and rigid manner, and consequently prohibited war, lawsuits, and all attempts towards the acquisition of wealth; the infliction of capital punishments, self-defense against unjust violence, and oaths of all kinds.

The followers of Waldo, like himself, renounced all worldly property and interest, making common stock with the poor of the church. From this circumstance the enemies termed them, "the poor of Lyons," and from the city where Waldo commenced his labors, they were named Lionists; but in general they were mixed with the Waldenses, their sentiments being the same, and were known in general by that name. They are said to have been men of irreproachable lives. They were the pious of the earth. Their views of the ordinance were, says Reinier, "that the washing (immersion) given to children does no good." Dissenters were called by various names, as the poor of Lyons, Lionists, Paterines, Puritans, Arnoldists, Petrobrussians, Albigenses, Waldenses, etc., different names expressive of one and the same class of Christians. "However various their names, they may be," says Mezeray, "reduced to two, that is, the Albigenses and the Vaudois, and these two held almost the same opinions as those we called Calvinists." Their bards or pastors were every one of them heads of their churches, but they acted nothing without the consent of the people and clergy. Deacons expounded the gospels, distributed the Lord's supper, baptized, and sometimes had the oversight of churches, visited the sick, and took care of the temporalities of the church." - Orchard's History.

"Peter Waldo and his brethren were bitterly opposed by the Catholic party, and were finally made to flee for protection. Some went to the mountain home in the Pyrenees, and some to Germany. In the same year, a council was convened at Tours, at which all the bishops and priests in the country of Toulouse were strictly enjoined to take care, and to forbid, under

(Continued on page 7)

The Doctrine of the Atonement

One dictionary defines atonement as follows: That which atones; any satisfaction, amends, reparation, or expiation made for wrong or injury; something suffered, done, or given by way of propitiation or equivalent. Theologically, the expiation of sin and the propitiation of God by the incarnation, life, sufferings, and death of Christ; the obedience and death of Christ in behalf of sinners as the ground of redemption.

Very soon after God had given the commandments to Moses and prescribed an order of service, He set apart the tenth day of the seventh month in the Jewish year as a day of atonement, and this day was to be kept sacred throughout their generations. The directions to observe this day were given only and specifically to the Israelites. No other nation or people had any part in it unless they first became Israelites by profession; that is, they must take the vows of an Israelite and practice circumcision and keep the law of Moses as the true Israelites did. The full service on the day of atonement is described in detail in the sixteenth chapter of Leviticus. The high priest officiated alone. Among other sacrifices there were two goats, the Lord's goat and the scapegoat, and this was determined by the casting of lots. The Lord's goat was killed and some of his blood was sprinkled by the high priest on all the vessels of the sanctuary and upon those behind the veil in the most holy place. The scapegoat was kept at the door of the tabernacle until the blood of the other had been used as described; then the high priest went to this scapegoat, put both his hands upon the head of the goat and confessed upon him all the sins of all the house of Israel, not those of any others. This goat was then delivered into the hands of a fit man who took him far away into the wilderness, into a land uninhabited, and released him. Thus God taught His people that when He forgave sins, it was forever. But, in order that the people might not forget, and that they might keep this great fact constantly in their minds, He commanded them to keep this day of atonement at the same time each year. It took the Lord's goat which was slain

and the scapegoat which bore the sins away, both to represent the atonement of Jesus Christ.

But why should there be an atonement? Because all have sinned and come short of the glory of God. All the sins of God's people must be expiated, purged away, atoned for; otherwise God could not forgive the sins of His people and justify them from all ungodliness. The atonement of Jesus Christ for all the sins of God's people was in the mind of God when He drew the plan of salvation. Let us quote: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." I Peter 1:18-20. It was for this reason that Jesus was born into the world, born of a virgin, under the power of the Holy Ghost, that being both God and man, He could bring about reconciliation between God and men.

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Timothy 2:5. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:14-17. As the high priest under the law was the only one that could officiate on the day of atonement, so Jesus Christ, the Son of God, the Son of man, was the only one that could make the atonement that would bring about reconciliation between God and His people. Again we say, "One Mediator." Let us quote again: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us

hold fast our profession, For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:14,15. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. He brews 7:24,25.

When the day of atonement was kept under the law, the Holy Ghost thus signified that the way into the holiest of all was not yet made manifest, but what was done back there was a figure of that which Christ would do when he came and offered Himself without spot unto God. When He made His offering He obtained eternal redemption for all those whom the Father had given Him in the covenant of redemption. Read the 9th chapter of Hebrews. The atonement of Jesus Christ was definite, special, and particular, and fully efficacious for all those for whom He died. His atonement guarantees the putting away of all their sins, their regeneration by the Holy Ghost, the keeping of them unto everlasting life, and the resurrection and glorification of their mortal bodies. God's plan of salvation is a great, golden chain no link of which can fail, because God stands back of it all.

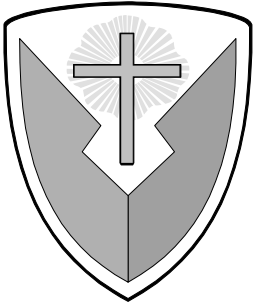
"For by one offering he hath perfected forever them that are sanctified". Hebrews 10:14. The offering of Christ was a perfect offering, doing and accomplishing all that God had planned and purposed; and God the Father is fully and perfectly satisfied with it. By this offering God the Father sees all His people freed from sin and delivered from the curse and judgment of the law; and when

HISTORY

(Continued from page 6)

pain of excommunication, every person from presuming to give reception, or the least assistance to the followers of this heresy; to have no dealings with them in buying and selling, that thus, being deprived of the common necessities of life, they might be compelled to repent of the evils of their way."

Thus were they compelled to leave this part of the country for refuge in other parts.



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 Chattanooga, TN 37415

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

The Doctrine of the Atonement

Madness—Or...?

(Continued from page 7)

the Holy Ghost bears witness to this fact in the hearts of His saved people, they are reconciled to God and are willing to cease from dead works and serve the living God. Thus the atonement brings perfect reconciliation between God and His people. God's ministers are therefore prepared and required to preach the fact of this reconciliation. II Corinthians 5:17-21.

Do we honestly and sincerely believe that Jesus died on the cross to put away our sins? That when He was spat upon, crowned with thorns, smitten in the face, crucified, it was all for us? That He was suffering what we should have suffered and all the torments of hell besides? That He was really doing all that for us in order that we might be delivered from death and hell? Do we? Echo answers, do we? If we do thus believe, it is easy for us to see how we should live in the world and before God. Listen at Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Philippians 3:8. Again: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

Oh how much we let things move us, move us away from duty and sacrifice! Let us never murmur nor complain, no matter what comes or fails to come. Let us always be true to God and to Christ, to ourselves unto the end.

Written By: Elder J. Walter Hendricks

We rejoice to see that Satan and his evil hosts are "closing in for the kill." Is this madness? Then listen to this. "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me (John 13:21). "Therefore, when he [the betrayer] was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him" (John 13:31). By nature God's people are like all the children of men,—desiring peace and ease, But God has never been glorified with that kind of life, that kind of society, or that kind of a church. History is witness to the fact that the greatest triumphs have been at the time of peril; the church has shone the brightest under heaviest persecution. Her final triumph will immediately follow the Dragon's last hot breath

—Old Faith Contender, December, 1962

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33)

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12)

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