
Shield of Faith

A Primitive Baptist Publication

November, 2003

A Besieged City

In *Democracy in America*, French writer and politician Alexis de Tocqueville (1805-1859) wrote of the powerful imprint of Christianity upon America's national life. These words are a moving testament to his search for the meaning of the nation:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good and if America ever ceases to be good, America will cease to be great."

Where are "pulpits aflame with righteousness" today and what has happened to the goodness of America? Believers have always understood that America's greatness has been due to God's blessings and that God has blessed because of the presence of the church. The ruling principle in the days of Isaiah is valid today: "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." (Isaiah 1:9).

If we see a decline in the greatness of America, we must admit that the decline is a direct result of the decline of the church. Few today would admit that our nation is in the same condition as Judah in the days of Isaiah. Isaiah recorded God's assessment of the situation: "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. {8} And the daughter of Zion is left as a cottage

in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." (Isaiah 1:7-8). That description could not be applied to America, this land of bounty we so enjoy, could it? While Isaiah recorded the natural, outward condition of Judah, he could have as well been describing the *spiritual* condition of America today. I believe an objective look at the condition of the gospel church today will reveal that it is also a besieged city. We can find many parallels between the situation which faced Judah and Israel and that which confronts the church in our day.

There are, however, some important differences between our situation and that of God's people in Old Testament times. These differences give us reason for hope. God's judgment was upon Judah due to the gross departure from His laws. This departure was manifested in the people's worship of idols. The hearts of the people were so far from God that they would not be reached by the warnings of the prophets. Therefore, the punishment of these unrepentant people was certain. There are problems and shortcomings within the congregations of the gospel church today. But we have not reached a "point of no return." We have witnessed many times God's presence and blessings when His people come together for true worship. Sadly, we have also seen the church gather out of habit and go through the motions of religion rather than true worship and as a result God's presence could not be felt.

As in the days of Isaiah, "Zion is left as a ... besieged city." The enemy would destroy the city and carry the inhabitants away captive if it were possible. Soon after the prophecies of Isaiah, Judah and Israel were not only besieged, but were conquered and laid waste by the Syrians and Babylonians.

A large portion of the inhabitants were carried to Babylon as captives. Those left in Judah were also in bondage. No enemy from *without* could ever conquer God's people until conditions from *within* brought judgment on the people. God promised, "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it" (Isaiah 1:19-20). The conditions in Judah were dreadful: "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. {3} The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. {4} Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. {5} Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. {6} From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:2-6). Because there was "no soundness in it," God gave Jerusalem over to the enemy. As long as there was some soundness, God protected Judah and Jerusalem, but in the end, judgment came.

The decline of true worship should be of great concern to all Christians. This decline is evident in many ways, especially in the increasing numbers of people who do not even bother to

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A Besieged City

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attend the meeting of the church. A majority of Americans rarely, if ever, attend worship services. Of those who do attend worship services, *faithful* attendance and *devoted* service is increasingly rare. It should be no surprise that the influence and witness of the church is waning.

We must not fool ourselves as some have into thinking God will not judge His people today as he did in Isaiah's day. If any different, He has a higher standard today because we have an even greater privilege. He will call His people to give account of their stewardship. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? {18} And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17-18).

There is a real problem when professed believers have no desire for the house of God or who desire other things more than the house of prayer. Do we really see how severe a problem this is? Have we gotten so accustomed to this casual approach to God that we accept it as par for the course? Even if we recognize a problem, are we at a loss as to what to do about it?

Generally speaking, the church today is as the church of Ephesus, having left her first love (Revelation 2:4) and as the church of the Laodiceans, having grown lukewarm (Revelation 3:16). Likewise, we are somewhat blind to our condition: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). To the Laodiceans Christ gave this admonition: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-

salve, that thou mayest see. {19} As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:18-19). May Christ anoint our eyes that we may see our condition and "remember therefore from whence thou art fallen, and repent," (Revelation 2:5).

If the church is to be what Christ would have her to be, it must be by His power. While Christ has given His church the power of the Holy Spirit, He has also set standards which must be met in order for that power to be fully effective. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. {5} I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. {6} If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. {7} If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:4-7).

We must remember that Christ is the head of the church. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: {22} And hath put all things under his feet, and gave him to be the head over all things to the church, {23} Which is his body, the fulness of him that filleth all in all" (Ephesians 1:21-23). It is so easy to let slip from our minds the true nature of God. We so often go the way that pleases us and convince ourselves that God won't see or won't care. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. {13} Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto

the eyes of him with whom we have to do" (Hebrews 4:12-13). He not only sees our actions (or inactions) but also sees even better than we the intents of the heart that motivated the actions. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37) is Christ's standard for the church. Can we claim to have met this standard?

We have had under consideration the church, a body made up of many individuals. It often seems that we see the need for improvement in the church and expect the *body* to suddenly change. We tend to forget that any change in the body must begin at an individual level. We sometimes sing, "Lord, send a revival, and let it begin in me" but if we are honest, we have to admit that we really want revival to begin with *others*. We sometimes see the need for revival in others more clearly than in ourselves. Someone has said that we should ask ourselves, "what kind of church would my church be if all of its members were just like me?" If every one attend just as I do, if everyone contributed just as I do, if everyone took a part just as I do, if everyone prayed just like I do, what kind of church would we have. If you can ask yourself those questions and honestly say that the church would be healthy, I thank God for you. If not, what will you do about it?

The Apostle Peter likens the church to a spiritual temple built of living stones. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). When any single stone is out of place, the whole structure is weakened. May we like Nehemiah see the need for rebuilding. "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach" (Nehemiah 2:17).

Bible Quiz

Elisha was the attendant and disciple of Elijah. Answer each question about Elisha and his ministry.

1. How did Elisha cure the spring waters (2 Kings 2:21)?
2. What did Elisha do to help the widow woman whose creditors were about to take her sons (2 Kings 4:1-7)?
3. What did the woman of Shunem do for Elisha (2 Kings 4:8-10)?
4. How did Elisha rid the pot of pottage of the poisonous wild gourd (2 Kings 4:39-41)?
5. What did Elisha tell Naaman to do to be cured of leprosy (2 Kings 5:10)?
6. How did Elisha rescue an ax head (2 Kings 6:6)?
7. How did the Lord rescue Elisha from the Syrians (2 Kings 6:18)?
8. What did Elisha use to predict the future of Joash (2 Kings 13:14-19)?
9. What did Ben-hadad ask Elisha (2 Kings 8:8)?
10. Why was the king of Syria upset with Elisha (2 Kings 6:11-12)?
11. What did Elisha tell the Shunammite woman would happen to her (2 Kings 4:15-16)?

The Devil's Beatitudes

Blessed are they who are too tired and too busy to go to church on Sunday for they are my best workers.

Blessed are they who are bored with the pastor's mannerisms and mistakes for they get nothing out of the sermon.

Blessed is the church member who expects to be invited to his own church for he is part of the problem instead of the solution.

Blessed are they who gossip, for they cause strife and divisions that please me.

Blessed are they who are easily offended, for they soon get angry and quit.

Blessed are they who do not give their offerings to carry on God's work for they are my best helpers.

Blessed is he who professes to love God but hates his brother and sister, for he shall be with me forever.

Blessed are the troublemakers, for they shall be called children, of the devil.

Blessed is he, who has no time pray, for he will be easy prey.

A RIDDLE

WE have for many years been partially acquainted with the inmates of a house whose history, if we were able to do justice to the work, would be interesting, and perhaps profitable to some portion of our readers. The house itself is fearfully and wonderfully made, and has stood in its present form a little more than forty years. The materials of which the house is made were originally very good, but now appear to be in rather a dilapidated and decaying state. It has been thought by good judges that there is contagion ill the building; and this conclusion has been confirmed, by the appearance of "spots of leprosy in the walls," like fretting sores. Now what we wish to relate, is in reference to the tenants of this house. And what think you of two families occupying one house? You know that unless they agree pretty well, they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by but two individuals, it frequently seems to contain, as it were, "the company of two armies." We have known them to be engaged in such deadly strife, that without foreign interference they would certainly have destroyed each other.

It will answer one present purpose, without calling names, to designate these fighting neighbors, the Old man and the New man; for the eldest tenant of the house has in reality had possession of the premises ever since the house was built, but the other took his residence in the same house, some years afterward; having the consent of the builder and owner of the house. On the occasion of the New man's moving into the house, we shall never forget what a dreadful uproar took place. The Old man is not only old, but he is a strong man; and being armed, had kept his palace, and his goods were in safety, until that memorable struggle took place. No tongue call tell, nor pen describe, with what awful desperation that battle was fought. It was the sanguine and dreadful conflict, between the most power-

ful disputants, and attended with the most thrilling and affecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightning played around! The voice of words were heard, until the reeling; walls of the disputed house seemed ready to be dashed into a thousand pieces, like a potter's vessel.

The Old man contended for the exclusive possession of the house, and set up the plea, that he had held a peaceable possession so long, it was his lawful property. Moreover, he found certain passages of the law, which he interpreted to mean that no such tenant should he allowed to occupy any part of the premises; from ancient records he also showed that the house had been mortgaged to his king, whose name was Death; and by his will, he claimed the exclusive right to the house; but he was foiled by the Wonderful Counselor for the other, who proved beyond dispute, that the bond was canceled, and the property redeemed from all encumbrance, excepting, that he, the old man, might by the suffrage of the proprietor, remain in the basement story for a short time. He also contended that he was able to defend his right, and that he would never go out alive. But, as the result of that struggle has abundantly proved, the old man was mistaken; for one, stronger than he, came, and the old man was bound, and his goods were spoiled. The victorious warrior, (for he was a man of war) who had made bare his arm in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased; and he assigned to the new man, all the upper start of the house, to have and to hold from that date forth, during the pleasure of the landlord, or as long, as the house should stand. When the new man entered his mansion, how different was the scene! The conflict was over, the old man was in chains;

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A RIDDLE

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and it was whispered that he was dead; and the new man made great reckoning on having the house completely purged, purified, set in order, made pleasant, peaceable and beautiful; but scarcely had the work of reform and improvement commenced, when the new comer thought he could perceive signs of life in the carcass of the old vanquished foe; nor was he at all deceived in his apprehensions; for suddenly the old man revived, and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively at this unlooked for treatment---plead that he had been put in possession by the lawful owner of the property; and that he had obtained liberty to hold possession of all the upper part of the house, as long as it should stand; and that when this earthly house should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put into possession of the house, or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to fear exceedingly that he was truly under some dreadful delusion. Under these impressions, he wept, and prayed, and fasted, and labored, and struggled, for many days until his Lord again appeared for his deliverance, and gave him as renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for some time; but after certain days Old man brought home with him some old comrades, (among whom was a very celebrated and ardently pious Mr. Charity, D. D., and a few of his neighbors, Good Works, Carnal Mind, Law Righteousness, and one very shrewd old fellow, called Human Reason, A. M.) and insisted on entertaining them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very pious, and being fond of religious company, and fearing that he would be thought uncharitable if

he should reject them, he consented; and they all came in, and seemed to enjoy a merry time; indeed, the, Old man himself began to be very religious, and he and his guests soon found occasion to chide the new man for backwardness, inertness, a want of zeal and activity, &c.; and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation; to this, they, being of the benevolent order, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely too tight laced in his religious principles; that he was trusting too much to grace; and that he did not lay a sufficient stress upon good works; they read off to him a long chapter, upon duty religion, duty faith, duty prayer, and urged that he must be up and doing---that he must use the means of grace. They told him, moreover, that; thousands, by tight lacing, had become sickly, had brought on consumption, and even death. It was the unanimous opinion of the gang, that, New man must make brick without straw; and when he complained, they told him he was idle, and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion that these thievish imps would have worked poor, distressed New man to death, if it had not been for an interposition of his Lord; for they had already got him to consent to change apartments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for, and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy, and enjoy great peace of mind. But to his mortification he found the room very dark, the light and warmth of the sun being shut out, and had only light enough to perceive that the room was dreadfully filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind, to account for his troubles; he made some vain attempts to maul these serpents with carnal weapons, such as good resolutions, large quantities of formal prayer,

and many other weapons of the same kind, that he found among the things of the Old man - all to no effect, for he found himself only beating the air. In this dreary condition he remained until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust his Old man down into the nether apartment, and raised him (the New man) again to the enjoyment of former light, life and liberty.

We might continue our parable ad infinitum, for the Old man and the New man cannot get along peaceably together; the new man having received an order from the court of the King's bench, to crucify the Old man with his comrades; and in his attempting to execute this sentence, they have had some awful combats; and the old fox has often *played the possum*, and made his antagonist think he was dead, but as soon as a favorable opportunity presented, he would revive, and in many instances would bring the other into subjection to the law of sin, that was written on the walls of the house. The New man, in some of his struggles, has been heard to cry out, O wretched man that I am! Who shall deliver me from the body of this death? But we are credibly informed that he has received an assurance from his Lord, that a few more struggles will end the strife--when the old crazy walls of the disputed territory shall be thrown down, and he shall then inhabit an incorruptible building, far from the noise and rage of the Old man.

Reader, do you understand the riddle?

GILBERT BEEBE

Answers to Bible Quiz
 1 - With salt, 2 - Multiplied her oil supply, 3 - Built and furnished a room for him, 4 - Added meal to it, 5 - Go wash in the River Jordan seven times, 6 - Cast a stick into the water, and the axe head floated, 7 - Caused him to be blind, 8 - Bow and arrows, 9 - Will I recover from my disease?, 10 - Elshah was telling the king of Israel what the Syrians were saying, 11 - She would have a son

Devotions:

My Expectation

From Morning And Evening Devotions by C. H. Spurgeon

Hymns and Hymn Writers

Stand Up, Stand Up For Jesus

My soul, wait thou only upon God; for my expectation is from him. Psalm 62:5

IT is the believer's privilege to use this language. If he is looking for aught from the world, it is a poor "expectation" indeed. But if he looks to God for the supply of his wants, whether in temporal or spiritual blessings, his "expectation" will not be a vain one. Constantly he may draw from the bank of faith, and get his need supplied out of the riches of God's loving kindness. This I know, I had rather have God for my banker than all the Rothschilds. My Lord never fails to honour his promises; and when we bring them to His throne, He never sends them back unanswered. Therefore I will wait only at His door, for He ever opens it with the hand of munificent grace. At this hour I will try him anew. But we have "expectations" beyond this life. We shall die soon; and then our "expectation is from Him." Do we not expect that when we lie upon the bed of sickness He will send angels to carry us to His bosom? We believe that when the pulse is faint, and the heart heaves heavily, some angelic messenger shall stand and look with loving eyes upon us, and whisper, "Sister spirit, come away!" As we approach the heavenly gate, we expect to hear the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We are expecting harps of gold and crowns of glory; we are hoping soon to be amongst the multitude of shining ones before the throne; we are looking forward and longing for the time when we shall be like our glorious Lord — for "We shall see Him as He is." Then if these be thine "expectations," O my soul, live for God; live with the desire and resolve to glorify Him from whom cometh all thy supplies, and of whose grace in thy election, redemption, and calling, it is that thou hast any "expectation" of coming glory.

"No human society has ever been able to maintain both order and freedom, both cohesiveness and liberty apart, from the moral precepts of the Christian Religion applied and accepted by all the classes. Should our Republic ever forget this fundamental precept of governance, men are certain to shed their responsibilities for licentiousness and this great experiment will then surely be doomed."

John Jay

"It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians, not by religions, but by the gospel of Jesus Christ."

Patrick Henry

THE Christian Church has many stirring rally hymns, but none that is more effective when sung by a large assembly than George Duffield's "Stand up, stand up for Jesus." Who has not been moved to the depths of his soul by the inspiring words and resounding music of this unusual hymn?

A tragedy lies in its background. It was in the year 1858, and a great spiritual awakening was gripping the city of Philadelphia. Men referred to this revival afterwards as "the work of God in Philadelphia."

One of the most earnest and zealous leaders in the movement was a young pastor, Dudley A. Tyng, not quite thirty years old. Because of his evangelical convictions and his strong opposition to slavery he had shortly before been compelled to resign as rector of The Church of the Epiphany, and in 1857 he had organized a little congregation that met in a public hall.

In the midst of the revival in 1858 he preached a powerful sermon at a noon-day meeting in Jayne's Hall to a gathering of 5,000 men. His text was Exodus 10. 11: "Go now ye that are men, and serve the LORD." It is said that the effect was overwhelming, no less than a thousand men giving themselves to Christ.

A few weeks later the young pastor was watching a corn shelling machine when his arm was caught in the machinery and terribly mangled. Though every effort was made to save his life, he died within a few hours. Shortly before the end came he cried to the friends who gathered about him, "Sing, sing, can you not sing?" He himself then began the words of "Rock of Ages," with the others trying to join him in the midst of their grief. When his father, the distinguished clergyman, Stephen H. Tyng, bent over him to ask if he had a last message for his friends, the dying soldier of the Cross whispered: "Tell them to stand up for Jesus!"

George Duffield, who also was a clergyman and a close friend of the greatly lamented Tyng, felt that the words were too impressive to be lost. On the following Sunday he preached a sermon in his own church on Ephesians 6. 14, "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness." As he concluded his sermon, he read the words of a poem he had written, "Stand up, stand up for Jesus."

Not only did Duffield preserve the dying words of his devoted friend, but it will be noted that the second stanza also contains the challenge of Tyng's last revival sermon: "Go now, ye that are men, and serve the Lord."

The superintendent of Duffield's Sunday school printed the words of the poem for distribution among his pupils. One of these leaflets found its way to a religious periodical, where it was published. Soon it began to appear in hymnbooks, being generally set to a tune composed by George J. Webb a few years earlier. It is said that the first time the author heard it sung outside of his own church was in 1864, when the Christian men in the Army of the James sang it in their camp as they were about to enter into battle.

As originally written, the hymn contained six stanzas. The second and fifth are omitted from most hymnbooks.

Thoughts on the Subject Of Salvation

Having been born to and reared by a father and mother (thanks for the many and precious memories of their lives) who were well established in the great fundamentals of God's Holy Word, I had every opportunity to hear much of them as I grew up in the old home. From early childhood I can recall much of the religious teaching of that home. Often it was my opportunity to hear the theme of Salvation discussed. Much of the teaching of these discussions has lingered and does yet linger with me. I truly thank God that this is true and I feel now that these things will follow me on through life.

One of the thoughts so clearly left in my mind and life was the thought that the Scriptures teach two distinct kinds of salvation. I grew up under the influence of this kind of teaching. As I grew older, it all came to have a deeper meaning to me and I was made more and more to put it to a rigid test. If it were true, I wanted to hold and defend it; but if the Scriptures did not really teach it, I did not want to hold it.

Many years of observation have brought me to know that many of the Lord's dear children do not see or believe that there are two kinds of salvation taught in the Word of God. In fact, observation has brought me to see that the Old Order of Primitive Baptists are the only ones who really hold to this thought. I feel that observation has brought me to see that even among them there has not always been as strong tendency to point out the two and their distinctness as there has been in the last 50 to 75 years. It might date back further than this as I feel sure it became so pronounced in the struggle with the modern sects of Baptists over the question of Missions. I think it is a further and safe deduction from observation that not all the Old Order have been so strongly impressed with this thought. Some seem never to have been so much impressed as to the real value of this thought in meeting and combating the modern and Arminian teaching on the subject of salvation.

It may be true, and I really think it is, that much of the discussion, dissension, etc., carried on in the trouble known as the "Absolute Trouble" grew out of and centered around the thought

of two kinds of salvation. Perhaps history will bear this out.

But to come more to the point of the merit, or the demerit, of this line of thought, let me make some observations. It has been said, and not without good foundation it seems, that it is only by holding that there are two distinct kinds of salvation taught in the Bible that we shall be able to see any harmony in its teaching on this great subject. Let me illustrate this line of thought: Isa. 43:11 says, "I, even I, am the Lord; and beside me there is no saviour." From this it is clear that there is only one saviour and that the Lord is that Saviour. Now compare this with I Tim. 4:16, which reads, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Here Timothy, by doing certain things, would become his own saviour and even the saviour of others. But above it is said that God is the only saviour. Seems confused, doesn't it? Well, two salvations seem the only way out.

But again, you will notice that Timothy was admonished to do certain things to save himself. Now, compare this with II Tim. 1: 8, 9, where it is clearly stated that the Lord saves us and calls us "not according to our works, but according to His own purpose and grace." Here, let me say, the most recent translation (the 1946 edition of the Revised Standard Version), which I am sure would be as far from the thought we are now considering as possible, reads thus: "God, Who saved us and called us with a holy calling, not in virtue of our works but in virtue of His own purpose and the grace which He gave us in Christ Jesus ages ago."

Now place Phil. 2:12 over against this for further comparison. It reads: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Yes, it really seems all confused if we do not in some way think of two salvations. Many other instances could be cited. In I Tim. 1:15 Paul says that Christ Jesus came into the world to save sinners. Then Peter says there is salvation in no other and there is no other name under Heaven or given among men whereby we must be saved. But again we have Peter saying, "Save yourself from this untoward generation." I might go on with other examples, but this

should suffice.

Now, as we survey all this, it seems that we may safely say the salvation of which God is the author must be eternal in duration, while the salvation which we are to work out as we save ourselves must be a salvation which pertains to this life - a temporal or time salvation. I believe most all can see this. That of which God is author and finisher is sure and certain, while the one which depends on that which we do is not so sure. The first is that which makes us God's child in the vital or life sense, while the other makes us His children in a practical and manifest sense. These things are very sacred to me. I have given the major portion of my life to their defense and declaration. Nor am I inclined ever to surrender them. My defense has been poor, but it has meant the praise of God.

After years of reflection over these things and with a great desire to help all of God's children to a more unified view of this great subject, I desire to approach the subject from a different angle or viewpoint for a while. Then perhaps I can gather up the ends and make a comparison that may help all. I know I shall not be able to help others unless I can get in their position and look at things as they look at them. If I can do this, then I may be able to interest them with my view. We all should want to see, not how far apart we can get, but rather how near we can get together. Especially do we need to think of this as we remember that not even all Primitive Baptists are fully agreed on the two kinds of salvation. Let us try, then, to approach the subjects from the view of those who only see one salvation, for many of God's children are like the old brother who said one salvation was all he could look after. Before I go on, however, I would call the attention of all such to be undisturbed and remember that according to all that has been said thus far, one salvation is all you have to look after in the sense the old brother meant. God takes care of the eternal in the sense of final deliverances.

I will now make the approach and stand with our friend who just can't see but one salvation, and that is eternal. With him we survey the whole subject according to the following outline:

SALVATION

(Continued on page 7)

Thoughts on the Subject Of Salvation

(Continued from page 6)

I. Salvation in purpose

This is, as I shall say, a *constant*-by which I mean that all who were embraced in God's eternal purpose of salvation will be saved.

II. Salvation wrought out on the Cross by Christ

This, also, is a *constant*-by which I mean that all for whom He became the author of eternal salvation will be saved.

III. Salvation wrought out in the soul or spirit by the regenerating Spirit of God in the new birth, from which springs all the Christian graces

This, also, is a *constant* - by which I mean that when once one is thus born of God, he is passed from death into life and cannot come into condemnation.

IV. Salvation experientially or experimentally realized, understood or enjoyed by or through the grace of faith which was given or imparted in the New Birth (See III above)

This, I think all must agree from experience, is *not a constant* but a *variable*-by which I mean that in the experience of your salvation by or through faith there are variations as to time and degree.

V. Salvation proved or demonstrated by a life of faith and faithful service to God and His children

This, also, is *not a constant but a variable* -- by which I mean, as all (even the most faithful Christian) must admit, that our lives as professed Christians certainly do vary.

VI. Salvation consummated in the resurrection of the bodies in the image of Christ

This, as all must admit, is a *constant* -- by which I mean that all embraced in the first three *constants* will be embraced in this grand and glorious work.

From this outline it will be observed that there are four *constants* and two *variables*. Also it will be seen that the *constants* show God's work exclusively, while the *variables* point out those things which depend on the faith and faithfulness on the part of the individual. Here I think I can state two axioms which may be in place:

1st. Whatever is dependent wholly upon God is sure and certain.

2nd. Whatever is dependent upon man

in whole or even in part cannot be sure or certain.

This doubtless explains why four are *constants* and two are *variables*. The *constants*, which show God's work, are all embraced in Paul's wonderful summary in Romans 8:28, 29, and 30, which reads: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. 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. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

From these verses we may safely deduct the following continued equation: The *foreknown* equals the *predestinated* equals the *called* equals the *justified* equals the *glorified*. If this is true, and remember Paul wrote by inspiration, then all who were embraced in the first will be, *or are*, embraced in the last. Then, too, I think we may say that all who were embraced in the first *constant* of the outline will be embraced in the last *constant*.

It is in the two *variables* that we find conditions on the part of the individual. It is here, also, in my opinion, that we will find the true meaning of every conditional text (conditions on our part) of the Bible. In these will be seen the conditional time salvation. It may be suggested that they cannot be simply timely in nature since they pertain to eternal things. In a way, it is true that they do pertain to eternal things. No. IV has to do with one's experience, realization, and feeling about his own eternal salvation; and No. V has to do with the feeling *of* others about one in regard to eternal things perhaps. But we must distinguish between *feelings* and *facts*. Our eternal surety as to salvation does not rest upon mere feelings and experience. It rests upon nothing less than the crucified, risen, ascended, and glorified Christ. His acceptance at God's right hand is the acceptance of every one in Him, of which, I may say, the rent veil is a glorious symbol. It is the failure on the part of God's children to distinguish between facts and feelings or experience that has caused many to hold the doctrine of final apostasy. Think this over carefully.

To be sure, whatever depends on conditions cannot be sure unless the conditions are met. But let us remember that Christ met all the conditions on which the fact of eternal salvation rests, and it is therefore sure; while God's children must meet the conditions on which the feelings and experience rest if they are to be sure.

Again I should like to observe that the greater part of God's children have been taught that number IV in the outline is *where* and *when* and *how* the New Birth takes place. That would be like saying that the first conscious actions of the infant were at least the conditions in some way necessary to the birth of the infant. It also fails to account for the faith which is so essential in number IV. The faith must be there before the results can be obtained. From whence comes this faith? The answer to this clearly will be seen when we look back to number III in the outline. This work of grace in the soul or spirit is that which produces the faith which is essential in number IV.

By way of summary and conclusion, I should like now to gather up the ends, as it were, and see how near I can bring all these thoughts together. The strange thing about it is that the idea of only one salvation and the idea of two distinct kinds of salvation are so close together, as shown by the outline and explanation; and yet, they are poles apart in another sense. It all simply turns on the thought as to whether numbers III and IV of the outline should be combined into one, or whether they shall be left as I have them. As a matter of fact, there are those who would combine numbers III, IV, and V of the outline all into one and call it the New Birth, and at the same time make numbers I, II, and VI depend on the things embraced in numbers IV and V. If this be accepted as the way of salvation, we may say very emphatically that it is not of or by grace at all. Grace would be entirely ruled out.

To approach the matter a little more definitely, I may say that every Bible scholar will admit that God begins the work of salvation. Certainly the first move is God's. By this I do not mean merely some general move toward the sinner, but a doing of a work in the sinner's heart. This, we can safely say, is God's move. Should we then think of this work as the quickening or new birth and then place the faith, repentance, confession, etc., as fruits or evidences of the new birth? Or shall we, as some do, say the

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

Thoughts on the Subject Of Salvation

(Continued from page 7)

first work of God in the heart or soul is the Divine side while faith, repentance, confession, etc., are the human side of the same work—all together resulting in the new birth? If the latter view is taken, then the question arises as to the possibility of God producing the Divine side of the new birth and the human side failing altogether or in part. God does not fail, while humanity (except the Divine Human) is nothing but failure. If God should perform the Divine side, and the human side of the new birth fail, then what? If the first acts of faith, repentance, confession, etc., make up the human side of the new birth, and without which it is not complete, then how could we avoid saying the continued acts of this kind were essential to maintain the human side of the new birth? Those who believe the faith of the individual has so much to do with bringing about the new birth certainly should think a long time before they deny the doctrine of apostasy. If one believes the first, to be consistent he would have to believe the second.

Another thing to keep in mind is that those who die in infancy cannot perform the human side as referred to above. Will their salvation be complete? In a sermon on regeneration, the late Dr. B. H. Carroll, than whom there have been but few, if any, more careful students of the Bible, says (after asserting the direct work of God on the spirit of the individual): "Without such direct influence children dying in infancy could not be saved."

From this it would seem that they are saved without the human side being performed by them. This, in my judgment, is the way all are saved. Let us remember that Christ was both human and divine. Perhaps it is true (I think it a great truth) that, being human and di-

vine, He was able to look after both the human and divine sides of our salvation. Look, then, at these two pictures and see which is the more scriptural and logical:

No. (1)

New Birth/Conviction, Repentance, Faith

No. (2)

REGENERATION)
 Conviction, Repentance, Faith] New Birth

Is it No. (1)-New Birth followed by Conviction, Repentance, and Faith as evidences of the birth? Or is it No. (2) -Regeneration as the upper or Divine side, and Conviction, Repentance, and Faith as the under or human side of the same process, all of which make up or result in the New Birth? This is the crucial point. If No. (1) is correct, then, in the outline above showing *constants* and *variables*, Nos. III and IV must be as we have them-separated. But if No. (2) is correct, then in the outline showing *constants* and *variables*, Nos. III and IV must be combined and even No. V may be combined with them, all into one, making all these things result in the New Birth.

Here is the point of it all. I feel settled in my mind that picture No. (1) above sets forth the truth, and this is in harmony with the outline showing the four *constants* and the two *variables*. The four *constants* are connected with and are essential to our eternal salvation, while the two *variables* are connected with and essential to our common or time salvation of which I speak.

Elder Len Dalton in Searchlights From The Roman Letter

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