
Shield of Faith

A Primitive Baptist Publication

November 2004

The Glory Of The LORD Filled The House

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. (2 Chronicles 7:1-2)

In our previous study we considered how the ark of the covenant had been brought into the newly constructed temple. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;" (2 Chronicles 5:13). All this encouraged Solomon to pray to the Lord "...That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place" (2 Chronicles 6:20). From the beginning, then the temple was established as a "house of prayer."

Through the prophet Isaiah, the Lord gave Israel this promise: "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isaiah 56:6-7). The Lord said, "mine house shall be called an house of prayer **for all people.**" As I understand scripture, the *all people* in this passage refers not to all people in general,

but all people who are like the people described in this passage: "that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant."

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house" (2 Chronicles 7:1). The fire from heaven was God's answer to Solomon that his prayers were heard and that God approved both the temple and the prayer offered. It was a testimony that his prayer was answered.

The fact that the burnt offering and the sacrifices were consumed is very symbolic. *Fire* in scripture is often figurative of God's judgment. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Genesis 19:24-25). "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Revelation 20:8-9).

When fire consumed the burnt offering and sacrifices, it spoke of God's wrath and judgment for sin coming down, not on the offerer, though as a sinner he deserved God's wrath, but on the sacrificial victim.

God's instruction concerning the burnt offering is given in Leviticus 1:1-4: "And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle,

even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." In putting his hand on the head of the victim the Israelite identified himself with the victim. His action, in effect, said, "I am a sinner, worthy of death, but by Your mercy and grace, a substitute has been provided."

This principle of substitution was demonstrated to our first parents following their rebellion in the garden of Eden. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Genesis 3:21). To cover their nakedness, an innocent victim died.

This is, of course, a picture of Jesus Christ Who suffered the wrath of God's judgment in our place. Hundreds of years before Christ came to earth to bear our sins, Isaiah, by the Holy Spirit, spoke as if an eyewitness of His suffering. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his genera-

(Continued on page 2)

The Glory Of The LORD Filled The House

(Continued from page 1)

tion? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:3-12).

When "he bare the sin of many," the fire of God's judgment for sin was laid on Him. If He had died for my sins alone, what a great fire that would have been. Yet He suffered for *all* the sins of *all* His chosen people. It is no wonder then that in His agony He cried "...My God, my God, why hast thou forsaken me?" (Matthew 27:46).

Solomon was shown that acceptance with God and access to God was through Christ Who was to come, Who was prefigured by the animal sacrifices. Those sacrifices looked forward to the One Who was to come. Since the coming of Christ, believers can come to God "...by a new and living way." "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed

with pure water" (Hebrews 10:14-22).

The fire from heaven consuming the offering pictures the results of a believer who would "enter into the holiest by the blood of Jesus," and would "draw near with a true heart in full assurance of faith."

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house" (2 Chronicles 7:1). "The glory of the LORD filled the house." There was a manifestation of God's presence that Israel had seldom seen. God was with His people in a very evident way.

"And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house" (2 Chronicles 7:2). The tabernacle was given by God as His meeting place with Israel. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office" (Exodus 29:43-44). It was sanctified by God's glory. The temple, the tabernacle's replacement was in like manner sanctified by God's glory. The priests were sanctified to minister in the place God had chosen to meet with the children of Israel. On this occasion, however, the priest could not minister; they could not even enter the house. Perhaps God was demonstrating that this appearance of Glory was by His grace and not by man's works. It is His glory that is to be seen and not man's works. Surely we are to serve and minister in the Lord's house, but not in order that man might be seen or glorified. Rather we are to labor in love and gratitude for the glory that the Father has revealed to us through His Son Jesus Christ.

"And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever" 2Chronicles 7:3. When there is a great revelation of God's glory, believers will always react in this way: "...they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD." The fact that we so seldom see

believers react this way today is evidence that God's glory is not being revealed in a great way. One reason God's glory is not being revealed is that His people are satisfied just as they are. There is little evidence of the church asking for or seeking a manifestation of His Glory. David said, "Delight thyself also in the LORD; and he shall give thee the desires of thine heart" (Psalm 37:4). If there is no delight in the Lord, we should not expect Him to grant our desires. If there is no desire in our hearts for His glory, again, we should not expect to experience His glory.

To bow to the ground in God's presence is to express awe of the Divine Majesty. The Lord has been preached and perceived by many in such a way that few are awed by Him. We too often have created god in our image and there is no glory in our creation. Have our hearts become so unfeeling that we are not in awe of His glorious Being?

Bowing also is a token of submission to the Divine authority, again, something we see little of today. We live in a time when, as in the days of the judges, every man does that which is "right in his own eyes." There was no earthly king in those days to lead, but then and now "the Lord God omnipotent reigneth" (Revelation 19:6).

Israel's bowing testified of their sense of their utter unworthiness to enter into his presence. We are today in our own merit just as unworthy to come before His presence of to see His glory. Yet through Christ we have been given access to the Father. What great blessings we miss because we have grown satisfied with crumbs which fall from the masters' table. We have been called to feast with the great King. How can we be satisfied with crumbs?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" (Hebrews 2:1-3).

Bible Quiz

Slaves were common in Bible days. Name the person involved.

1. Who was the slave Paul wrote his friend Philemon about, Philemon 10?
2. Who was told of a way to be cured from leprosy by a slave girl, 2 Kings 5:1-3?
3. Who made slaves of the Israelites, Exodus 1:7-11?
4. Who was sold into slavery by his brothers, Genesis 37:26-28?
5. Who killed an Egyptian for hitting a Hebrew slave and then had to run to save his life, Exodus 2:11-13?
6. Who sent a slave to find his son a wife, Genesis 24:1-4?
7. Who was the slave who told David where Jonathan's son was, 2 Samuel 9:1-3?
8. Who was Elisha's slave, 2 Kings 4:12?
9. Who cut off the ear of a slave, John 18:10-11?
10. Which prophet left his slave and went a day's journey, sat under a juniper tree, and wished to die because Jezebel was trying to kill him, 1 Kings 19:1-4?
11. Who had a slave inform him that his sons and daughters had all been killed by a great wind, Job 1:18-20?

Answers on page 4.

PRIDE

I must work the works of him that sent me, while it is day (John 9:4).

"Father, where shall I work today?
And my love flowed warm and free.
Then He pointed me out a tiny spot
And said, "Tend that for Me."

I answered quickly, "Oh, no, not there;
Why, no one would ever see,
No matter how well my work was done;
Not that little place for me!"

And the word He spoke, it was not stern;
He answered me tenderly,
"Ah, little one, search that heart of thine;
Are thou working for them or Me?
Nazareth was a little place,
And so was Galilee.

- By Eleanor Scott Sharples

The Lord's Day

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

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

Selected

"What does the Bible teach about *missions*? election?
the sovereignty of God? inward spiritual conflict? *gospel*
ministry?"

What did Christ's *crucifixion* accomplish?"

Explore the Goldmine of Our Heritage with a new
Primitive Baptist publication that's as old as yester-
year:

G old, S ilver, P recious S tones

Publication Format: A quarterly journal, up to 100 pages per issue.

Objective: Promoting the *message* and *legacy* of our forefathers in an easily accessible style, with *pertinent quotations* and *Scriptures cited*, as well as *photographs* and *biographies*.

Arrangement: Each issue covers one subject and presents a broadly representative collection of our churches' historical teachings on that particular theme.

Subscriptions: P.O. Box 240, Harvest, AL 35749

\$15/1yr, \$25/2yrs, or \$4 for a single issue

OUR GREAT RESPONSIBILITY

Religion-- True and False

GRACE B. HACKWORTH, (Deceased)
-SO. PITTSBURG, TENN. (written
about 1927)

The first man, Adam, was made a living soul and by his disobedience sin entered into the world and death by sin, so death was passed upon all men, for that all have sinned. In Adam, man is of the earth earthy, there is none righteous, no not one. None that understandeth or seeketh after God. He has gone out of the way, has become unprofitable and doeth no good. His tongue uses deceit, his mouth is full of cursing, his feet swift to shed blood and destruction and, misery are in his ways, and the way of peace he does not know and there is no fear of God in him.

Through the first Adam man fell in sin and came under the law. Now we know that by the deeds of the law shall no flesh be justified in the sight of God.

By the disobedience of one man all men became disobedient, and by the sins of one man all men became sinners, and in their disobedience and sin all men must die. What a woeful state--Man, who was made in God's image, made a little lower than the angels and pronounced very good, now under the curse of sin and death. Without hope within the law, with no justification in the flesh and guilty in the sight of God. If man had been left in this cursed condition then indeed would the sting of death be ours and the grave be victorious.

But God, whose mercy toward man is past understanding, gives as an offering for sin in our stead, His beloved Son. The second man, the Lord from heaven, came down and dwelt among us; was made flesh and born of a woman, as we are, was a tiny babe, a little child, a youth, a man that suffered pain, heart-ache, sorrows and tribulations, in short, a man who bore every ill that man is heir to, even suffered death on the cross and was laid in the grave and arose again that he might lift his people from under the law and justify them before the Father. Isaiah speaks of him thus, He shall grow as a tender plant as a root out of

dry ground. He hath no comeliness, no beauty, that we should desire him, he is despised and rejected of men, a man of sorrows and acquainted with grief. He hath borne our griefs, carried our sorrows, been wounded for our transgressions, bruised for our iniquities and with stripes that were laid on him are we healed. There was nothing of physical beauty that would attract anyone to him, there was nothing in his social standing among the people that would attract anyone to him, he had no riches or worldly fame that would attract anyone to him. Nor was he to be found among the rich and mighty in the things of this world; but was to be found wherever there was suffering or sorrow, or poverty, or sin ever ministering to the needs of those the Father gave him. He says of himself, "I came down from heaven, not to do mine own will, but the will of him that sent me. And it is the will of the Father that of all which he hath given me I shall lose nothing." He walked in Gethsemane, and as a man prayed that if it were possible that the cup of death might pass from him, but as the Son of God he prayed that the will of the Father be done.

He was crowned with thorns and mocked as "King of the Jews." And on Calvary paid the price of our redemption from the law of sin and death, was laid in the tomb and arose again that we might be made conquerors over death and the grave. That as we bear the image of the earthy we might also bear the image of the heavenly. "Hereby perceive we the love of God, because he laid down his life for us."

Dear child of God, if his love for us was great enough that he lay down His life for us, should we not love Him enough to want to take His yoke upon us and learn of Him, and find rest for our souls? For the yoke is easy and the burden is light, and all that are weary of sin and are heavy laden with doubts and fears, come as the poet says,

"Just as I am without one plea
But that thy blood was shed for me
And that thou bidd'st me come to thee
O Lamb of God, I come I come."

With some, who name the name of Christ, religion is a very unfinished thing. It is by no means satisfactory either to the man himself, or to the onlookers. There is much wanting. The man is anxious and earnest, but if he has not "peace with God," he has not what God calls "religion."

Acceptance with God lies at the foundation of all religion; for there must be an accepted worshipper, before there can be acceptable worship. Religion is with many merely the means of averting God's displeasure, and securing His favor. It is often irksome, but they do not feel easy in neglecting it; and they hope that by it they will obtain forgiveness before they die.

This, however, is the inversion of God's order, and is in reality the **unknown** God. It terminates in forgiveness; whereas God's religion begins with it. All false religions, though outwardly differing very widely, are made up of earnest efforts to secure for the religionist the divine favor now, and eternal life at last. The one true religion is seen in the holy life of those who, having found for themselves forgiveness and favor, in believing the record God has given of His Son, are walking with Him from day to day, in the calm but sure consciousness of being; accepted, and working for Him with the happy earnestness of these whose reward is His constant smile of love; who having been much forgiven, love much and skew forth, by daily sacrifice and service, how much they feel themselves debtors to a redeeming God, debtors to His church, and debtors to the world in which they live.

(Romans 1:14)

Horatius Bonar, in
God's Way of Peace.

Answers to Bible Quiz

1. Onesimus; 2. Naaman; 3. Pharaoh;
4. Joseph; 5. Moses; 6. Abraham; 7.
Ziba; 8. Gehazi; 9. Peter; 10. Elijah;
11. Job

Devotions:

Psalms In Reflection

From the book of the same title by Elder Len Dalton

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the LORD: he is their help and their shield. O house of Aaron, trust in the LORD: he is their help and their shield. Ye that fear the LORD, trust in the LORD: he is their help and their shield. The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children. Ye are blessed of the LORD which made heaven and earth. The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men. The dead praise not the LORD, neither any that go down into silence. But we will bless the LORD from this time forth and for evermore. Praise the LORD. (Psalms 115:1-18)

A good title for this psalm has been suggested thus: "Jehovah and the Glory of His Name." Certainly we need to take time to think of the glory of the name of Jehovah. Why is He glorious? The psalmist says, "But our God is in the Heavens; He hath done whatsoever He pleaseth." This is the God Who does His will in the armies of Heaven and among the inhabitants of earth. None can stay His hand or say unto Him, "Jehovah, what doest Thou?"

But let us look at the contrast. The idol gods are made of silver and gold. They have mouths, but cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have noses, but they cannot smell; they have hands, but they cannot handle; they have feet, but they cannot walk. This is quite a contrast, isn't it?

Now what about those who make and trust those gods? Our God is an eternal God. These gods, however, are made by hands and yet the gods whom these hands make are unable to defend them. Those who make the gods of silver and gold will be as helpless as the gods whom they have made.

Inasmuch as our psalm stresses the glory of God's name, it becomes us to magnify His name in every way possible. Remember, according to the nature of the work which God has done or is doing, we should think to choose the word which most glorifies His name in that connection. Jesus deserves to be thought of as Jehovah as He led His sheep by still waters; when He said, "Peace be still," to the raging sea, we should think of Him as the mighty God.

"Down at the cross where my Savior died,
Down where for cleansing from sin I cried,
There to my heart was the blood applied;
Glory to His name."

Hymns and Hymn Writers

Face to Face

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. I John 3:2, 3

The composer of this tune, Grant C. Tullar, tells about the rather unusual circumstances that prompted the writing of this hymn. He calls the hymn his "jelly song" and explains in this way: An almost-empty jelly dish at the supper table in the M.E. parsonage at Rutherford, New Jersey, where I was assisting in a series of evangelistic meetings, was responsible for the writing of "Face to Face."

My fondness for jelly was not long a secret, and my hostess did her best to see that a reasonable supply was always on the table. The three of us had spent the afternoon calling on the sick, so we were a bit hurried in the preparation for supper that evening, and the jelly dish was neglected. It had only a wee dab of jelly in it, and as I passed it to the others, I possibly showed fear lest they should not refuse it... But host and hostess refused it, and as I started to help myself I said, "So, this is all for me, is it?"

At that instant, "all for me" as a theme for a song thrust itself upon my mind with such force that I placed the dish again on the table without taking any jelly, and excusing myself, went to the piano and wrote the melody and a few verses, the first one beginning:

All for me the Savior Suffered,
All for me He bled and died.

The pastor asked if he might sing it at the service, that night, before I preached. He told the people the story of its writing, and declared he had found the secret of getting Mr. Tullar to write good songs-"Don't feed him too much jelly!" We discussed the new song before retiring, that night, and I promised to revise the words somewhat... but that was never done, because when the postman came the next morning, he brought me a letter from Mrs. Breck with several poems in it, and as I started to read the first one, I discovered that it exactly fitted my music written the night before! ... No word of her poem nor my music needed to be changed. The architect had planned both of them so perfectly, that from that day on, "Face to Face" has been winning its way into hearts and lives all over the world.

The author of the words, Carrie E. Breck, was born on January 22, 1855, at Walden, Vermont. She lived most of her life with her husband and five daughters in Portland, Oregon. Mrs. Breck was known as a deeply-committed Christian and a life-long Presbyterian. She wrote more than 2,000 poems. Mrs. Breck has left the following account of her busy life as a wife, mother, and writer: "I penciled verses under all conditions; over a mending basket, with a baby on my arm, and sometimes even when sweeping or washing dishes-my mind moved in poetic meter." Interestingly, it was said of Carrie Breck that "she could not carry a tune and had no natural sense of pitch, but she had a keen sense of rhythm and loved music."

The Ten Primitive Persecutions

The Fifth Persecution, Commencing with Severus, A. D. 192

Severus, having been recovered from a severe fit of sickness by a Christian, became a great favorer of the Christians in general; but the prejudice and fury of the ignorant multitude prevailing, obsolete laws were put in execution against the Christians. The progress of Christianity alarmed the pagans, and they revived the stale calumny of placing accidental misfortunes to the account of its professors, A. D. 192.

But, though persecuting malice raged, yet the Gospel shone with resplendent brightness; and, firm as an impregnable rock, withstood the attacks of its boisterous enemies with success. Tertullian, who lived in this age, informs us that if the Christians had collectively withdrawn themselves from the Roman territories, the empire would have been greatly depopulated.

Victor, bishop of Rome, suffered martyrdom in the first year of the third century, A. D. 201. Leonidus, the father of the celebrated Origen, was beheaded for being a Christian. Many of Origen's hearers likewise suffered martyrdom; particularly two brothers, named Plutarchus and Serenus; another Serenus, Heron, and Heraclides, were beheaded. Rhais had boiled pitch poured upon her head, and was then burnt, as was Marcella her mother. Potainiena, the sister of Rhais, was executed in the same manner as Rhais had been; but Basilides, an officer belonging to the army, and ordered to attend her execution, became her convert.

Basilides being, as an officer, required to take a certain oath, refused, saying, that he could not swear by the Roman idols, as he was a Christian. Struck with surprise, the people could not, at first, believe what they heard; but he had no sooner confirmed the same, than he was dragged before the judge, committed to prison, and speedily afterward beheaded.

Irenaeus, bishop of Lyons, was born in Greece, and received both a polite and a Christian education. It is generally supposed that the account of the

persecutions at Lyons was written by himself. He succeeded the martyr Pothinus as bishop of Lyons, and ruled his diocese with great propriety; he was a zealous opposer of heresies in general, and, about A. D. 187, he wrote a celebrated tract against heresy. Victor, the bishop of Rome, wanting to impose the keeping of Easter there, in preference to other places, it occasioned some disorders among the Christians. In particular, Irenaeus wrote him a synodical epistle, in the name of the Gallic churches. This zeal, in favor of Christianity, pointed him out as an object of resentment to the emperor; and in A. D. 202, he was beheaded.

The persecutions now extending to Africa, many were martyred in that quarter of the globe; the most particular of whom we shall mention.

Perpetua, a married lady, of about twenty-two years. Those who suffered with her were, Felicitas, a married lady, big with child at the time of her being apprehended, and Revocatus, catechumen of Carthage, and a slave. The names of the other prisoners, destined to suffer upon this occasion, were Saturninus, Secundulus, and Satur. On the day appointed for their execution, they were led to the amphitheater. Satur, Saturninus, and Revocatus were ordered to run the gauntlet between the hunters, or such as had the care of the wild beasts. The hunters being drawn up in two ranks, they ran between, and were severely lashed as they passed. Felicitas and Perpetua were stripped, in order to be thrown to a mad bull, which made his first attack upon Perpetua, and stunned her; he then darted at Felicitas, and gored her dreadfully; but not killing them, the executioner did that office with a sword. Revocatus and Satur were destroyed by wild beasts; Saturninus was beheaded; and Secundulus died in prison. These executions were in the year 205, on the eighth day of March. Speratus and twelve others were likewise beheaded; as was Andocles in France. Asclepiades, bishop of Antioch, suffered many tortures, but his life was spared.

Cecilia, a young lady of good family in Rome, was married to a gentleman named Valerian. She converted her husband and brother, who were beheaded; and the maximus, or officer, who led them to execution, becoming their convert, suffered the same fate. The lady was placed naked in a scalding bath, and having continued there a considerable time, her head was struck off with a sword, A. D. 222.

Calistus, bishop of Rome, was martyred, A. D. 224; but the manner of his death is not recorded; and Urban, bishop of Rome, met the same fate A. D. 232.

The Sixth Persecution, Under Maximus, A. D. 235

A. D. 235, was in the time of Maximinus. In Cappadocia, the president, Seremianus, did all he could to exterminate the Christians from that province.

The principal persons who perished under this reign were Pontianus, bishop of Rome; Anteros, a Grecian, his successor, who gave offence to the government by collecting the acts of the martyrs, Pammachius and Quiritus, Roman senators, with all their families, and many other Christians; Simplicius, senator; Calepodius, a Christian minister, thrown into the Tyber; Martina, a noble and beautiful virgin; and Hippolitus, a Christian prelate, tied to a wild horse, and dragged until he expired.

During this persecution, raised by Maximinus, numberless Christians were slain without trial, and buried indiscriminately in heaps, sometimes fifty or sixty being cast into a pit together, without the least decency.

The tyrant Maximinus dying, A. D. 238, was succeeded by Gordian, during whose reign, and that of his successor Philip, the Church was free from persecution for the space of more than ten years; but in A. D. 249, a violent persecution broke out in Alexandria, at the instigation of a pagan priest, without the knowledge of the emperor.

To be continued

I BELIEVE IN MIRACLES

by Elder Bufrey Dean

Most people today believe that God performed many miracles in the olden days, but not in this day and age, at least nothing lately. I have found out and do know better. God has not changed. He is still in control and performs miracles today.

In late 2000, I was examined and placed on a liver transplant waiting list at the UAB Hospital in Birmingham, Alabama. After much testing and many lab visits, even though I was a non-smoker and non-drinker, I had inherited a gene from the Dean side of my family which caused me to have a serious liver disease, named Alpha I. According to three (3) categories: blood type, physical size (weight and height) and medical health condition, I was number one hundred and seventy five (175) on the transplant list.

After two years on the list, I was still visiting the doctor and the lab on a monthly basis. I was placed on a salt-free, fluid reduction diet, heavily medicated and gradually moved up to number 25 on the list. By June 2002, I had moved up to number 9 on the list; however, during November 2002 I was rushed by ambulance to UAB Hospital, due to sudden blood loss. The next day I was given six (6) pints of O + blood and plasma via blood transfusion. My doctors tried many different things, but the bleeding continued. During a much-needed nap, I was pleasingly blessed with a visit from God. In the divine presence of the great God of heaven and earth, the Lord plainly spoke to me these words: "I am the God of Abraham, I am the God of Isaac, and I am the God of Jacob and more so, I am your God. I am the God of promise. I promise that I will always be with you and will deliver you. I am the great physician and I will heal you. Be not afraid." To ensure me that this was surely a visit from on high, immediately, the bleeding stopped. All my doctors were amazed and said that a miracle had taken place. The presence of Jesus was there with us to perform this miracle. There is no question that He delivered me from the shadow of death. We all shouted praise, honor and glory to God. I was gradually moved up to # five, # three and then # one on the waiting list in December 2002.

After the holidays, I was at the point of death and on January 5, 2003, I was rushed to UAB Hospital. On January 11th, Dr. Bynon asked all the nurses on my floor to come together into my room and announce the good news: "God has provided a liver for Mr. Dean." After much shouting and rejoicing, we knew without a doubt, that Jesus was there, just as He had promised. I do remember uttering with only a whisper, "Jehovah-jireh, the Lord God has provided." Surely the Lord is not slack concerning His promise.

During my surgery preparation, Dr. Bynon discovered a blood clot near my diseased liver. He said there is no way to give this liver to Mr. Dean, but then he had a second thought, "It is possible to dissolve this clot, flush it out and then perform the operation." The doctor tried this and it worked. My wife, Brenda rushed to tell all the family and friends in the waiting room that the doctor thinks that after his second thought, he has the situation in control, but we all know who is in complete control. God performs His miracles in mysterious ways. The Lord, with His miracle of a new life, answered all the intense prayers of all the family, all the friends and all the churches all over the country. There was much shouting and rejoicing with tears of joy by all the people giving thanksgiving and praise to the great God of all comfort. "The effectual fervent prayer of a righteous man availeth much." James 5:16. Let's be sure we know that God answers our Prayers, He is in complete control and He makes no mistakes.

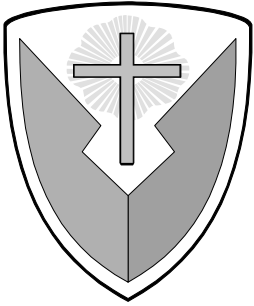
During the transplant, I was highly favored with another visit from the Lord. To me this was an unforgettable experience. The magnificent appearance of Jesus was as white as snow. It is most difficult to describe. It was most glorious and beautiful to behold with wonder and amazement, the divine presence of Jesus, the great Physician. He touched me with His miracle and I was healed. I was so overjoyed that I sang, and prayed and preached for 18 hours during my recovery until I could only whisper these enduring words, Jesus is white as snow. "His countenance was as lightning, His raiment as white as snow." Matthew 28:3 It is amazing to me, the only song that I sang over and over is titled, "Whiter Than Snow". Surely the Lord knows exactly how to get our atten-

tion. He definitely received mine.

As David said, "After I was afflicted, then called I upon the Lord." God uses the furnace of affliction to refine us. It was revealed to Isaiah, "though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. How do we become this clean? David said, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with Silver, and her feathers with yellow gold, when the Almighty scattered,---it was white as snow." Psalms 68:13-14. We are washed in the blood of Jesus and we become as white as snow. We become Christ-like. John saw Jesus when He said, "I am He that liveth and was dead; and, behold, I am alive forever more." Rev. 1:18. John looked again and said, "Behold, I saw an innumerable host clothed with white robes." Rev. 7:9. Here we are, my friends. All the people of God will have on white robes washed by nothing but the blood of Jesus. And as David said, "When I awake in His likeness, I will be satisfied". Psalms 15:3. Let's continue to strive to follow Jesus and be Christ-like in the newness of life today, until Jesus comes again. Then we will be fashioned with white robes to wear Forever more. There is no question; Jesus is the Great Miracle Maker.

Thank you so very much for your most meaningful prayers, beautiful cards, marvelous flowers, and loving kindness. I personally thank you who donated to my medical fund. Your generous contributions are deeply appreciated. The cards cheered me up when I most needed cheering. The flowers, with flavors of sweetness, caused me and my wife to rejoice. But most of all, your prayers were the most precious gift you could ever give me. Please continue to pray for us and also pray for the donor's family. It is most important for all of us to be donors so others could live on, if it is God's will. I desire that you help me and Brenda with our "New Beginning". Surely, surely the Lord has performed His miracles. I believe in miracles, and I know you do too. Hallelujah!

Elder Bufrey Dean of Sylacauga, Alabama is the pastor of Oak Grove Primitive Baptist Church of Sylacauga.



Shield of Faith
 Elder Greg Phillips, Editor
 807 Ashwood Lane
 Chattanooga, TN 37415

The *Shield of Faith* is available without charge to any who request it. Request for subscriptions or donations should be directed to the editor at the above address.

«Title» «First Name» «Last Name»
 «Address»
 «Address 2»
 «City,», «State» «zip»

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

By His Son

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Hebrews 1:1-2)

The expression "in these last days" is in the Greek text, "in the last of these days," The word "last" is *eschatos* which means, "the outermost, the extreme, in time or in place." The writer had just been speaking of the times in which God spoke through the prophets. Now, at the very termination of the times in which He is speaking to man, He speaks. not through the Prophets, but IN SON.

The definite article appearing before "prophets," sets these individuals off by themselves as a class. The fact that the article is absent before the word "Son," emphasizes character, nature. It speaks of the Son relationship of the Messiah to God the Father. It speaks of the distinction that exists between the prophets as God's creatures used as instruments in His hands and the Son who by nature is Deity. The Son belongs to a different category. God spoke through One who is in character a son.

The revelation God gave in His Son, consisted not merely in what was said, as in the case of the prophets, but in what the Son was, not merely in what He (the Son) said. In other words, it was not primarily,

nor finally, a revelation given through words, but through a Personality. It was a revelation made by One who in all that He is and all that He does and says, reveals the Father. He is the Logos, the total concept of Deity, Deity told out, the Word of God, not in the sense of a spoken or a written word, but in the sense of a Person who in Himself expresses all that God the Father is. He said on one occasion, "He that hath seen Me hath seen the Father" (John 14:9). And so John could write, "In the beginning was the Logos (the Word), and the Word (*Logos*) was in fellowship with God (the Father), and the, **Logos** was as to His nature Deity" (John 1:1). This is the Person in whom God gave His final revelation to the human race.

Kenneth Wuest in
Word Studies in the Greek New Testament

A Bible study group of college girls was discussing the familiar passage in the Sermon on the Mount, and were asked why Christians are like salt. All thought at once of salt's preservative qualities.

Then a Chinese girl in the group quietly suggested, "Salt creates thirst." The truth went home. As one of the leaders afterward said, "Our lives should be such that people would continually come to us and ask us to explain ourselves." Do our lives create in others the thirst that only the Water of Life can satisfy?

Selected

This document was created with Win2PDF available at <http://www.daneprairie.com>.
The unregistered version of Win2PDF is for evaluation or non-commercial use only.