
Shield of Faith

A Primitive Baptist Publication

November 2005

Addition and Subtraction

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Revelation 22:18-19)

Commentators disagree sharply about the words in Revelation 22:18,19. Some reject this passage as an addition by some unknown scribe and out of harmony with the rest of the book. Others take them to be John's personal warning. Still others hold these verses to be from Jesus himself, still bearing solemn witness to this book, with warning against willful perversion of its teachings. We believe, as the Apostle Paul, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16-17).

It is likely that as early as the time of John, books were liable to be corrupted by additions or omissions, or that at least there was felt to be great danger that mistakes might be made by the carelessness of transcribers. Against this danger, John, inspired by the Holy Spirit, would guard this book in the most solemn manner.

The word *heareth*, in “unto every man that heareth the words of the prophecy of this book,” seems to be used in a very general sense. In that day most people would be made acquainted with the contents of the book by *hearing* it read in the churches. Later, as the Bible became more accessible, many would become familiar with the book by *reading*. The warning of the declaration includes all methods of becoming acquainted with it.

This warning is directed against perversions of this book, not about the New Testament or the Bible as a whole, yet the same principle would apply to the entirety of scripture.

The whole spirit of the Scripture is against adding to or taking from the Lord's words. Moses spoke these words to Israel: “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you” (Deuteronomy 4:1-2). He later reinforced the exhortation: “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deuteronomy 12:32). Agur the son of Jakeh, wrote: “Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Proverbs 30:5-6).

Just as the evils set forth in Revelation are declared in verse 18 to be the portion of those who *add to* the book, so those who *take from* the book are deprived of those blessings which have been constantly referred to in the book. *Adding to* or *taking away* from the word of God relates directly to *obedience*. A principle that is evident in all of scripture is plainly stated in Isaiah 1:19-20, “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.” That principle explains why an entire generation of Israel died in the wilderness; why Israel was so often delivered into the hand of the enemy in the book of Judges; why Israel was carried away captive to Babylon. The same principle explains the weakness of the church today; the is a great lack of

willing obedience. We too often *add to* or *take away* from the word of God, and “obey” according to our own standard. “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” Matthew 4:4. As Jesus resisted the temptation of Satan, He quoted scripture (Deuteronomy 8:3) to show us how to find power to resist: by living by “*every word* that proceedeth out of the mouth of God.”

Whether intentional or unintentional, adding or subtracting from God's word is dangerous. Surely God's judgment is more severe against those who purposely corrupt His word, but there are consequences for those who inadvertently transgress also. “And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” (Luke 12:47-48).

Let us examine an example of one who added to and subtracted from God's word, our mother Eve. Her failure to live by “*every word* that proceedeth out of the mouth of God,” led to her yielding to temptation.

The serpent, the instrument or tool of Satan or the devil, sought to persuade Eve to eat forbidden fruit; and to do this, he took the same method that he uses still. First, he questions what God had said, Genesis 3:1,2. He insinuated a doubt as to her understanding of the divine will. He then denies that there was any danger in it, Genesis 3:4. He suggests much advantage by eating the forbidden fruit, Genesis 3:5.

When Satan asked the woman, “Yea, hath God said, Ye shall not eat of every tree of the garden?” (Genesis 3:1), he not only sought to cause her to doubt her un-

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Addition and Subtraction

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derstanding of what God had actually said, but also to question God's dealings with the man and woman. Satan implied that God was withholding good things from them.

Note Eve's reply to the serpent's question: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden" (Genesis 3:2). In her reply, she has taken away from the word of God. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat" (Genesis 2:16). She took away only two words, *every* and *freely*, but those words are very important in understanding what God had said. God gave man access to the fruit of *every* tree in the garden, with one exception, tree of the knowledge of good and evil. "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Genesis 2:9). Adam and Eve could avail themselves of every tree that was pleasant to look upon, and every tree that was good for food. In addition they could take of the fruit of "the the tree of life also in the midst of the garden." Being in "the midst of the garden," the tree of life seemed to be the focus of the garden. It was a sign and seal of that life which man had received from God, and of his continual enjoyment of it upon condition of his obedience. Nothing good had been withheld from man. Even today nothing *good* is withheld from God's obedient children. In the words of the psalmist, "For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in thee." (Psalms 84:11-12).

Satan still seeks to cause us to think God is withholding good things from us and to take of "forbidden fruits." We must realize that the things that God withholds from us are the things that are harmful to us.

Eve also omitted the word *freely*. Her reply sounded as if God had barely granted permission, when in fact God granted that they might *freely* eat of *every* tree except one. *Freely* speaks of liberty. The fruit of one tree was forbidden, but no restriction whatever was place on the other trees so long as man was obedient to God. There

were no restrictions as to what time they could eat, how much or how often they could eat. No one tree was favored over another. Man could eat according to his appetite. Satan had, however cast doubt in Eve's mind. She said "We may eat of the fruit of the trees of the garden" (Genesis 3:2).

In replying to Satan, Eve also *added* to God's word. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3). The words *neither shall ye touch it*, are not in God's command to Adam. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). It is true that if she never *touch*ed the fruit she could not *eat* of it, but God did not prohibit touching it. Some of the Jewish writers state that as soon as the woman had asserted this, the serpent pushed her against the tree and said, "See, thou hast touched it, and art still alive; thou mayest therefore safely eat of the fruit, for surely thou shalt not die." While this story most likely comes from the imagination of man, it does illustrate how Satan can use our misunderstanding against us.

There was another departure from the word of God in Eve's reply, "lest ye die." God did not say, "lest ye die," but "ye shall surely die." Some understand, *lest*, to mean *peradventure* or *perhaps* ye die, as if she doubted of the truth of the threatening. Error commences in little departures from truth.

Satan had cast doubt into the mind of the woman. He had seen how, in her mind, she had added to and taken away from the word of God. He then abandoned all subtlety and attacked with an outright lie. "And the serpent said unto the woman, Ye shall not surely die" (Genesis 3:4). Here is the first lie recorded in scripture. It came from the lips of he who "... was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Had he immediately used an outright lie, Eve may have recognized it as such and rejected it. But when he first caused doubt and then played on Eve's weakness, his lie became a potent weapon. "For God doth know that in the day ye

eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5). Satan hints that God was afraid that man would grow too great. He seeks to persuade our first parents that they would, by eating of this fruit, become wise and powerful as God, and be able to exist for ever, independently of him.

Satan would have Eve (and us) to believe "Ye shall not surely die." Satan would ask, "Would God who is infinitely kind and gracious, for such a small thing as the eating of a little fruit, destroy the most excellent work of his own hands?" The act of eating a little fruit seems to us to be a very small thing, but it is the result of one very great thing, rebellion against God. Every disobedience says, like those in Jesus' parable, "... We will not have this man to reign over us." (Luke 19:14)

In one sense Eve's eyes were opened; for she acquired a direful experience of "good and evil"--of the happiness of a holy, and the misery of a sinful, condition. But Satan carefully concealed this result from Eve, who, fired with a generous desire for knowledge, thought only of rising to the rank and privileges of God. In knowing God, she, in effect, knew all that was good. All that was beneficial was already at her disposal. Satan promised that she would know "good and evil." Since she already knew good, what could Satan offer her? The answer is *only evil*. Things have not changed. Satan can only offer us *evil*. Yet we have inherited much from our mother Eve. We still today add to and take away from God's word and fall prey to Satan's lies.

Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;" (2 Timothy 2:15-17). By knowing and keeping God's commandments we are able to enjoy His blessings. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Revelation 22:14-15)

Bible Quiz

Many people cannot imagine meals without bread. Fill in each blank with the person or persons associated with the statement about bread.

1. _____ brought bread and wine and blessed Abraham (Gen. 14:18-19).
2. _____ and her son left with bread and water given to her by Abraham (Gen. 21:14).
3. _____ could not eat bread with Hebrews (Gen. 43:32).
4. _____ gave the Egyptians bread in exchange for horses (Gen. 47:17).
5. _____ rained bread from heaven for the Israelites (Ex. 16:4).
6. _____ sent a donkey loaded with bread to Saul (1 Sam. 16:20).
7. _____ ate sacred bread, because no "common" bread was available (1 Sam. 21:5-6).
8. _____ fed a hundred prophets and hid them in a cave (1 Kings 18:4).
9. _____ shared bread from a man of Baal-shalisha with the people (2 Kings 4:38-42).
10. _____ did not eat the king's bread for twelve years (Neh. 5:14).
11. _____ forgot to take bread into the ship, and Jesus used the occasion to teach them (Mark 8:14-15).
12. _____ "came neither eating nor drinking wine" (Luke 7:33).

Answers on page 4.

WHALES JUMPING THE ROPE

At the trainer's signal a 16-foot whale, weighing 34,000 pounds, leaped straight out of the water until his tail was a foot above the surface; he opened his mouth to receive the handful of fish and fell back into the pool with a splash. A second whale took one end of a rope from another trainer and carried it 100 feet down the pool to the first trainer. When the two trainers pulled the rope so that it was six feet above the surface, the second whale broke the water and jumped the rope. For an hour, whales, porpoises, sea lions and seals went through their paces at Marineland, near Pacific Palisades.

Here before our eyes was a striking illustration of James 3:7: "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind." When I saw this truth, I was forced to admit the truth of the next line: "But the tongue can no man tame. . . ." I asked the Lord to keep mine cleansed that it might praise the Lord in holiness.

Donald Grey Barnhouse
in *Let Me Illustrate*

GOD SENT FORTH HIS SON

WHEN "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God," and said, "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one," he did not shut them up in the horrible pit, to perish without mercy; but to his Anointed he said: "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isaiah 42: 6, 7. So the Lord is longsuffering, merciful and gracious unto the children of men, as said Elihu: "Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." Job 33: 24. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass. * * * And he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth, As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee. * * * And the Lord their God shall save them in that day as the flock of his people; and they shall be as the stones of a crown, lifted up as an ensign upon his hand." Zechariah 9. O how rich in mercy is our God! for he is the God of salvation.

Elder David Bartley in *The Glorious Priesthood of the Exalted and Holy Son of God the Only Lord Jesus Christ* (1900)

Good Works

Something as little as bending over can be a good work, if you do it with faith and love. Anyway, a cup of cold water all by itself is really worth more, especially to God, than all the world's temporary glory.

When holiness looks lovely and beautiful to the soul, and when the name of Christ is more precious than life, then the soul will sit down and be discouraged, because humanity is incapable of keeping God's law. A hate these traitors because they care nothing for your word" (Psalm 119:158).

The heart that is most full of good works has in it the least room for Satan's temptations.

Souls that have been touched by God will work hard to draw not only their families, but their whole city after Christ (John 4:28-29).

John Bunyan

TOTAL DEPRAVITY

All the human family by nature are "children of wrath" (Eph. ii. 3), and deeply mired down in "an horrible pit" (Ps. xl. 2) of sin. Such is the positive corruption, vanity and pride of their hearts (where Satan's seat is), and their natural enmity against God (Rom. viii. 7), that I think the words "Total Depravity," as defined in the light of the Scriptures, truly describe their awful condition. The following are only a few references: Gen. vi. 5; viii. 21; Job. xi. 12; xv. 16; Ps. xiv. 3; xxxix.5; lxii. 9; Ecc. vii. 20; ix, 3; Is. i. 5,6; Jer. xvii. 9; Mark vii. 21; Rom. iii. 10-18; viii. 7. The awful deceitfulness and blinding nature of this heart corruption is so very great, notwithstanding the above positive testimony, that none of Adam's sinful race before regeneration ever believe their condition is so bad; so this doctrine of depravity is quite often very strongly denied and opposed as may be expected. But if the gracious Lord be pleased to open their eyes to see this plague and corruption within their hearts, then they can easily believe that what the Bible says about this sinfulness and depravity is really true, and then can most fully agree, *"That if my soul be sent to hell His righteous law approves it well."*

So what right have those who have never seen, felt nor realized this awful heart corruption, to say that those who have are either dishonest or deceived? A true follower of Jesus Christ ought to believe all of His teachings. John xii. 25; Luke xiv. 26.

This corruption and sinfulness of heart (Mark vii. 21) is the fruitful source of all inward and outward sin. Evil practices are the natural fruits of an evil heart. And, sad to say, so very many cultivate this sinfulness by shameful practices instead of trying to curb and restrain their sinful inclinations by earnestly trying to lead upright, moral lives, as all should do. No man has the least right to claim that his condition in nature is one whit better than the Bible says. The blindness of this heart corruption must be very great that it would lead men to believe they would be doing

"God service" by killing the apostles. John xvi. 2. The whole human family inherit this heart depravity by being descendants of Adam after his fall for they all sinned in him and fell with him.

Not only the loathsome disease of leprosy, which was so highly typical of sin, and so plainly marked God's displeasure against it, but all manner of sickness, with their accompanying sufferings and death, are the certain results of sin. So the whole of human nature (soul and body) by reason of sin, is leprous before the God of all holiness and purity. The very great wickedness of this world surely furnishes positive evidence of this awful corruption. The very first man born into this world was a murderer. The slaves of sin do wickedly. In nature's night all are so insensible of their awful condition in this pit of sin and depravity, and so puffed up with their pride and vanity (fruits of this corruption), that it comes quite natural to deny their true condition. And many make labored apologies and excuses for their guiltiness. All this is very wrong, for none can in the least degree whatever justify themselves before God. If they were excusable in any degree, to that same extent they would not be guilty.

If this doctrine of depravity be true, then the doctrine of election by grace must necessarily be true also if there be any saved in heaven. And very much of the opposition intended against election is really thrown against this doctrine of the sinful depravity and corruption of our fallen nature. I feel quite safe in saying that this doctrine receives far more abuse from many preachers today than the infidel writings of Voltaire, Paine and Ingersol.

UNCONDITIONAL ELECTION

Answers to Bible Quiz

1-Melchizedek, 2-Hagar. 3-The Egyptians, 4-Joseph, 5-God, 6-Jesse, 7-David, 8-Obadiah, 9-Elisha, 10-Nehemiah, 11-The disciples, 12-John the Baptist

Election by grace unto eternal life and salvation is that free, unmerited, and sovereign act of Almighty God in choosing in Christ Jesus before the world began all the blessed subjects of His wonderful love and mercy. If all men be such guilty sinners as the Bible teaches, his election must necessarily be unconditional; for this "election of grace" cannot be conditional unless founded upon some foreseen merits or acts. But such merits and acts are not the cause of salvation. 2 Tim. i. 9. God's 'great love' is the first moving cause of salvation, and the great redemption price paid by Jesus Christ is the sole procuring cause. The true belief of election is well calculated to humble man, for it positively destroys all grounds for boasting. I Cor. iv. 7. And its belief will cause him to look up from himself to that glorious and blessed Redeemer. But the proud heart of man never receives this doctrine in the love of it without first the humbling and humiliating teachings of the Holy Spirit.

That the Bible teaches election, none who fear God should dare deny, though I fully agree that it is quite debasing and humiliating to man's pride. But I feel earnestly concerned as to what the Bible teaches, and care but little for the opinions of man. I only give a few references: John vii. 2; Luke x. 20; Acts xiii. 48; Rom. viii. 29, 30; xi, 7; Eph. i. 4-11; I Thess. v. 9; 2 Tim. i. 9; Tit, i. 2,

I confidently affirm that election is a positive Bible truth, and if we would begin at the beginning of salvation we must certainly begin where the beginning is first to be found—in the sovereign mind and "eternal purpose" (Eph. iii. 11) of the Almighty God. And if election he denied in the face of the above Scriptures, all that I could say and do would not convince. But the soul that is pained under a sense of sin-burning guilt, by the sting of condemnation, does not feel, or dare, to question or rail against the sovereign appointments and discriminations of the Great Jehovah. To all

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Devotions:

Psalms In Reflection

From the book of the same title by Elder Len Dalton

THE SIXTY-SECOND PSALM

<<To the chief Musician, to Jeduthun, A Psalm of David.>>
Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work. (Psalms 62:1-12)

A title that is often suggested for this psalm is, "God the Only Hope of Man." Please take time to think this over, and remember that all else is but sinking sand. In this psalm the principle of the last is yet more emphatically expressed. It opens with the declaration, "truly my soul waiteth upon God," and then proceeds in three stanzas to set forth this fact.

The first opens with the words we have already quoted, and is an affirmation of confidence, made in the presence of enemies. As a matter of fact, what he said was addressed to his enemies, declaring the relation of the defense which God bears to hire and appealing to them against their enmity. He then uses these words, "I shall not be greatly moved." In the second stanza he addresses his own soul first and then appeals to the people, most probably those over whom he rules. To himself he repeats what he had said to his enemies, as to the relation of God to him; and this time, with his eye fixed upon God, he reaches a higher level of confidence and says, "I shall not be moved." Please compare the two paragraphs above, especially the closing words, and see how faith is growing stronger.

Finally, he puts the false helps upon which men depend with the only Help of man, Who is God Himself. The false helps are "men of low degree," "men of high degree," "oppression," "robbery," "riches." And the weakness and uselessness of all are declared.

"When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the vail."

Hymns and Hymn Writers

"O Saviour, Precious Saviour,"

THE beauty of a consecrated Christian life has probably never been more perfectly revealed than in the life of Frances Ridley Havergal. To read the story of her life is not only an inspiration, but it discloses at once the secret of her beautiful hymns. She lived her hymns before she wrote them.

She was born at Astley, Worcestershire, December 14, 1836. She was a brilliant pianist and passionately fond of singing. However, because she looked upon her talent as a gift from God to be used only in His service, she would sing nothing but sacred songs. She had a deep religious experience at the age of fourteen. Of this she afterwards wrote: "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment."

At the age of eighteen she was confirmed. Four years later, while pursuing studies in Dusseldorf, Germany, Miss Havergal chanced to see Sternberg's celebrated painting, *Ecce Homo*, with the inscription beneath it:

This I have done for thee; What hast thou done for me?

Miss Havergal was deeply moved, and seizing a piece of scrap paper, she quickly wrote her famous hymn, "I gave My life for thee." A revised version reads:

*Thy life was given for me,
Thy Blood, O Lord, was shed, That I might ransomed be,
And quickened from the dead. Thy life was given for me,
What have I given for Thee?*

She is often referred to as "the consecration poet." This is an allusion to her consecration hymn, written in 1874:

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in ceaseless praise.

The circumstances that led to the writing of this hymn are interesting. Miss Havergal was spending a few days in a home where there were ten persons, some of them unconverted, while the others were rather half-hearted Christians who seemed to derive no joy from their religion. A great desire came upon her that she might be instrumental in bringing them all to a living faith in Christ. Her prayer was strangely answered, and on the last night of her stay her heart was so filled with gratitude she could not sleep. Instead, she spent the night writing the consecration hymn.

Miss Havergal was only forty-two at the time of her death, on June 3, 1879. When her attending physician told her that her condition was serious, she replied, "If I am really going, it is too good to be true!" At the bottom of her bed she had her favorite text placed where she could see it: "The blood of Jesus Christ His Son cleanseth us from all sin." She also asked that these words be inscribed upon her coffin and on her tombstone. She died while singing:

Jesus, I will trust Thee, Trust Thee with my soul;
Guilty, lost, and helpless, Thou hast made me whole:
There is none in heaven Or on earth like Thee;
Thou hast died for sinners, Therefore, Lord, for me!

Some of the more popular hymns by Miss Havergal, aside from those already mentioned, are: "O Saviour, precious Saviour," "I am trusting Thee, Lord Jesus," "Golden harps are sounding," "Jesus, Master, whose I am," "Lord, speak to me that I may speak," and "Singing for Jesus, our Saviour and King."

Current and past issues of the *Shield of Faith* can be found online at www.shieldoffaith.us

Living Or Dying, All Is Well

At the close of the singing of this hymn he [Elder Wilson Thompson-ed.] again sank into a deep slumber and rested well during the remaining part of the night. The next morning he appeared better, but it was only transient, and in the afternoon he grew worse again. In all his sufferings he exhibited great patience and resignation, and whenever he spoke it was in a cheerful manner. The next morning his two daughters and son-in-law arrived, and when he was told they had come he looked up with a smile and received them affectionately.

The following is from the pen of his daughter, Mrs. Minerva J. Claypool: "Dear reader, when the messenger arrived with the sad intelligence of my father's illness, and the almost certainty of approaching dissolution, it found me watching at the side of my sick husband, who was so prostrated and feeble that I entertained but little hope of his recovery, and who survived my lamented father but two short weeks. My spirit passed through an ordeal, a struggle, between love and duty, the anguish of which my pen can never describe. That my venerable and much-loved father, who had cared for me from my earliest childhood, must pass away, when a few hours' journey would take me to his presence, the thought was too grievous to be borne; and yet how could I leave the frail and emaciated form of my husband, whose lamp of life was about to expire, and who looked on me as the sole administrator to his wants? O what a conflict it was to act wisely and justly.

"After calling on my heavenly Father for wisdom and guidance, I appealed to my husband, who not only cheerfully assented, but urged that I should go and receive the dying blessing of my father. I procured the attendance of a good nurse, who, with the physician, promised the most faithful care and attention to my husband while I was absent. I consented to go, assuring them that I would return on the next train, thus leaving me but three short hours at my father's bedside.

"When I arrived, in company with my sister and brother-in-law, he lay in a

profound sleep, and although life was despaired of, his countenance bore no marks of sickness or pain. A placid smile rested upon his features. On being aroused and told that we had come, he smiled and said he was glad to see us. But the joy that beamed from his eyes as he clasped our hands in his, gave evidence of the true love and parental affection that lay welled up in his great and noble heart. After relinquishing his hold upon our hands, he called my mother to his bedside, and clasping her aged form to his bosom, he called her by name (Polly, as was his wont in health), and said to her: 'Let us show our children how we love each other,' at the same time imprinting a kiss upon her cheek, while a smile of unutterable kindness overspread his aged face.

"But such was the potency of his disease that sleep, deep sleep, would overcome his faculties in the midst of conversation, and relaxing his embrace, he sank back upon his pillow in profound sleep. It must be that the sunset of life gives us a keener, quicker sense, else why do we love the more fondly as the curtain of eternity begins to descend upon us. Surely there must be a deeper undeveloped sense, lying beneath the surface of general feeling, which the tightening of life's cords draws out in all its beauty. As his physical strength grew feebler, and his voice became fainter, the glorious spiritual predominated, until mortality was swallowed up in immortality.

"My allotted time now having expired, I approached his bed to take my last farewell. I said: 'Father, I am forced to tear myself from you.'

"His reply was:

'Our several engagements do call us away,

Separation is needful and we must obey.'

"I remarked: 'Father, I fear I shall never see you in this world again.'

"He replied: 'Well, it is all right; I am in the hands of a good and just God, in Whom I have perfect faith. Nothing but a demonstration of His wonderful power can save my life.'

"His physician, who was standing by his side, said: 'Father Thompson, your faith does not forsake you in the trying

hour.'

"O, no,' said he, 'My God knows no change. My faith is in Him, and living or dying, all is well.'

"As I pressed his trembling hand in mine, and for the last time gazed upon his placid face, silently I murmured: 'O, my soul, pass under the rod, for the cup thy heavenly Father has given thee to drink must be drained, even to the dregs;' and with streaming eyes and bursting heart I turned from the couch of that dying apostle, my venerable father."

His physical strength continued gradually to decrease until his decease, which took place on the evening of the first day of May, 1866. The writer, with many friends, was standing by the bedside when the immortal spirit left the tenement of clay and "ascended to the God who gave it." As I looked upon the face of that clay, calm and tranquil in death, with not one muscle distorted (for without a struggle he had fallen asleep in Jesus), but placid and serene, I felt that the truth of the apostle's language was fulfilled in the Christian warrior now gone to his reward: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day."

Oh, transfiguring power of faith! Thou hast a wand more potent than that of fancy, and a vision brighter than the dreams of enchantment. It was thy sweet visions and hallowed light that lifted the spirit of my sainted father above the gloom and terror of the grave, and stamped upon his clay the impress of the light of heaven, leaving the features beautiful in death. Thy grace, O Lord, was the sovereign boon of my father's life, and I thank thee-O, how much my poor heart can never tell!-that in death it lifted the veil of mortality and unfolded in ravishing beauty to his glorified spirit the light and bliss of heaven. O, how blessed it is to die as the saint dies, breathing out his life sweetly on the breast of Jesus Christ!

From *The Autobiography Of Elder Wilson Thompson*

Thus saith the Lord

Holy Spirit Religion

TOTAL DEPRAVITY

To the Particular Baptist Churches of the "Old School" in the United States.

BRETHREN:-It constitutes a new era in the history of the Baptists, when those who would follow *the Lord fully*, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the *Pattern showed in the mount*, are by Baptists charged with *anti-nomianism, inertness, stupidity &c.*, for refusing to go beyond the word of God; but such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution; but we would affectionately entreat those Baptists who revile us themselves, or who side with such as do, to pause and consider how far they have departed from the ancient principles of the Baptists, and how that in reproaching us they stigmatize the memory of those whom they have been used to honor as eminent and useful servants of Christ, and of those who have borne the brunt of the persecutions leveled against the Baptists in former ages. For it is a well-known fact that it was in ages past a uniform and distinguishing trait in the character of the Baptists, that they required a "*Thus saith the Lord*," that is, direct authority from the word of God for the order and practices, as well as the doctrine, they received in religion.

It is true that many things to which we abject as departures from the order established by the great Head of the church, through the ministry of his apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ's kingdom. They attach great value to them, because human wisdom suggests their importance. We allow the head of the church alone to judge for us; we therefore esteem those things of no use to the cause of Christ, which he has not himself instituted.

From *Minutes of the Proceedings and Resolutions Drafted by the Particular Baptists Convened at Black Rock, Maryland, 1832*

All who would serve God aright, serve Him consistently and constantly, and honor Him daily, must seek and await the guidance of the Holy Spirit. Until God moves and directs by His Spirit, let us stand still. But when God speaks, let us hear and obey. The Lord said unto Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." . . . So Abram departed as the Lord had spoken unto him." That was Holy Spirit religion. God said to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt." Moses made excuses and God wrought miracles. Then Moses said unto his father-in-law Jethro: "Let me go, I pray thee, and return unto my brethren which are in Egypt." That was "Holy Spirit religion" with some hesitation, which all of us can easily understand. God spoke by Samuel to Saul and said: "Go and smite Amalek, and utterly destroy all that they have, and spare them not." Saul went and smote and spared as he pleased. Then God said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being King." That was not "Holy Spirit religion." And many of us can also understand that. God said to Philip the evangelist: "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." That is, nobody lives down there. And "he arose and went." That was "Holy Spirit religion", and may we all be ready to do likewise. God said to Saul of Tarsus: "And now why tarriest thou? arise and be baptized, and wash away thy sins." And he arose and was baptized. That was "Holy Spirit religion," We might multiply examples from the Scriptures at greater length, but let these suffice.

Elder J. Walter Hendricks in *The Autobiography of Elder J. Walter Hendricks* (1960)

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

(Continued from page 4)

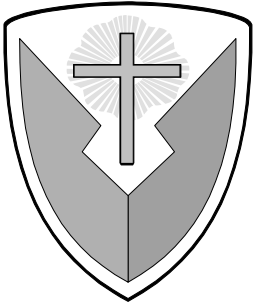
such I would tenderly say that election will never wound or bruise you, but instead will give you that assurance for your spiritual comfort and consolation which the inviolable oath of the Almighty affords.

While but comparatively few of our gracious Lord's dear people are connected with our denomination, yet everyone born of the blessed Spirit is a child of God, and I believe that many of them would be Primitive Baptists if they only rightly understood themselves and the teachings of the Bible. Also, while I expect the world to continue to oppose this doctrine, yet I feel positively sure that just as certain as the blessed Lord sits upon His great and wonderful throne of power, and as long as this world stands, He will continue to raise up witnesses in defense of this glorious truth.

(I feel sure that the "Two-seed doctrine" is positively opposed to the Bible doctrine of election by grace, for it finds the reason for God's choice in the merits of that imaginary "seed," and this would be as certainly contrary to free and sovereign grace as the Arminian doctrine of election, which is founded upon the foreknowledge of the merits of man's obedience here in time. The plain truth is, that before time God's people have no existence, only in His foreknowledge and purposes; and this surely is all the existence they then need for Him to choose them. Their actual existence only dates from their birth into this world. I do most positively believe that this gracious choice in election cannot be explained, further than to say, It seemed good in the Father's sight to elect wholly- according to His own sovereign good will, love and purpose.)

Elder W. S. Craig (1867-1961) in *Short Articles on Primitive Baptist Faith and Practice*

Psalms 53:2-3 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.



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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

Repentance to Salvation

All men everywhere are commanded to repent: *"And the times of this ignorance God winked at; but now commandeth all men every where to repent:"* (Acts 17:30). Although only *"...godly sorrow worketh repentance to salvation not to be repented of:....."* (2 Cor. 7:10), all men are under obligation to keep the commandments of their Creator, Who made them through their father, Adam, even though they may be destitute of spiritual life. The lack of this spiritual life in no way lessens the responsibility to keep the moral laws of God. The fact that the wicked have no ability to keep the moral laws does not in any sense relieve them of the obligation to keep them; neither does the fact that they are not led to repentance set them free from the requirement to repent. God is in no way responsible for the predicament of man; man fell into sin and away from his Creator of his own free will and is in no way able to recover himself; yet the requirement is unchanged. When the great white throne judgment finally comes, everyone who is cast into woe will go there because of his own sins and will be like Esau who found no place for repentance though he sought it carefully with tears (see Heb. 12:17). Esau sold his birthright for a "morsel of meat" because he was of the nature of his "grandpa," Adam, who sold his eternal existence on earth for a morsel of fruit and carried all of his posterity down with him, but God, "Who is rich in mercy," gives life to all that He loved and offers discipleship to those of them who are mature and rational enough to understand, and equips

them for repentance, but is not going to repent for them. Those to whom He does not grant repentance in this world will have no desire for it until they face the Judge before the great white throne; then there will be no place for it. One of our ministers has said that there are two kinds of sorrow. One is because of inward condemnation; the other kind is because they "got caught." This is exactly what takes place in the ones who are children of God and the ones who are not His children, the wicked. We are told: *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"* (Rev. 22:14).

No person can ever expect to enter into the city (the church in its organized aspect) unless he is willing to repent. The blessings that it offers—the right to the tree of life, the right to the water of life, the right to the fellowship of the saints, and all the blessings of a home away from home—are available to those who are willing to pay the price. On the other hand, all the evils of the world are all around God's children who are not willing to pay the price of discipleship and repent of their sins. The dogs are loose in every place on this globe, and John was not writing about the canine population; he had in mind ungodly men, conniving men who will devour God's children if it is possible for them to do so.

E. D. McCutcheon in *From Sonship to Discipleship*

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