
Shield of Faith

A Primitive Baptist Publication

October-November, 2007

God Is Come into the Camp

“And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore” (1 Samuel 4:7).

If this verse could be separated from its context and taken alone, it would present a wonderful scene. God’s chosen nation, Israel, besieged by her perpetual enemy, the Philistines, have brought the Ark of the Covenant into their camp. “Israel shouted with a great shout, so that the earth rang again” (verse 5). At their shout, the Philistines knew something was different. They assumed that Israel’s God had come among them. They cried, “Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness” (1 Samuel 4:8).

On many occasions God did come among His people, causing them to rejoice, and causing their enemies to fear. Even in modern times God has been pleased to manifest Himself in great ways to His church. That was not the case at this time, however. God warned Israel (and us) of the consequences of disobedience. “And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins” (Leviticus 26:27-28).

If only the assumption of the Philistines had been true! The following events prove that God *had not* come into Israel’s camp to save, but to judge. “And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen” (1 Samuel 4:10).

Israel at this point was backslidden and under God’s judgment. God’s judgment was primarily against the sons of Eli, the priest, for their wickedness and against Eli for “he restrained them not” (1 Samuel 3:13). Israel also had sinned in that some followed the sinful example of Eli’s sons.

Others “abhorred the offering of the LORD” as they saw their abuse. They hated to bring an offering to the temple because they knew their offering would be misused. Why bring an offering at all if wicked priests violently took it for themselves?

God’s judgment would be severe against the house of Eli, but all of Israel would taste God’s wrath. “In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever” (1 Samuel 3:12-14).

The only thing that could have prevented God’s judgment was repentance. There are few instances in Scripture, however, that men repented *before* God’s judgment came. Usually it was only after they had felt God’s wrath that they turned from their sin. Little has changed; most of us are still that way. There are, in fact, many similarities of God’s people today with Israel of old. If we will prayerfully consider the events in 1 Samuel chapter four, we will surely see much of ourselves. I pray we will learn from these events and turn to God before we lament, “...the glory is departed from Israel” (1 Samuel 4:22).

God’s judgment came to Israel at the hands of the Philistines. “And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men” (1 Samuel 4:2). Israel’s reaction was “...Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies” (verse 3).

Israel had placed their trust in the ark rather than the One whom the ark repre-

sented. Their confidence was in the visible rather than “him who is invisible” (Hebrews 11:27). Instead of seeking God, the Israelites set about devising superstitious means of securing the victory over their foes. In this respect most of us have imitated them. We think of a thousand inventions, but neglect the one thing that is needful. The Israelites thought that if they could get the ark of the covenant, which had been the symbol of God’s presence, and bring it into the midst of their camp, they would then be certain of victory. As the ark was carried into the camp, the earth rang again with their shouts, while the Philistines, hearing their shout, were greatly afraid. The enemies said to one another, “God has come into the camp. Woe unto us! For there hath not been such a thing heretofore.”

The ark was the sacred place where God revealed himself in the days when his people truly served him; but it had no power without the presence of God. Israel transformed it into a sacred object to be worshipped and to be trusted in. They attributed to the ark what could only be done by God himself. This is the tendency of us all. We want some symbol, some token. We lean upon the arm of flesh: we trust in man, though it is written plainly enough, “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord” (Jeremiah 17:5). Many today think that God has come into the camp merely because some outward religious ceremony has been observed, or because they are in some sacred place.

Another mistake of Israel, which is also often made today, was calling upon men rather than God. They sent for Hophni and Phinehas simply because they were priests. These men were not even moral men, much less were they spiritual men. They dishonored the Lord before all Israel. Yet, because they happened to hold the office of the priesthood, Israel trusted them to bring what they thought would save them into the camp.

Many today would prefer an eloquent,

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entertaining speaker, rather than a God called preacher who faithfully declares God's word. They think if only they can get the right pastor, all will be well. If the pastor of the church does not walk with God, where will he lead you? "...If the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

Israel shouted with great enthusiasm, but enthusiasm cannot replace faith and obedience. Most Christians today seem to be satisfied with a cheerful, enthusiastic service with outward excitement. The Philistines soon stilled the shouts of Israel, and the enemy will soon silence all our happy enthusiasm if it is not attended by the power of God.

There should be a fervency and even a passion in the worship of the living God. If worship is, as we believe, a meeting with God, how could the experience not move us? Worship of the Father "in spirit and in truth" (John 4:23) will produce zeal and enthusiasm in the worshipper and give new power against the enemy. Carnal, man-made excitement will quickly leave us when the Philistines come.

"The Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! For there hath not been such a thing heretofore." Israel probably made the same mistake, expecting this new method of fighting the Philistines to bring them victory. We are all to prone to think that new things are better than the old, but it is not necessarily so. If the new thing is good, why has the Church of God not been led this way before? The writer of Hebrews reminds us, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8) and cautions us to "... Be not carried about with divers and strange doctrines...(verse 9).

David's experience in moving the Ark of the Covenant to Jerusalem (2 Samuel 6:1-8) illustrates the danger of new inventions. God had, through the Scriptures, given instruction for moving the Ark, and He strongly disapproved of any new method of handling it. If we cannot find Scriptural authority for our actions, we need to forsake those actions. The Apostle Paul wrote, "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, throughly furnished unto all good works" (2 Timothy 3:16-17).

Because Israel trusted in an object rather

than the living God, and because God had not come into the camp, Israel was defeated. "And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain" (1 Samuel 4:10-11). Upon hearing this news, Eli "fell from off the seat backward by the side of the gate, and his neck brake, and he died" (verse 18). Phinehas' wife gave birth to a son at that time "...and she named the child Ichabod, saying, The glory is departed from Israel" (verse 21). The glory had truly departed from Israel long before when they turned from God and went their own way. With God's judgment, it was made very evident that the glory had departed. God did not forsake His people; rather Israel forsook God.

Through Moses God had told Israel what would happen if they forsook Him. "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you" (Deuteronomy 4:25-27).

God would not, however, forget His people. "But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them" (Deuteronomy 4:29-31). God will come into the camp of His people when they seek Him with all their heart.

That is the great need of the church today—God in the camp. We need His manifest presence and His power. Without Him, we can never stand before our enemies.

When God comes into the camp, there is true joy which the enemy cannot take away. Israel's shouts and enthusiasm lasted only a few minutes. Joy in the Lord never fails.

When God is in the camp, there is new zeal in serving Him. No longer are we simply going through the motions of religion. When God is present, we, from the heart, seek to serve Him and His people, and to further His kingdom.

There is new courage for those who had become downcast. There is comfort for those who mourn. There is deliverance for those bound by sin. When God is in the camp, there is new power in the preaching and in prayer. The saints enjoy fellowship with one another; Jesus reveals his love to them, and they rejoice in it. Hearts are also cheered as they turn their eyes towards the cross of Christ.

To experience God in the camp, we must first confess to ourselves that we can do nothing without His presence. Jesus said, "...without me ye can do nothing" (John 15:5). As we are helpless without Him, we should diligently seek Him.

We should have a sincere desire for His presence. More than simply desiring His blessings, we should desire *Him*. If we really love God we will have a strong desire to be in His presence.

To experience God's presence, we must be obedient to His word. We must adhere to his doctrine and precepts, to the whole of Christ's rule and law. We must be careful to follow every step that he has taken. "Can two walk together, except they be agreed?" (Amos 3:3).

We must also separate ourselves from the world. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:14-16). Further, God promises, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:17-18).

Bible Quiz

Trees always play an important role in history. Match these trees with the incidents below.

1. Cedar, 1 Kings 6:2,9
2. Oak, 2 Samuel 18:9
3. Fir, Psalm 104:17
4. Sycamore, Luke 19:1-4
5. Bay, Psalm 37:35
6. Mustard, Mark 4:30-32
7. Elms, Hosea 4:13
8. Juniper, 1 Kings 19:2-4
9. Fig, Matthew 24:32

- a. Used to illustrate rapid growth
- b. Good shade like oak and poplar
- c. Jesus used to teach a lesson
- d. Elijah sat under when he fled from Jezebel
- e. Used in building the Temple
- f. Jesus used to illustrate growth of his kingdom
- g. Absalom caught his head in one
- h. Storks built nests in
- i. Zacchaeus climbed to see Jesus

Answers on page 4.

REVELATION XXII. 18, 19

September 8, 1908

We have been requested to give our views on Revelation xxii. 19. Verses 18 and 19 read, "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." The book of life referred to in verse 19 may be the same as the tree of life referred to in verse 2 of the same chapter, and also in verse 14. The city, or holy city, is referred to in verse 14. The holy city is the church. The tree of life may be Christ in His manifest presence to His children in the church. Their part in the church is to have sweet delight in the realization and manifestation of His presence. They feed upon His promises, and sit with Him. But when they "take away from the words of the book of this prophecy," their part is taken away, and they have not the enjoyment of the presence of Jesus nor the comfort and sweetness of His presence to feed them. They have no place in the church or holy city. "They do not sit with Jesus in His kingdom or church. The plagues are added and the joys and comforts of the Christian life are taken away.

Elder C. H. Cayce

*From Editorial Writings from the Primitive Baptist Vol. 1
2006 PBHC Reprint*

Thanksgiving Proclamation

1863

The year that is drawing towards its close, has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature, that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign States to invite and to provoke their aggression, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theatre of military conflict; while that theatre has been greatly contracted by the advancing armies and navies of the Union. Needful diversions of wealth and of strength from the fields of peaceful industry to the national defence, have not arrested the plough, the shuttle, or the ship; the axe had enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battle-field; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom. No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy. It has seemed to me fit and proper that they should be solemnly, reverently and gratefully acknowledged as with one heart and voice by the whole American People. I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquillity and Union.

Abraham Lincoln

Give thanks unto the LORD, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD and his strength, seek his face continually. (1 Chronicles 16:8-11)

Thanksgiving

The English colonists we call Pilgrims celebrated days of thanksgiving as part of their religion. But these were days of prayer, not days of feasting. Our national holiday really stems from the feast held in the autumn of 1621 by the Pilgrims and the Wampanoag Indians to celebrate the colony's first successful harvest.

The Pilgrims, who celebrated the first thanksgiving in America, were fleeing religious persecution in their native England. In 1609 a group of Pilgrims left England for the religious freedom in Holland where they lived and prospered. After a few years their children were speaking Dutch and had become attached to the Dutch way of life. This worried the Pilgrims. They considered the Dutch frivolous and their ideas a threat to their children's education and morality. They decided to leave Holland and travel to the New World. Their trip was financed by a group of English investors, the Merchant Adventurers. It was agreed that the Pilgrims would be given passage and supplies in exchange for their working for their backers for 7 years.

On Sept. 6, 1620 the Pilgrims set sail for the New World on a ship called the Mayflower. They sailed from Plymouth, England and aboard were 44 Pilgrims, who called themselves the "Saints", and 66 others, whom the Pilgrims called the "Strangers."

The long trip was cold and damp and took 65 days. Since there was the danger of fire on the wooden ship, the food had to be eaten cold. Many passengers became sick and one person died by the time land was sighted on November 10th.

The long trip led to many disagreements between the "Saints" and the "Strangers". After land was sighted a meeting was held and an agreement was worked out, called the Mayflower Compact, which guaranteed equality and unified the two groups. They joined together and named themselves the "Pilgrims."

Although they had first sighted land off Cape Cod they did not settle until they arrived at Plymouth, which had been named by Captain John Smith in 1614. It was there that the Pilgrims decide to settle. Plymouth offered an excellent harbor. A large brook offered a resource for fish. The Pilgrims biggest concern was attack by the local Native American Indians. But the *Patuxets* were a peaceful group

and did not prove to be a threat.

The first winter was devastating to the Pilgrims. The cold, snow and sleet was exceptionally heavy, interfering with the workers as they tried to construct their settlement. March brought warmer weather and the health of the Pilgrims improved, but many had died during the long winter. Of the 110 Pilgrims and crew who left England, less than 50 survived the first winter.

On March 16, 1621, what was to become an important event took place, an Indian brave walked into the Plymouth settlement. The Pilgrims were frightened until the Indian called out "Welcome" (in English!).

His name was *Samoset* and he was an Abnaki Indian. He had learned English from the captains of fishing boats that had sailed off the coast. After staying the night Samoset left the next day. He soon returned with another Indian named *Squanto* who spoke better English than Samoset. Squanto told the Pilgrims of his voyages across the ocean and his visits to England and Spain. It was in England where he had learned English.

Squanto's importance to the Pilgrims was enormous and it can be said that they would not have survived without his help. It was Squanto who taught the Pilgrims how to tap the maple trees for sap and which plants were poisonous and which had medicinal powers. He taught them how to plant the Indian corn by heaping the earth into low mounds with several seeds and fish in each mound to fertilize the corn. He also taught them to plant other crops with the corn.

The harvest in October was very successful and the Pilgrims found themselves with enough food to put away for the winter. They Pilgrims had much to celebrate. They had built homes in the wilderness, they had raised enough crops to keep them alive during the long coming winter, they were at peace with their Indian neighbors. The Pilgrim Governor William Bradford proclaimed a day of thanksgiving to be shared by all the colonists and the neighboring Native Americans. They invited Squanto and the other Indians to join them in their celebration.

Their chief, *Massasoit*, and 90 braves came to the celebration which lasted for 3 days. They played games, ran races, marched and played drums. The Indians demonstrated their skills with the bow and arrow and the Pilgrims demonstrated their musket skills. Exactly when the festival took place is uncertain, but it is believed the celebration took place in mid-October.

The following year the Pilgrims harvest was not as bountiful, as they were still unused to growing the corn. During the year they had also shared their stored food with newcomers and the Pilgrims ran short of food.

The 3rd year brought a spring and summer that was hot and dry with the crops dying in the fields. Governor Bradford ordered a day of fasting and prayer, and it was soon thereafter that the rain came. To celebrate - November 29th of that year was proclaimed a day of thanksgiving. This date is believed to be the real true beginning of the present day Thanksgiving Day.

The custom of an annually celebrated thanksgiving, held after the harvest, continued through the years. During the American Revolution (late 1770's) a day of national thanksgiving was suggested by the Continental Congress.

In 1817 New York State had adopted Thanksgiving Day as an annual custom. By the middle of the 19th century many other states also celebrated a Thanksgiving Day. In 1863 President Abraham Lincoln appointed a national day of thanksgiving.

In 1827, Mrs. Sarah Joseph Hale began lobbying several Presidents for the instatement of Thanksgiving as a national holiday, but her lobbying was unsuccessful until 1863 when Abraham Lincoln finally made it a national holiday with his 1863 Thanksgiving Proclamation. Today, our Thanksgiving is the fourth Thursday of November. This was set by President Franklin D. Roosevelt in 1939 (approved by Congress in 1941), who changed it from Abraham Lincoln's designation as the *last* Thursday in November (which could occasionally end up being the fifth Thursday and hence too close to Christmas for businesses).

Answers to Bible Quiz

1-e; 2-g; 3-h; 4-i; 5-a; 6-f; 7-b; 8-d; 9-c

Devotions:

Daily Devotion

By Elder Bill Taylor

Workday Grace - October 29, 2007

The Correcting Power of Love

"My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth." Proverbs 3:11-12

We live in an age where it seems that parents do not spend a lot of time positively correcting their children. They spend a lot of time paying attention to their children, but there doesn't seem to be a lot of correction being applied to their behavioral "shortcomings." The politicians have latched onto a statement, "for the children," that seems to either set the tone or at least reflect the tone of so many things today. Everything is supposed to be, "for the children." I will say right here that I believe the politicians are being scoundrels for the most part, using that sentiment - for which they probably care very little in a true sense - to gain political power or influence in some way. My home state recently voted in a state lottery, nobly called, "the education lottery." What a noble purpose the sponsors of the lottery had! Why, who could vote against helping children get a better education, for goodness sake? My point is that what is set forth and practiced as being best for the children is most often not best for them at all. Why are so many parents afraid to chasten their children? Or, why will they not take the time with them to teach them that they cannot have their own way? You know they love them, but their actions in this regard do not show that. The Bible says that we should follow God's example, and He corrects all those whom He loves.

Do children like receiving correction? No, we know they do not. And neither do we like receiving correction, or chastening. It is one thing that we don't like it because it is painful. In the "old days" of my youth I understood the pain of correction many times (but not as many times as I deserved it), and I despised it; but I did not despise my parents who applied it. I can't say that I reasoned it out, saw that I had done the wrong thing, and reached the conclusion that the correction I was receiving at their hands was well-deserved and fruitful for me. I will say, however, that I was able to see later that their correction came my way because they loved me enough to want to see me doing the right things in life. Failing to correct children may seem like love, but it is far from true love. In a spiritual sense, we are to understand that the correction we receive at God's hand is a sign of His love for us. I have heard a number of parents say something like, "I just can't stand to spank my child." I suppose there are children who do not need an occasional swat to "the seat of correction," who can be corrected with words or other mechanisms, but there aren't many of those. Children need to understand the boundaries of acceptable natural behavior that will serve them and profit them well all their lives; so do we as God's children need to understand the bounds of acceptable spiritual behavior. God, Who loves us, has both established those boundaries and is happy to

Hymns and Hymn Writers

I Love Thy Kingdom, Lord

Author-Timothy Dwight, 1752-1817

Timothy Dwight is truly one of the illustrious names in early American history. He was born in Northampton, Massachusetts, on May 14, 1752. His mother was the daughter of evangelist Jonathan Edwards. Young Timothy was graduated from Yale College at the age of seventeen. The adult career of this man is amazing. He served for a time as chaplain with George Washington in the American Revolutionary War. Upon his return from service he became a Congregational minister, a successful farmer, a representative in the Connecticut State Legislature, a faculty member at Yale and President of that institution in 1795.

His work at Yale was outstanding. Not only did he raise the academic standards, but he brought a spiritual emphasis to the campus that was startling. Prior to his administration most of the students at Yale had been infected with the "free thought" of Thomas Paine, Rousseau and the French Revolution. It is estimated that there were no more than five professing Christians on campus when Dwight assumed the presidency. His dynamic leadership ignited a spiritual revival which soon spread to other New England campuses as well.

In 1797 Timothy Dwight revised Isaac Watts' *Psalms and Hymns* and added thirty-three of his own hymn texts, including "I Love Thy Kingdom, Lord." This collection was so successful that it was used almost exclusively in Congregational and Presbyterian Churches throughout the New England States for the next thirty years. Other literary works by Dwight include five volumes of sermons under the title, *Theology Explained and Defended*. He also authored an important book entitled *The Triumph of Infidelity*, a satire against the leading skeptics of his day. His most valuable historical secular work, since it depicted social and economic conditions in New England at the time, were his four volumes entitled *Travels in New England and New York*.

All of Timothy Dwight's accomplishments seem more amazing when it is realized that for the last forty years of his life he was unable to read consecutively for more than fifteen minutes a day. His defective eyesight had been caused by a case of small-pox, and the pain in his eyes is said to have been agonizing and constant.

correct us when we cross them. He delights in us! Fathers, delight in your children and correct them!
Today is a good day to thank the Lord for His correcting love.

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Blog: www.workdaygrace.us/wordpress

Alternate Web Site: www.primitive-baptist.org/

The Cost Of Discipleship

Very often someone asks why the doctrine of sovereign grace is so difficult. It seems to me that it is because things that are easily obtained are usually of little value—the more difficult something is to obtain, the more precious it becomes to the one who obtains it. If gold should become as plentiful as sand, it would be of very little value. If the doctrine of grace were easy to understand, it would become commonplace and lose much of its value; however, men have tried to simplify it, and in the process, it becomes what is often called "cheap grace" in a derisive manner because it has lost its intrinsic value. When it is stripped of its foundation, it becomes almost worthless to those who are looking for solid values in religious philosophy.

Also, it requires considerable sacrifice on the part of those who embrace its tenets. Jesus said, *"If any man will come after me, let him deny himself, and take up his cross daily, and follow me"* (Lk. 9:23). The big part of the cost is self-denial. Paul said, *"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify (literally: "put to death") the deeds of the body, ye shall live"* (Rom. 8:13). If one is to pay the price for discipleship, he is going to have to use violence. *"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force"* (Matt. 11:12). It is not easy to be a disciple for the deeds of the body must be put to death and force must be used to do this; it is much more than assent of the mind and is a continuous process. The term *daily* in Lk. 9:22 lets us know that it is not a one-time affair. There are numerous instances in the New Testament when men turned away from following the lowly Lamb of God. They deserted Paul and the other apostles because they were not willing to forego the things of the flesh. They still longed for the leeks and the garlicks and were not willing to put the fleshly desires under bondage.

It is not even supposed that one can live a completely sinless life in this world. 1 John 1:8: *"If we say that we have no sin, we deceive ourselves and the truth is not in us."* Everyone who is fettered and chained up in this body of clay is sinful, and it takes constant vigilance to keep from being drawn away and enticed. This is the wonder of the new birth. All who have been born again CAN mortify the deeds of the body, but THEY will have to do it. God does not do that for us. He cleanses us for eternity, but then gives us the power to mortify the deeds of the body, and it is sometimes costly. I recently heard a nationally famous preacher, preaching to his own congregation, tell about an effort being made by his group to encourage their members to live righteously and godly, so he and his church were inviting confidential inquiries as to how to handle their besetting sin problems. One inquiry related how a married man wanted to get away from sinning; related how much he wanted to live as a Christian (he was a member of the church), but he said that he could just not afford to do it; that he would have to give up his girlfriend—what could he do? What did the counselor recommend? We did not hear, but this is a continuing problem in America today. I fear that what Isaiah prophesied is becoming a way of life for many that should be disciples. *"In that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach"* (Isa. 4:1). Many want to be called Christians, but are not willing to pay the price required to truly be one. They have not submitted themselves to wear the righteousness of Christ (Rom. 10:13); they try to depend upon their own righteousness; they need no spiritual food that the church has to offer, but manufacture a religious philosophy of their own; then they try to make the Bible agree with it. Often, because they cannot fit their own ideas into the Bible, they say that they cannot understand the Bible. **THEY ARE NOT WILLING TO PAY THE PRICE!** They cling to their own

ideas, and their ideas are so precious that the treasure of Christ is not alluring enough to them to make them sell all that they have.

Jesus said, *"Again, the kingdom of heaven is like unto treasure hid in a field: the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field"* (Matt. 13:44). If any man is going to be able to buy the treasure, he will have to sell all that he has; everything that is not of some benefit in the Lord's service. In all the parables, stress was laid upon the selling of everything that would not enhance the beauty of the priestly garments of a Christian. This should in no way destroy a pleasurable life as the poet once said: "Religion never was designed to make our pleasure less," but, as was stated by another poet: "Solid joys and lasting treasures, none but Zion's children know."

Now, let us turn to specifics as they are shown to us in the Word of God. Jesus said: *"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple"* (Lk. 14:26-27).

We are prone to want to say with His disciples of old: "This is an hard saying; who can hear it.?" (John 6:60). No true child of God wants to turn his back on his sainted father or mother, or any of his family according to the flesh. What the text means is: If we are going to be disciples of the Lord, we have to put Him before our fleshly relatives. Discipleship requires total commitment to our King. In the sermon on the mount, we are told: *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"* (Matt. 6:33).

Elder E. D. McCutcheon
In *From Sonship to Discipleship*
(1990) Christian Baptist Press

The Reign of Grace

by Abraham Booth

That we may proceed with greater clearness and certainty in our following inquiries, it is necessary to consider what is implied in the term *grace*. The primary and principal sense of the word, is *free favor; unmerited kindness*. In this acceptation it is most frequently used in the inspired volume; and thus it is to be understood in the words of the Holy Ghost under consideration. Grace, in the writings of Paul, stands in direct opposition to works and worthiness — all works and worthiness of every kind, and of every degree. This appears from the following passages. *Now to him that worketh the reward is not reckoned of grace, but of debt... Therefore it is of faith, that it might be by grace. For by grace are ye saved— not of works, lest any man should boast. Who hath saved us — not according to our works, but according to his own purpose and grace.* (Rom. 4:4,16. Eph. 2:8,9. 2 Tim 1:9)

As the word *mercy*, in its primary signification, has relation to some creature, either actually in a *suffering* state, or obnoxious to it; so *grace*, in its proper and strict sense, always presupposes *unworthiness* in its object. Hence, whenever any thing valuable is communicated by the blessed God to any of Adam's apostate offspring, the communication of it cannot be of *grace*, any further than the person on whom it is conferred is considered as *unworthy*. For, so far as any degree of worth appears, the province of grace ceases, and that of equity takes place. Grace and worthiness, therefore, cannot be connected in the same act, and for the same end. The one must necessarily give place to the other, according to that remarkable text: *If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.* (Rom. 11: 6) From the apostle's reasoning it is evident, that whatever is of works, is not of grace at all; and, that whatever is of grace, is not of works in any degree. In the apostle's view of things, works and grace are essentially opposite, and equally irreconcilable as light and darkness. Besides, when Paul represents the capital blessings of salvation as flowing from divine grace, we are led to consider the persons on whom they are bestowed not only as having no claim to those benefits, but as deserving quite

the reverse — as having incurred a tremendous curse, and as justly exposed to eternal ruin.

That grace, therefore, about which we treat, may be thus defined: *It is the eternal and absolutely free favor of God, manifested in the vouchsafement of spiritual and eternal blessings to the guilty and the unworthy.* What those blessings are, we shall endeavor to show in the subsequent pages. Meanwhile be it observed, that, according to this definition, the grace of God is *eternal*. Agreeable to the import of those reviving words; *Yea, I have loved thee with an everlasting love.* (Jer. 31:3) It is divinely free, and infinitely rich. Entirely detached from every supposition of human worth, and operating independently of all conditions performed by man; it rises superior to human guilt, and superabounds over human unworthiness. Such is the eternal Origin, such the glorious basis, of our salvation! Hence it proceeds and is carried on to perfection. Grace shines through the whole. For, as an elegant writer observes, it is "not like a fringe of gold, bordering the garment; not like an embroidery of gold, decorating the robe; but like the mercy-seat of the ancient tabernacle, which was gold, pure gold, all gold throughout."

Yes, reader, this is the inexhaustible source of all those inestimable blessings which the Lord bestows on his unworthy creatures, in this or in a future world. It is this which, in all that he does, or ever will do for sinners, he intends to render everlastingly glorious in their eyes, and in the eyes of all holy intelligence. The indelible motto inscribed by the hand of Jehovah on all the blessings of the unchangeable covenant, is, **TO THE PRAISE OF THE GLORY OF HIS GRACE.**

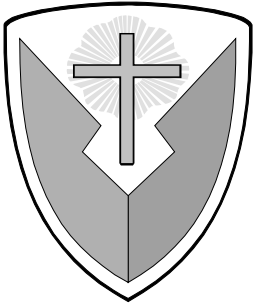
Hence we may learn, that if grace in its own nature, and as it is exercised in our salvation, be directly opposite to all works and worthiness; then those persons are awfully deceived, who seek to join them together in the same work and for the same end. However high their pretenses may be to holiness, it is plain from the word of God, and may in some degree appear from the nature of the thing, that they take an effectual way to ruin their souls forever, except that very grace prevent, of which they have such false and corrupt ideas. For divine grace disdains to be assisted in the performance of that

work which peculiarly belongs to itself, by the poor, imperfect performances of men. Attempts to complete what grace begins, betray our pride and offend the Lord; but can not promote our spiritual interest. Let the reader, therefore, carefully remember, that grace is either absolutely free, or it is not at all: and, that he who professes to look for salvation by grace, either believes in his heart to be saved entirely by it, or he acts inconsistently in affairs of the greatest importance.

OF GRACE, AS IT REIGNS IN OUR SALVATION IN GENERAL,

GRACE, in Our text, is compared to a sovereign. Now a sovereign, considered as such, is invested with regal power, and the highest authority. Grace, therefore, in her beneficent government, must exert and manifest sovereign power— must supersede the reign, and counteract the mighty and destructive operations of sin; or she cannot bring the sinner to eternal life. For the Holy Spirit has compared sin to a sovereign, whose reign terminates in death.

As sin appears, clothed in horrid deformity, and armed with destructive power, inflicting temporal death, and menacing eternal flames; so Grace appears on the throne, arrayed in the beauties of holiness, and smiling with divine benevolence; touched with feelings of the tenderest compassion, and armed with all the magnificence of invincible power. Fully determined to exert her authority and gratify her compassion, under the conduct of infinite wisdom; to the everlasting honour of inflexible justice, inviolable veracity, and every divine perfection—by rescuing the condemned offender from the jaws of destruction; by speaking peace to the alarmed consciences of damnable delinquents; by restoring to apostate creatures and vile miscreants a supreme love to God and delight in the ways of holiness; and, finally, by bringing them safe to everlasting honour and joy. In a word, the heart of this mighty sovereign is compassion itself: her loops are love; her language is balm to the bleeding soul, and her arm salvation. Such a sovereign is **GRACE**.



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

Behold My Servant

The prophecy begins with the word “behold”. This is the little word by which in Scripture God seeks to call the attention of men to matters which are of the utmost importance for them to know. Here it is on His beloved and only-begotten Son in the form of a servant that He would have our eyes fixed.

We may note in passing that several different times is the Messiah introduced in the Old Testament by this word “behold,” and in four different aspects. Here (as in Zech. iii. 8, which refers back to the passages about the Servant of Jehovah in the second part of Isaiah) it is “Behold My *Servant*.” In Zech. vi. 12 we read, “Behold *the Man* whose name is the Branch”; and in chap. ix. 9 of the same prophecy, the announcement to the daughter of Zion is, “Behold, *thy King* cometh unto thee”; while the proclamation in the sublime prologue to the second half of Isaiah unto the cities of Judah is, “Behold *your God*”; and that it is of the Epiphany of God in the person of the Messiah that the prophet speaks is evident from the whole context of those chapters. Under these four different aspects also is Messiah spoken of by the name of “Branch”—“the Branch of Jehovah” (Isa. iv. 2); “the Branch of David” (Jer. xxiii. 5, 6); “My Servant, the Branch” (Zech. iii. 8); and “the Man whose name is the ‘Branch’” (Zech. vi. 12).

And this fourfold portraiture of the Redeemer in the Old Testament corresponds to the fourfold picture of our Saviour in the New Testament.

We have four different and independent accounts of the Life of Christ, and so harmonious and similar are the main features and facts about His character and work in all the Four Gospels that no one who has ever read them has had to be

told that they all speak of the same blessed Person. Yet each one of the Evangelists was led by the Spirit of God to portray a different aspect of His character.

Over the Gospel of Matthew—which was primarily written for the Jews, and which sets forth Christ as the Redeemer-King of Israel, the Messiah promised to the fathers—the inscription may be written, “Behold thy King.”

Over the Gospel of Mark—a summary more of His deeds than of His words, written, in the first instance, for the practical Roman world of power and action—the words, “Behold My *Servant*,” are, so to say, inscribed, for there it is the *Servant* aspect of our Saviour that is portrayed before us - “how God anointed Him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with Him.”

In the Gospel of Luke, written primarily for the Greek, who, in the New Testament, stands as the representative of the Gentile world, it is as *the Son of Man* that He is pictured to us, who, by His human nature, stands related as Kinsman-Redeemer to the whole race, and is therefore able and willing to save men of all nations and kindreds and peoples who turn to God through Him. Over this Gospel the words, “Behold *the Man* whose name is the Branch,” may be written; while over the Gospel of John, which was designed neither for Jews nor Gentiles, neither for Greek nor Roman, but for the Church—the congregation of the faithful, those whose eyes are opened to behold His glory, “the glory as of the only-begotten of the Father, full of grace and truth” - the words, “Behold your God,” are graven in letters of gold.

David Baron
The Servant of Jehovah