

# To the Praise of the Glory of His Grace

## Chapter 41

### *Ephesians 6:16*

*Ephesians 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

THERE is no greater protection against the *fiery darts of the wicked* than the *faith* that resides in the believer's heart. This is because the *shield*, which is representative of *faith*, is that piece of the soldier's armor that is his greatest defense in battle. If positioned properly, it is able to protect the soldier's head, heart, loins, and even his feet. Because *faith* is likened to a warrior's shield, which is also purposed to lead him into battle, this allows protection whether the soldier either advances, or defends himself, against his enemy. The *shield of faith* is also the most outward armor and effective defense, when engaged in spiritual battle. If faith in God is exercised properly, then ultimately all assaults from the enemy can be defended against.<sup>1</sup>

When believers are walking by faith, that is, believing and obeying God's divine Word,<sup>2</sup> either received through scripture, or the Spirit,<sup>3</sup> then this closes the spiritual openings sought to be taken advantage of by the devil. Where sin widens entry

for Satan's attacks, faith prevents them. By believers genuinely trusting the Lord, and keeping His will in their life, this allows for supernatural protection to be provided for their life. Biblical examples of this principle in operation, and people's faith saving them from spiritual attack include, Haman's attempt to kill Mordecai (Est. 5:14–7:10); Joseph's brothers selling him into slavery (Gen. 37:23–24, 50:20); Pharaoh killing the Hebrew males, which included the attempt on Moses' life as an infant (Exod. 1:22, Exod. 2:1–10); the presidents and princes deceiving King Darius to have Daniel thrown into the lions' den (Dan. 6:3–5, Dan. 6:16–23); King Nebuchadnezzar ordering Shadrach, Meshach, and Abednego to be burned in a fire (Dan. 3:16–27); King Saul repeatedly trying to murder David (I Sam. 23:14); the King of Syria's attempt to capture Elisha (I Kings 6:13–17); and Herod Agrippa's jailing and pursuing the execution of Peter (Acts 12:1–11).<sup>1</sup> This spiritual truth, that strong faith in God ultimately defends saints from Satan's attacks, is important to understand, lest someone is misled to believe that sin does not have a direct relationship to the devil being able

<sup>1</sup> Eph. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

<sup>2</sup> Ps. 119:105 Thy word is a lamp unto my feet, and a light unto my path.

John 17:17 Sanctify them through thy truth: thy word is truth.

<sup>3</sup> John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Gal. 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

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to *steal, kill, and destroy*,<sup>4</sup> from their life. And that the only remedy against this, being plundered, stolen from, and deceived by the devil, is to walk in strong faith, trust, and obedience to God. But, to sin against the Lord, through not being led by faith, is to play Russian roulette with wicked spirits. Because *faith* is likened to a soldier's *shield*, then we need to be aware, that only if a man is led by it, and truly governed by divine revelation, can destruction actually be prevented and not like sin, lie at someone's door. These are God's words to Cain after his heinous action against his brother Abel, but they can be equally meaningful to us. (Gen. 4:7) *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*

(Barnes' Notes on the Bible, Gen. 4:7) *And if thou do not well, at the door is sin lying.*—Sin past, in its unrequited and unacknowledged guilt; sin present, in its dark and stubborn passion and despair; but, above all, sin future, as the growing habit of a soul that persists in an evil temper, and therefore must add iniquity unto iniquity, is awaiting thee at the door, as a crouching slave the bidding of his master. As one lie borrows an endless train of others to keep up a vain appearance of consistency, so one sin if not repented of and forsaken involves the dire necessity of plunging deeper and deeper into the gulf of depravity and retribution. This dread warn-

ing to Cain, expressed in the mildest and plainest terms, is a standing lesson written for the learning of all mankind. Let him who is in the wrong retract at once, and return to God with humble acknowledgment of his own guilt, and unreserved submission to the mercy of his Maker; for to him who perseveres in sin there can be no hope or help. (END QUOTE)

If a person is not led by faith, through either God's Word, or God's Spirit leading him, and instead chooses to be led by either pride, impulse, desire, or natural understanding, then it is impossible for the Lord to protect him from *spiritual wickedness in high places*.<sup>5</sup> To not live by faith, that is to not be governed by divine will, also has no other result than to live in, and eternally remain in bondage to sin. Ultimately, if any sin is not repented of, and a man does not turn to the Lord to escape it, then sin will remain a person's master, and ultimately rule him, even unto death.<sup>6</sup> Since every man must be governed by something, or someone, then if Christ is not Lord of a person's life, then their sinful fallen, and corrupt nature will be.

Just as without *faith* it is impossible to please *him* (God),<sup>7</sup> equally true, is that to not possess genuine faith, trust, and obedience to God, forfeits being protected by God.<sup>8</sup> Where faith is a shield, unbelief

4 John 10:10 *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

5 Eph. 6:12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

6 Rom. 6:16 *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

Jas. 1:14–15 *But every man is tempted, when he is drawn away of his own lust, and enticed.* <sup>15</sup>*Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

7 Heb. 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

8 I Sam. 16:14 *But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.* I Sam. 28:15–16 *And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.* <sup>16</sup>*Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?*

and disobedience, is the absence of it. To lack faith in either the heart, or the life, is to guarantee that there shall be spiritual openings that Satan will undoubtedly take advantage of. To emphasize, and reiterate this important reality, the apostle instructs the Ephesians to *above all*, take hold of, and possesses, strong faith in the Lord. By doing so, there is promised supernatural protection from those unseen, invisible, and undetectable forces, aiming to destroy the believer's life.

(Barnes' Notes on the Bible, Eph. 6:16) *Of faith*—... Faith here is made to occupy a more important place than either of the other Christian graces. It bears, to the whole Christian character, the same relation which the shield does to the other parts of the armor of a soldier. It protects all, and is indispensable to the security of all, as is the case with the shield. The shield was an ingenious device by which blows and arrows might be parried off, and the whole body defended. It could be made to protect the head, or the heart, or thrown behind to meet all attack there. As long as the soldier had his shield, he felt secure; and as long as a Christian has faith, he is safe. It comes to his aid in every attack that is made on him, no matter from what quarter; it is the defense and guardian of every other Christian grace; and it secures the protection which the Christian needs in the whole of the spiritual war. (END QUOTE)

Before a person can confidently know that he possesses the *shield of faith*, he must

honestly and deeply consider, whether or not, true and genuine faith abides in his heart. Being aware as well, that a casual belief in God, which has no true great desire to either obey, or please God, is not the kind of faith that God accepts. This counterfeit faith, which acknowledges God, but does not obey Him, the scripture states even devils possess. (Jas. 2:19) *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.* Ultimately the only faith that God accepts and recognizes as worthy of Him, which will protect the believer from spiritual attack, is that faith that obeys divine will, and consequently abandons walking by human will. A godly faith, that does not merely profess to believe, but has works proving it, as real belief. (Jas. 2:14) *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?* True faith in Jesus Christ, is one of action, and especially so, when faced with helping and assisting in the needs of others. (Jas. 2:15-16) *If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?* Any mere profession of faith also—which does not care for, or is moved by, the needs of others, and therefore remains cold and indifferent to their suffering—is not the faith of our

Jdgs. 16:20 *And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.* II Chrn. 24:20 *And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.*

Jdgs. 10:13–14 *Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.* <sup>14</sup>*Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.*

II Chrn. 15:2 *And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*

Hos. 5:6 *They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.*

Deut. 31:17 *Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?*

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Lord Jesus Christ.<sup>9</sup> Whose own life consisted of doing good, and ministering to the needs of those in bondage to sin and its consequences.<sup>10</sup>

Many also have deceived themselves that they believe, who have practically denied

Christ's Person, His Spirit, and His words, from ruling over them. This is why there is such little baptism of the Holy Spirit in today's church<sup>11</sup>—simply because that which is superficially believed to be faith, is often not biblical faith at all. But rather is a form of a counterfeit religion,

9 Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 15:12–13 This is my commandment, That ye love one another, as I have loved you. <sup>13</sup>Greater love hath no man than this, that a man lay down his life for his friends.

1 John 3:16–18 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. <sup>17</sup>But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? <sup>18</sup>My little children, let us not love in word, neither in tongue; but in deed and in truth.

Eph. 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

10 Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Matt. 4:23–24 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. <sup>24</sup>And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Matt. 9:35–36 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. <sup>36</sup>But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Matt. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Matt. 8:16–17 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: <sup>17</sup>That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Luke 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Luke 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Luke 7:21–22 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. <sup>22</sup>Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Matt. 15:32, 36–37 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. ... <sup>36</sup>And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. <sup>37</sup>And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

11 Acts 2:1–4 And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup>And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup>And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup>And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 11:15–17 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup>Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. <sup>17</sup>Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Acts 8:14–17 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup>Who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup>(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup>Then laid they their hands on them, and they received the Holy Ghost.

that professes to know God, but in works actually deny Him. (Titus 1:16) *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

(Ellicott's Commentary for English Readers, Titus 1:16) *They profess that they know God; but in works they deny him.*—These bitter foes to the truth, Titus must remember, will present themselves under the guise of friends. They will rank themselves in the Christian company openly, with their lips confessing God, but in their way of life, in their acts, practically denying the very things they were so careful to affirm with their lips; in other words, taking back, withdrawing, the solemn declaration of faith they had been making. (END QUOTE)

Jesus also warned all who only speak His name, but never obey God's will in their life, that He will reject, both their person, and their works, at the last day. (Matt. 7:21–23) *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say*

*to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.* If any say they have believed upon the Son of God, and consequently use Jesus' name, claiming relationship with Him, but do not live their life as He lived,<sup>12</sup> nor serve others as He served, then we know that the Son of God is not truly Lord of their life. Simply because the Holy Spirit, which Jesus sends to those who truly believe upon Him, will neither encourage, nor allow selfishness, to rule the heart. This is the heart of the flesh.<sup>13</sup> This is not the transforming power of the Holy Spirit, which changes people's hearts and lives, to live as their Savior lived.<sup>14</sup> (I John 2:23) *Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.*

(Pulpit Commentary, I John 2:23) Every one who denieth the Son not only does that, but οὐδέ (oo-deh) doth not possess the Father.

Acts 10:44–45 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*<sup>45</sup> *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

Acts 19:4–6 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*<sup>5</sup> *When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

12 I John 2:6 *He that saith he abideth in him ought himself also so to walk, even as he walked.*

13 Gal. 5:16–17 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*<sup>17</sup> *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

Rom. 8:5–9 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*<sup>6</sup> *For to be carnally minded is death; but to be spiritually minded is life and peace.*<sup>7</sup> *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*<sup>8</sup> *So then they that are in the flesh cannot please God.*<sup>9</sup> *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

14 Ezek. 11:19 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

Ezek. 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

Jer. 31:33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

Heb. 8:10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

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To deny that Jesus is the Christ is to deny the Son of God, for the Christ is the incarnate Son; and to deny the Son of God is to deny the Father also, for the incarnate Son is the Revelation of the Father; and not only so, but to deny the Son is to cut one's self off from the Father, for "no one knoweth the Father but the Son, and he to whom the Son will reveal him."<sup>15</sup> (END QUOTE)

To deny the Son, and how He has instructed men to live, is to deny the Father Who sent Him. The ultimate result of this will be, that the Son shall never reveal the Father to any who have denied His Lordship

over their life. This altered faith, though cleverly disguised as of God, will do nothing against devilish attacks. In the Son, the Father has made Himself, and His will known to men; therefore to reject the Son, is to ultimately reject the sovereignty of God.<sup>16</sup> There is also no such thing as a truly pious religion, which does not have the Son of God's commandments at the center of it.<sup>17</sup>

For any saint to possess the *shield of faith*, then there must be a vigorously strong affection for the Son, and a non-compro-

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15 Matt. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Luke 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

16 Dan. 7:13-14 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Matt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Eph. 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, I Cor. 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

Heb. 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

17 Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matt. 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

Matt. 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. 6:19-21 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> For where your treasure is, there will your heart be also.

Matt. 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matt 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matt. 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matt. 7:7-8 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

<sup>8</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Matt. 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Matt. 7:13-14 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matt. 9:37-38 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

<sup>38</sup> Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matt. 11:28-30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.

missing obedience to His words. No person is also more deceived, than he who thinks he believes, but actually denies, the Lord, Who was sent to save him.<sup>18</sup>

If someone is to properly determine if genuine faith in the Son of God is possessed, then there must be both a biblical and spiritual examination of their heart and life.<sup>19</sup> Since a great many have deceived themselves, that they believe, when the reality is, that every other spiritual indicator in their life, bears testimony

to a complete opposite truth. This is also why a mere profession of Jesus, will accomplish absolutely nothing, to protect someone from spiritual attack, if obedience to divine will, does not accompany it. Because Jesus Christ, the Son of God, is Lord of all,<sup>20</sup> and God has made Him such, then to have true relationship with the Father, demands that complete and total sovereignty is yielded to the Son.<sup>21</sup> Jesus' first disciples manifested this heavenly quality in their lives,<sup>22</sup> and true disciples of the Lord Jesus, will do the very same

*Matt. 20:25-28 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. <sup>26</sup>But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup>And whosoever will be chief among you, let him be your servant: <sup>28</sup>Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

*Matt. 22:37-38 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup>This is the first and great commandment.*

*Matt. 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.*

*Matt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

*Luke 9:22, 24 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. ... <sup>24</sup>For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

*John 3:7 Marvel not that I said unto thee, Ye must be born again.*

*John 14:15 If ye love me, keep my commandments.*

*18 II Pet. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

*19 I John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

*II Cor. 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

*20 Ps. 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Matt. 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.*

*Mark 12:36 For David himself said by the Holy Ghost, The Lord said to my LORD, Sit thou on my right hand, till I make thine enemies thy footstool.*

*Luke 20:42-43 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, <sup>43</sup>Till I make thine enemies thy footstool.*

*Acts 2:34-35 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, <sup>35</sup>Until I make thy foes thy footstool.*

*Heb. 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

*21 Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.*

*I Cor. 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

*Rom. 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

*22 Luke 5:11 And when they had brought their ships to land, they forsook all, and followed him.*

*Matt. 4:20 And they straightway left their nets, and followed him.*

thing today. That is, not merely professing Jesus' name, as if by doing so, they have somehow arrived spiritually, without actually obeying Christ's commands, or living a life filled with good works, done in Christ's name.<sup>23</sup> (Jas. 2:17) *Even so faith, if it hath not works, is dead, being alone.*

(Barnes' Notes on the Bible, Jas. 2:17) The sense is, that faith in itself, without the acts that correspond to it, and to which it would prompt, is as cold, and heartless, and unmeaning, and useless, as it would be to say to one who was destitute of the necessities of life, depart in peace." In itself considered, it might seem to have something that was good; but it would answer none of the purposes of faith unless it should prompt to action. In the case of one who was hungry or naked, what he wanted was not good wishes or kind words merely, but the acts to which good wishes and kind words prompt. And so in religion, what is wanted is not merely the abstract state of mind which would be indicated by faith, but the life of goodness to which it ought to lead. Good wishes and kind words, in order to make them what they should be for the welfare of the world, should be accompanied with corresponding action. So it is with faith. It is not enough for salvation without the benevolent and holy acts to which it would prompt, any more than the good wishes and kind words of the benevolent are enough to satisfy the wants of the hungry, and to clothe the naked, with-

out correspondent action. Faith is not and cannot be shown to be genuine, unless it is accompanied with corresponding acts; as our good wishes for the poor and needy can be shown to be genuine, when we have the means of aiding them, only by actually ministering to their necessities. ... Faith is designed to lead to good works. It is intended to produce a holy life; a life of activity in the service of the Saviour. This is its very essence; it is what it always produces when it is genuine. Religion is not designed to be a cold abstraction; it is to be a living and vivifying principle.(END QUOTE)

In order for any professing believer to actually possess a *shield of faith*, purposed to defend himself against spiritual attack, then doing genuine good works in Christ's name, must accompany profession of Christ. Only this proves someone's faith as genuine and sincere. To merely possess a notion, and/or a personal opinion, that one believes, is no more actual proof of salvation, than any other imagination of the heart.<sup>24</sup> And just as the book of James clearly reveals, that if even Abraham and Rahab were justified by works, which proved their faith as genuine,<sup>25</sup> how could anyone today, truly believe that they have God's protection, if they lack that same faith that saves, which must contain good works following it? (II Cor. 13:5) *Examine yourselves, whether ye be in the*

Matt. 4:21–22 *And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.* <sup>22</sup>*And they immediately left the ship and their father, and followed him.*

Phil. 3:7–8 *But what things were gain to me, those I counted loss for Christ. \*Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*

23 Matt. 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

I Tim. 6:18 *That they do good, that they be rich in good works, ready to distribute, willing to communicate; Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

Heb. 13:16 *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

24 Rom. 1:21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

25 Jas. 2:21 *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Jas. 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?*

*faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

Here the apostle is challenging the Corinthians to both *examine* and *prove* themselves, to actually come to *know* their own selves, to determine if Jesus Christ really was in them. In simple terms, the apostle spiritually reminded the Corinthians, to examine their own lives to determine if salvation had actually occurred within them. Since much of their carnal behavior, had shown no true confirmation that true salvation had occurred. To prevent further self-deception, the apostle spiritually directed the Corinthians that they needed to make an honest spiritual evaluation of themselves, to determine, if the Son of God truly lived in them. If not, then the faith that they professed to have, was but a religious facade, and the end result would be, that they must be labeled by the Lord Jesus as *reprobates*—those who have been tried by God, but failed His test.

The Topical Lexicon define *reprobate* as #96 *adokimos* “designates a person or thing that fails the test of divine scrutiny—found wanting, rejected, or rendered unfit for God’s purposes. The term evokes the image of metal that, once assayed, is discarded as impure. Scripture employs the word to expose moral corruption, doctrinal deceit, and spiritual barrenness, contrasting each with the ‘approved’ life that bears evidence of grace.”

(*Barnes’ Notes on the Bible*, II Cor. 13:5) The particular reason why Paul calls on them to examine themselves was, that there was occasion to fear that many of them had been deceived. Such had been the irregularities and disorders in the church at Corinth; so ignorant had many of them shown themselves of the nature of the Christian religion, that

it was important, in the highest degree, for them to institute a strict and impartial examination to ascertain whether they had not been altogether deceived. This examination, however, is never unimportant or useless for Christians; and an exhortation to do it is always in place. So important are the interests at stake, and so liable are the best to deceive themselves, that all Christians should be often induced to examine the foundation of their hope of eternal salvation.

*Whether ye be in the faith*—Whether you are true Christians. Whether you have any true faith in the gospel. Faith in Jesus Christ, and in the promises of God through him, is one of the distinguishing characteristics of a true Christian; and to ascertain whether we have any true faith, therefore, is to ascertain whether we are sincere Christians. ...

*Prove your own selves*—The word used here (doh-kee-MAH-zeh-teh) (δοκιμάζετε *dokimazete*) is stronger than that before used, and rendered “examine” (pie-RAH-zeh-teh) (πειράζετε *peirazete*). This word, prove, refers to assaying or trying metals by the powerful action of heat; and the idea here is, that they should make the most thorough trial of their religion, to see whether it would stand the test; see the note on 1 Corinthians 3:13.<sup>26</sup> The proof of their piety was to be arrived at by a faithful examination of their own hearts and lives; by a diligent comparison of their views and feelings with the word of God; and especially by making trial of it in life. The best way to prove our piety is to subject it to actual trial in the various duties and responsibilities of life. ...

So if a man wishes to know what his religion is worth, let him try it in the places where religion is of any value. Let him go into the world with it. ... Let him not merely sit down and think, and compare himself with the Bible and look at his own heart—valuable as this may be in many respects—but let him treat his religion as he would anything else—let him subject it to actual experiment. (END QUOTE)

26 1 Cor. 3:13 Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.

## To the Praise of the Glory of His Grace

For any believer to properly determine his true state of spirituality, then he must *search*, and *try his ways*, in order to determine whether divine will is truly being followed or not.<sup>27</sup> There is also hardly a principle more important to gain true fellowship with the Lord, than that principle which demands personal introspection and examination of self. This King David did, and all those who desire a similar purity of heart as him,<sup>28</sup> should imitate his biblical example. (Ps. 119:59–60) *I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.*

The first thing observable about David's words, is that he takes full responsibility for both his motives and his actions. David, just as all true children of God must do, had made himself fully accountable to the Lord. He did this by pondering his ways, examining his motives, and comparing his heart, to God's will for his life. David's words, *I thought on my ways, and turned my feet unto thy testimonies*, reveals he exhibited a deep personal examination of his life. David goes on to declare, *I made haste, and delayed not to keep thy commandments*. This shows that when this man after God's own heart discovered

the truth, then he quickly sought to apply it in his life. There is much to learn about David's character, but in short, he took full responsibility for his behavior before the Lord, and did not delay, when spiritual truth became known to him. This honest evaluation of the heart became evident when David's sin of committing adultery with Bathsheba<sup>29</sup> was exposed, and when he had spiritually realized the evil he had committed in organizing Bathsheba's husband, Uriah's death.<sup>30</sup> When David recognized that he had been spiritually deceived, and came to understand the great evil he had done, he made a full, honest, and heartfelt confession of his sinful behavior to the Lord.<sup>31</sup> It was this characteristic of being honest about his sin, that revealed David desired to do God's will, even after greatly sinning against it. And though it is impossible for any man not to sin, as David understandably did, it is absolutely possible, for every man to repent, after coming to know his sin. This all sinners are able to do, and if they do not, it only increases God's divine judgment for sin on their part.

(Barnes' Notes on the Bible, Ps. 119:59) No one is converted without such reflection; and as soon as a sinner can be made to pause and reflect on his course, there is hope that he

27 Lam. 3:40 *Let us search and try our ways, and turn again to the Lord.*

28 Acts 13:22 *And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

29 II Sam. 11:2–5 *And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. <sup>3</sup>And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? <sup>4</sup>And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. <sup>5</sup>And the woman conceived, and sent and told David, and said, I am with child.*

30 II Sam. 11:14–17 *And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. <sup>15</sup>And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. <sup>16</sup>And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. <sup>17</sup>And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.*

31 Ps. 51:1–17 *Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. <sup>2</sup>Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup>For I acknowledge my transgressions: and my sin is ever before me. <sup>4</sup>Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. <sup>5</sup>Behold, I was shapen in iniquity; and in sin did my mother conceive me. <sup>6</sup>Behold, thou*

will be converted. Assuredly it is proper for all, whatever may be their circumstances in life, to pause from time to time; to reflect; to ask what will be the consequences of the course of life which is pursued.

*And turned my feet*—Changed my course of life. He himself did this in fact; and he does not hesitate to say that it was he who thus turned. His own agency was employed. He does not say that he “waited” for God to turn him; or that he found he could not turn of himself, but that he turned; he paused; he reflected; he changed his course of life. This is true in conversion always. There is an actual turning from sin; an actual turning to God. The sinner turns. He leaves an old path, and treads a new one. He does this as the conscious result of reflection on the course which he was pursuing; and there is nothing in his actual turning, or in his whole future course, which is not the proper result of reflection, or which a proper reflection on the course of life would not lead to and justify. (END QUOTE)

It is only as men are genuinely willing to *examine* themselves, and *judge* themselves, that they can escape being judged

by God. Simply because he, who refuses to judge and allow himself to be brought under the conviction of the Holy Spirit for his sin,<sup>32</sup> presents no other choice, than for God to judge his life. To therefore not judge ourselves, when both sin, and a carnal spiritual walk is exhibited in our life, requires that the Lord must bring us into full account, for our sin.<sup>33</sup> No sin will go unpunished and/or forgiven, unless repented of, and there is no exception to this rule.<sup>34</sup> Therefore if we will not judge ourselves as guilty before God, and confess our sins before Him, then He eventually must, execute divine punishment for our sin.<sup>35</sup> (I Cor. 11:31) *For if we would judge ourselves, we should not be judged.*

(Barnes' Notes on the Bible, I Cor. 11:31) *For if we would judge ourselves*—If we would examine ourselves, 1 Corinthians 11:28;<sup>36</sup> if we would exercise a strict scrutiny over our hearts and feelings, and conduct, and come to the Lord's Table with a proper spirit, we should escape the condemnation to which they are exposed who observe it in an improper manner. If we would exercise proper “severity” and “honesty” in determining our

*desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. <sup>7</sup>Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. <sup>8</sup>Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. <sup>9</sup>Hide thy face from my sins, and blot out all mine iniquities. <sup>10</sup>Create in me a clean heart, O God; and renew a right spirit within me. <sup>11</sup>Cast me not away from thy presence; and take not thy holy spirit from me. <sup>12</sup>Restore unto me the joy of thy salvation; and uphold me with thy free spirit. <sup>13</sup>Then will I teach transgressors thy ways; and sinners shall be converted unto thee. <sup>14</sup>Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. <sup>15</sup>O LORD, open thou my lips; and my mouth shall shew forth thy praise. <sup>16</sup>For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. <sup>17</sup>The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

<sup>32</sup> John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:  
<sup>33</sup> I Cor. 11:31–32 *For if we would judge ourselves, we should not be judged. <sup>32</sup>But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

<sup>34</sup> Gal. 6:7–8 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

*Eccl. 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

*Rom. 14:12 So then every one of us shall give account of himself to God.*

*II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

<sup>35</sup> Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

*Luke 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

*Ezek. 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*

<sup>36</sup> I Cor. 11:28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

## To the Praise of the Glory of His Grace

own character and fitness for the ordinance, we should not expose ourselves to the divine displeasure.

*We should not be judged*—We should not be exposed to the expression of God's disapprobation. He refers here to the punishment which had come upon the Corinthians for their improper manner of observing the ordinance; and he says that if they had properly examined themselves, and had understood the nature of the ordinance, that they would have escaped the judgments that had come upon them. (END QUOTE)

Ultimately, no one can be spiritually protected from the *fiery darts of the wicked*, if what is purposed to defend, the *shield of faith*, does not exist in any real biblically defined measure. To also wrongly assume that an imaginary spiritual shield, or pretended faith, will protect us in the battle against evil, is spiritual nonsense. And, just as any fictitious armor will do nothing to protect the real soldier in battle, so shall not, any imagined faith, protect anyone, from the very real and persistent assaults from *spiritual wickedness in high places*. Because the believer's adversaries are real, so must their faith be genuine. This alone will provide, a *shield of faith*, wherewith they shall be able to defend themselves against all the *fiery darts of the wicked*. To live rightly, by believing, trusting, and being loyal to the Lord, is to ultimately be eternally protected by Him. (Isa. 43:2) *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt*

*not be burned; neither shall the flame kindle upon thee.*

(Barnes' Notes on the Bible, Isa. 43:2) *When thou passest through the waters*—This is a general promise, and means that whenever and wherever they should pass through water or fire, he would protect them. It had been true in their past history as a people; and the assurance is here given in order that they might be comforted in view of the calamities which they were then suffering in Babylon. Fire and water are often used in the Scriptures to denote calamity—the latter because it overwhelms; the former because it consumes; see Psalm 69:1—'The waters are come into my soul;' also Psalm 73:10; Psalm 124:4-5; Psalm 66:12—'We went through fire and through water.'

*I will be with thee*—(Compare the note at Isaiah 41:10<sup>37</sup>).

*And through the rivers*—Also expressive of calamity and danger—like attempting to ford deep and rapid streams.

*They shall not overflow thee*—As was the case with the Jordan when they crossed it under the guidance of Joshua, and a pathway was made for the armies of Israel.

*When thou walkest through the fire*—This is expressive of calamity and danger in general like passing through fire. Yet it had a literal fulfillment in the case of the three pious Jews who were cast by Nebuchadnezzar into the burning furnace Daniel 3:25, Daniel 3:27.<sup>38</sup>

*Neither shall the flame kindle upon thee*—It shall not only not consume thee, but it shall not even burn, or injure thee (see Daniel 3:27). (END QUOTE)

37 Isa. 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

38 Dan. 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Dan. 3:27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

When true faith in God is exercised and walked in, then God shall protect His people, from every eventual evil that may confront them. Their faith shall act as a shield, which God has made, and which God imparts, and which shall protect them against all their evil adversaries, whether they be natural or supernatural. Because faith is of God, and is a gift of the Spirit, then it is especially designed for the spiritual warfare that lies ahead. And it always shall prevail, simply because the Lord has promised us it will.

## To the Praise of the Glory of His Grace

### Endnotes

i **Mordecai** - Est. 5:14-7:10 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made. <sup>61</sup>On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. <sup>2</sup>And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. <sup>3</sup>And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. <sup>4</sup>And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. <sup>5</sup>And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. <sup>6</sup>So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? <sup>7</sup>And Haman answered the king, For the man whom the king delighteth to honour, <sup>8</sup>Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: <sup>9</sup>And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. <sup>10</sup>Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. <sup>11</sup>Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. <sup>12</sup>And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. <sup>13</sup>And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. <sup>14</sup>And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared. <sup>71</sup>So the king and Haman came to banquet with Esther the queen. <sup>2</sup>And the king said again unto Esther on the second day at the banquet

of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. <sup>3</sup>Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: <sup>4</sup>For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. <sup>5</sup>Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? <sup>6</sup>And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. <sup>7</sup>And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. <sup>8</sup>Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of king's mouth, they covered Haman's face. <sup>9</sup>And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. <sup>10</sup>So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

**Joseph** - Gen. 37:23-24 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. <sup>25</sup>And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; <sup>24</sup>And they took him, and cast him into a pit: and the pit was empty, there was no water in it. Gen. 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

**Moses** - Exod. 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. Exod. 2:1-10 And there went a man of the house of Levi, and took to wife a daughter of Levi. <sup>2</sup>And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. <sup>3</sup>And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. <sup>4</sup>And his sister stood afar off, to wit what would be done to him. <sup>5</sup>And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark

among the flags, she sent her maid to fetch it. <sup>6</sup>And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. <sup>7</sup>Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? <sup>8</sup>And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. <sup>9</sup>And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. <sup>10</sup>And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

**Daniel** - Dan. 6:3-5 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. <sup>4</sup>Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. <sup>5</sup>Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Dan. 6:16-23 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. <sup>17</sup>And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. <sup>18</sup>Then the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him. <sup>19</sup>Then the king arose very early in the morning, and went in haste unto the den of lions. <sup>20</sup>And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? <sup>21</sup>Then said Daniel unto the king, O king, live for ever. <sup>22</sup>My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. <sup>23</sup>Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

**Shadrach, Meshach, and Abednego** - Dan. 3:16-27 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. <sup>17</sup>If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. <sup>18</sup>But if not, be it known unto

thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

<sup>19</sup>Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. <sup>20</sup>And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. <sup>21</sup>Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. <sup>22</sup>Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego. <sup>23</sup>And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. <sup>24</sup>Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. <sup>25</sup>He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. <sup>26</sup>Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. <sup>27</sup>And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

**David** - I Sam. 23:14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

**Elisha** - II Kings 6:13-17 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. <sup>14</sup>Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. <sup>15</sup>And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? <sup>16</sup>And he answered, Fear not: for they that be with us are more than they that be with them. <sup>17</sup>And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

**Peter** - Acts 12:1-11 Now about that time Herod the king stretched forth his hands to vex certain of the church. <sup>2</sup>And he killed James the brother of John

## *To the Praise of the Glory of His Grace*

with the sword. <sup>3</sup>And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) <sup>4</sup>And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. <sup>5</sup>Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. <sup>6</sup>And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. <sup>7</sup>And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his

chains fell off from his hands. <sup>8</sup>And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup>And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. <sup>10</sup>When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. <sup>11</sup>And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.