

Glad Tidings

November 2021

“Buy the truth, and sell it not.” (Prov. 23:23)

2021

**FROM THE PRIMITIVE BAPTIST CHURCH
LET US GIVE THANKS FOR OUR RELIGION
Strength For Today And Bright Hope For Tomorrow**

Philippians 4:13

I Corinthians 15:19

FROM THE PASTORS DESK

Doctrine is taught in the Bible from Genesis to the book of Revelation. Doctrine primarily means the instruction put forth, something received and learned and thus this encompasses the entire Bible. The first time the word doctrine is used was by Moses in Deut. 32:2, “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:”

This is the ideal way for doctrine to fall to refresh us as children of God as doctrine is not given to entire humanity but only to those who are born again. Rain revives wilted plants and true doctrine can revive us who may be wilted under trials and cares of this world. Of course this is the doctrine that comes from God and rightly divided. There are other doctrines (plural) which are detrimental to the hearer. We read of the doctrines of men (Matt. 15:9); doctrines of devils (I Tim. 4:1); and strange doctrines (Heb. 13:9). This is why we need to be familiar with the word of God to avoid being carried away and tossed to and fro with every wind of doctrine. (Eph. 4:14)

This is especially true in our culture today as the word of God is under assault and being wrested to deceive us as children of God. Of course we are taught what will happen in the latter times, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;” (I Tim. 4:1) We can avoid being caught in this trap by being rooted and ground in the doctrine of God. Same sex marriage, homosexuality, gender choice, abortion, women preachers etc. are all contrary to the doctrine of the Bible. However, these false doctrines are being promoted and those opposed are called bigots.

What are we to do as believers in Jesus Christ and His word? We can save ourselves from this sewer of untruth by doing what Paul instructed Timothy: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” (I Tim. 4:16) This is what the early church did when they were under persecution in the first century. “And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” (Acts 2:42) We aren't to join the world and live “house to house” so that we cannot be distinguished from the world contrary to the Lord.” (Isa. 5:8)

Of course we always run into those who don't want their comfort zone disturbed and take responsibility and heed the doctrine of the Bible but desire their instructors to declare what they want rather than what they need. We read of Israel “Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:” (Isa 30:10) Of course we can also read of similar things which will happen in times to come or that are already here. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” (II Tim. 4:3-4)

We are thankful we still have ministers who are faithful to continue to declare the doctrine of the Bible. They teach not only the doctrine of free grace, but the doctrine of good works and responsibility because unto whom much is given, much is required. The Bible says, “The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.” (Jer. 23:28) The doctrine of God's word can not only be a refreshing rain but also like a hammer to those who have hardened their hearts to a great extent. “Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?” (Jer. 23:29)

Paul warns of false teachers that come in and skillfully attempt to deceive the people of God and exhorts the believers in Rome to avoid them, not embrace their doctrine. “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” (Rom. 16:17) Ministers are to declare the truth but are to do it in love and for the purpose Paul mentions in Eph. 4:15: “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

Doctrine is a large cake of teaching in the Bible and this has been just a small slice. Take heed to whom we are listening. The world is not interested in our welfare but the God of heaven is. This is one reason He has given us His true doctrine in the Bible. The first thing Satan did in the garden was attack God's word when he told Eve, “Yea, hath God said”. (Gen. 3:1) Eve was deceived but we do not need to be, so listen to God and not the world. (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

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THE OLD AND NEW COVENANTS

By Elder C. M. Mills (Deceased)

The first covenant had ordinances of divine service and a worldly sanctuary. They were types and shadows of things to come, for if that first covenant had been faultless, then should no place have been sought for the second, or new covenant. Under the first covenant God commanded special things to be done at a special place by a special people in honour of a special and specific One who was to come, Christ the promised Saviour. As God commanded it to be done, it was therefore necessary to be done in order to worship God in the right way, place, and time. When Israel did what God commanded them to do, He protected them from their enemies, and blessed their land with peace and plenty. But when they ignored God's law and served idols, their troubles were multiplied. They suffered God's judgments because of their disobedience—not eternal damnation, but temporal wrath poured out on God's own people—Israel. All the ordinances were to honour Christ who was to come, and make an offering for sin. All the offerings authorized by the law could not put away sin, for it is not possible that the blood of bulls and of goats could take away sins. Nothing impossible has ever been done. These offerings were to acknowledge that they were under the bondage of sin, and wholly dependent upon God to send the promised Deliverer and deliver them. That is why it is written, "by the deeds of the law there shall no flesh be justified in His sight." The question is asked, If all the offerings and sacrifices of the Israelites before Christ came did not put away

sin—for what was it done? Why then do all these things? God commanded and required it to be done in honour of Christ, whom He would send and put away sin by the sacrifice of Himself. It is written that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father. All the prophets by their prophesying, ceremonies, and sacrifices of the law, were not for the purpose of justifying the guilty and making satisfaction for sin. Then we see it depended upon God who had promised, and that without conditions, to send His Son, and what He would accomplish, and do for the beloved heirs of promise. When He had by Himself, purged our sins, He sat down on the right hand of the Majesty on high. Christ did this very work Himself, by making full and complete satisfaction for sin, and said on the cross, "It is finished."

The Pharisees and such thought the offerings and sacrifices they were making was satisfying the law's demand of justice and brought justification, therefore, they saw no need of anything else. That is why they did not want Christ not His doctrine—through Him and by Him only could any be saved from sin and death. Perhaps some have the idea that by observing the ordinances of the new covenant, which is established for honour and praise of Christ, and to God's glory, and that by obeying these ordinances, it will bring salvation. That is in accordance with the idea and thoughts of the Pharisees. Keeping the law did not bring Christ, nor obligate Him to come and save them; neither is salvation hinged on keeping the new covenant ordinances, but on what Jesus Christ has done and will do. Christ was under obligations to God, His Father, a Son, and also a servant. "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." Christ did not come to destroy, but to save. Christ is the Saviour of sinners. "Neither is there salvation in any other;" if there is no other, why look for something else? "There is none other name under heaven given among men, whereby we must be saved." A name is to identify any thing; there is no other name, no other thing under heaven. Christ only of Himself, and by Himself, delivers His people from condemnation and ruin. He shall save His people from their sins.

God commended His love toward us, in that while we were yet sinners Christ died for us. "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Christ was the chief joy of the prophets and those who had faith in the promise of God, that Christ would be sent, would put away sin by the sacrifice of Himself, and break the chains of death. All ordinances were pointing to Christ and His coming. God would not recognize or allow any other service in the old covenant but what He authorized. There was no other way to worship and serve God. This was specifically required of

Israel, His people, to do—not to make them Israelites, but because they were Israelites. God will not recognize any other way of worship in the new covenant but what He, by His Son, authorized, established, and set apart Himself while on earth. God will not allow any to add to, or take from, these commandments and ordinances without suffering the penalty, See Revelation xxii 19. Under the new covenant when the Lord's people obey Him, and keep His commandments and ordinances, offering up the sacrifice of praise, they are blessed with peace, unity, and sweet rest of the soul. God will give them good things to enjoy and rejoice in. No good thing will God withhold from them that walk uprightly. But if they ignore the ordinances and keep not the commandments of the Lord, trouble will surely come. God's wrath will be poured out on spiritual Israel. They shall be beaten with many stripes; their enemies will plague them while in this world—not hereafter; temporal judgments—not eternal damnation with the devil and his angels. The ordinances and commandments are for His church to observe until He comes again.

The new covenant ordinances are required to be kept by His people—not to make them His people, but because they are His people, and that by the washing of regeneration and renewing of the Holy Ghost. God said, "I will put my laws into their mind, and write them in (not on) their hearts; and I will be to them a God, and they shall be to me a people (not will be, if they do something): and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Why? Because Christ covered, made satisfaction, atoned for all the law's demand of sin and death. When men teach that by observing the new covenant, ordinances, and commandments of Christ that it will make them the children of God—they are not looking to Christ for life and salvation, but to the observing of ordinances, which is works, something they are doing. They are taking the things Christ set apart and commanded His children to do in order to serve God, and telling people that it will make them God's children. Will acting like Henry Ford's son make anyone be his son and an heir of him? No, the only way to be his son is to be born of him. The only way to be a child of God is to be born of God, then an heir of God, and a joint heir with Jesus Christ. As it is written, "If by grace (God's free, unmerited favor bestowed on poor sinners without conditions performed or required of them), then it is no more of works; otherwise (any other way) grace is nor more grace." Men are saved in heaven altogether by grace or by works. It is by grace. So then we will rejoice in the grace of God through Jesus Christ our Lord. His grace is sufficient. Little children, keep yourselves from idols, false ways, false teachings, and false gods.

((From "The Primitive Baptist", July 4, 1946)

RECONCILIATION

By Elder J. Harvey Daily (Deceased)

Reconciliation means to restore to favor and renew friendship; to harmonize. Isaiah said, "But your iniquities have separated between you and your God."—Isa. lix 2. This is the condition of all mankind in a state of nature, and before any could be restored to and in harmony with God, their iniquities must be removed or atoned for. Without holiness it is impossible to see God. Christ came to earth to make reconciliation for the sins of His people. This same Jesus who lived and died for His people is exalted at the right hand of God to make intercessions for us according to the will of God. We are made the righteousness of God in Him. So if we come to God, we must just come to Him in Christ. He is said to be a merciful and faithful High Priest. He not only kept the law for His people and died in their room and stead, but He was tried in every point that He might sympathize with them. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." His temptation was in the sense of being tried, and He was tried on every side, especially through His three years in the ministry. He was poor, despised, persecuted, reproached, and went through all manner of hardships. He had sore trials from His enemies, from His followers, and even from His chosen disciples. All His apostles left Him the day of His crucifixion, Peter denied Him; Judas betrayed Him, and even His God forsook Him in the trying moment. Thus He is able to sympathize with His believing children in their trials.

In the trials Jesus endured, He was able to endure them all and not be influenced to sin. When we are tempted, the evil of our fleshly nature is inclined to yield to the temptation. Thus temptations cast our souls in danger, but our duty when tempted is to cry unto the Redeemer for help. If we look to man for help or trust in our own ability to keep ourselves in the favor of God, we shall be wounded and fall. The remedy for this disease, the only means of support, deliverance, and conquest is found in Christ who is able to succour and who has experienced these things and understands. Jesus said, "Ye are my friends, if ye do whatsoever I command you." "This is my commandment, That ye love one another, as I have loved you." So if we would be reconciled to God, be restored to favor and have friendship renewed here in this life, we must obey our Master and love one another. He on whom we depend is a faithful and merciful High Priest, who cares when His children have burdens and trials. He has wisdom in His faithfulness to observe the seasons in which help is necessary. "Be ye reconciled to God" in Christ. In Christ Jesus our Lord to whom be praise and glory.

J. Harvey Daily

(From *The Primitive Baptist*, July 4, 1946)

GRAFTING



By Elder Rickey Taylor
Booneville, Mississippi

Romans 11:16-17: "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;"

The process of taking a limb from a foreign tree and applying it to a native tree in biology is referred to as grafting. It is an amazing process that the Lord gave to our ancestors to insure better and productive fruits. Paul uses this process to show to us symbolically the coming in of the Gentiles to the church, and its blessings for those that dwell here in the kingdom of God. Not every child of God is included in this analogy, just the believing ones.

The root symbolizes the church that God gave to national Israel and the fatness is the church state that they had enjoyed for many generations. God separated Israel from all other nations and called them to bear his name among the nations. Cultivation of the olive tree symbolizes how God cared and looked after Israel as a farmer would his olive trees. And in time the farmer starts to look for the trees to produce fruits.

So it was at the time of the Lord was here upon earth. Israel was to bring forth fruit as far as being productive in service to God. Some of Israel were productive and some were not. Those that were not, were taken from the joys of the church, just as an unproductive limb is cut off from the tree. This principle is taught in the parable of the vine dresser and the fig tree in Luke 13:6-9. **"He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down."**

When Christ came and revealed himself as the Son of God, those that believed were blessed in the

church. While for generations that had been just for one race Israel, now it was to any nationality that believed that Jesus was the Christ. **Acts 10:35 "But in every nation he that feareth him, and worketh righteousness, is accepted with him."** This was a door being open for the Gentiles to come into the gospel church.

A wild olive tree symbolizes the Gentiles. They were wild because of their pagan gods they worshipped and the ungodly things that they were permissive to. They were enveloped in gross darkness and superstition having received no light from the true church. We see the opening of the church to the Gentiles in Acts 10, when God sent Peter to preach to the Italian house of Cornelius. Later Paul come over into Macedonia and preached the gospel to the Greeks such as Lydia and the Philippian jailer. They were now being grafted into the root of the church and fatness of the root of the olive tree (church). They now believed that Jesus is the Christ and have put away their strange gods and superstition like the brethren at Mars Hill in Athens in **Acts 17**. Just as an engrafted limb will take onto the tree it is put on. It is now to be a part of the tree and enjoy life from the root and bring forth much fruit. In John 15 Jesus tells us that he is the vine and we are the branches. We must abide (believe) in him to be fruitful. Put away those things that hinder us from serving God and abide in the vine which makes us fruitful in service unto him.

Follow him in baptism, and if you have done so, then walk in the newness of life which God has given you. Let the root of what we live in be none other than Jesus Christ and him crucified.

Elder R.L. Taylor

CONTRASTS

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.—Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."—When it rains, one man says, "This will make mud"; another, "This will lay the dust."—Two boys examining a bush, one observed that it had a thorn; the other that it had a rose.—Two children looking through colored glasses, one said, "The world is blue." And the other said, "It is bright."—Two boys having a bee, one got honey, the other got stung. The first called it a honey bee, the other a stinging bee.—"I am glad that I live," says one man. "I am sorry I must die," says another.—"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better"—One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good." --Anonymous-- (*Advocate and Messenger*, 1981)

ALL ALIKE

May 21, 1942

By Elder C. H. Cayce (Deceased)

In our debate with Mr. Srygley in Nashville, Tenn. In 1911 we said that there are two kinds of sinners—saved sinners and unsaved sinners. We believed that then, and we believe that yet. So far as we know, there was no Primitive Baptist who objected to that then. We never heard of one objecting to that then.

Unsaved sinners are all sinners alike by nature. Unsaved sinners are unregenerated sinners, and all unregenerated sinners are unsaved sinners, and they are all alike by nature. “And were by nature children of wrath, even as others.”—Eph. ii. 3. While in an unregenerate state they were just like all others by nature. . The nature they possess in an unregenerate state, and the only nature they possess, is a nature that is poisoned by sin. All men in an unregenerated state have that same nature. They receive that nature by inheritance in the natural birth. They all spring from the same source—from the same parentage. In generation and birth, the thing generated [pg 354] receives the same nature and life of the parent. The first parent of the human race transgressed God’s law; and when he did that, the nature and life which he had became poisoned and contaminated with sin. All his posterity, springing from him, and being reproduced from him, are born into this world with the same poisoned life and nature which he had. His children are bone of his bone and flesh of his flesh. They are only Adam multiplied. Hence, they all have the same poisoned life and nature which he had. It is, therefore, necessarily true that, so far as nature and life are concerned, they are all alike. There is no difference, so far as nature and life are concerned.

It is true that on account of different environments, different training and restraints, they do not all practice sin and wickedness to the same extent. They are not all alike so far as activity is concerned; but they are all alike by nature; they all have the same nature. One crabapple tree may bear more apples than another, but every crabapple tree is of the same nature as all the other crabapple trees. And no crabapple tree bears sweet crabapples. The crabapple tree bears crabapples because it is a crabapple tree. It does not bear crabapples in order to become a crabapple tree.. No amount of training or cultivation will change that tree and cause it to bear sweet apples. This is not brought about by training or cultivation. The tree must receive another nature before it can bear before it can ever bear any other fruit than crabapples. Transplanting the tree in the orchard with sweet apples will not bring about the necessary change. A higher power must act sovereignly upon that tree in giving it another nature; and with tree crabapple tree this is done by [pg 355] grafting. The sweet apple bud is grafted into the old stock. Then that tree may bear sweet apples. The

sweet apples spring from the sweet apple nature which has been grafted in, or imparted to it. The tree must first be made good in order that it bring forth good fruit. And remember that without this change being wrought all crabapple trees are alike by nature.

When the Lord placed Adam in the garden of Eden He gave him a law, which law said, “Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. ii. 16, 17. The real literal meaning of the expression, “thou shalt surely die,” is “dying thou shalt die,” which means always dying. That is “thou shalt always be dying.” This was the penalty of the law. As all the race of Adam are simply Adam multiplied, this is the condition of the whole race as they stand related to Adam and under the law. They are all alike in this respect. The only difference is what grace makes. By the mercy and grace of God, and by His own divine power, He takes some out of that deplorable and lost and dying condition, and gives them a higher order of life, brings them into divine relationship with Himself, and prepares them to live eternally with Him in glory. May the Lord bless these thoughts to the comfort of some poor reader is our humble prayer.

C. H. C.

(From “*Editorial Writings From The Primitive Baptist*” by Elder C. H. Cayce. Vol. 7)

PERFECT

By Elder Guy Hunt (Deceased)

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Heb. 2:11

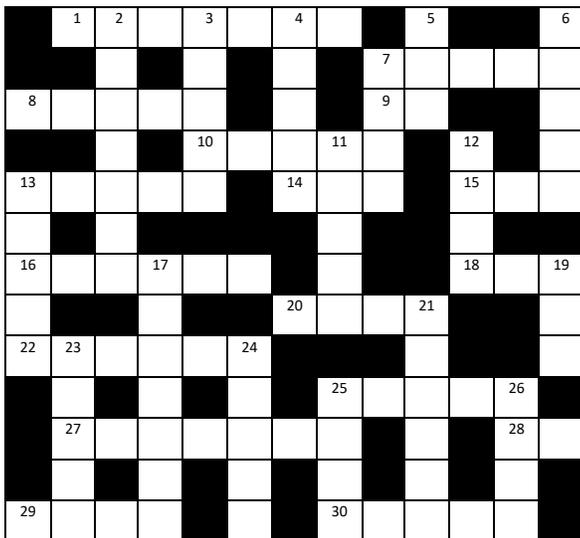
There was a perfection gained by the sufferings of Christ. Christ was righteous, holy, holy and perfect in every way. He needed no sufferings to make him perfect.

Since he is the captain of our salvation and we are in him, and we are his body, the imperfection was our imperfection, not his. Yet, he carried our sins because God the Father laid them on him. *“All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.”* Isaiah 53:6 (Continued on Page 6)

BIBLE CROSSWORD PUZZLE

ACROSS:

1. Knowing brethren ___ your election of God.
7. Come unto me all ye that labour and heavy ___.
8. Moses struck the Rock not once but ___.
9. In the mouth of two ___ 3 witnesses shall every word be established.
10. The days of our ___ are threescore ___ and ten.
13. People repented in the OT in sackcloth and ___.
14. Abraham's nephew delivered out of wicked cities of Sodom and Gomorrah.
15. Israel gathered the manna early but when the sun waxed ___ it (the residue) melted.
16. Ye men of Galilee, why stand ye ___ up into heaven? This same Jesus shall return.
18. The veil of the temple was rent from ___ to bottom.
20. The poison of ___ is under their lips.
22. Woman Jacob served Laban for to be his wife.
25. A soft answer turneth away ___ but grievous words stir up anger.
27. Because I will ___ the name of the Lord, Ascribe Ye greatness to our God said Moses. Print word.
28. Up ___ this rock I will build my church said Jesus.
29. Jesus told Peter to ___ His lambs and sheep.
30. The workers in the vineyard agreed to work for a ___ a day



(Answers on Page 8)

DOWN:

2. One of the miserable comforters of Job.
3. What manner of man is this that even the wind and sea ___ Him. Plural.
4. Jesus was in the form of God but thought it not robbery to be ___ with God.
5. He that hath an ___ let him hear the Spirit sayeth.
6. As a jewel of gold in a swine's ___ so is a fair woman that is without discretion.
7. The apostles were sent unto the ___ sheep of the house of Israel.
11. Jesus is the ___ of Sharon; lily of the valley. Plural.

BIBLE CROSSWORD PUZZLE

DOWN:

12. An angel ___ the lions' mouth & delivered Daniel.
13. Grievous words stir up ___. Wrath.
17. Wife of Phinehas died giving birth to a child she named ___ meaning glory departed from Israel.
19. He brought me up out of a horrible ___ out of the miry clay and set my feet upon a rock.
21. Behold I was ___ in iniquity and in sin did my mother conceive me.
23. The Lord instructed Jacob and kept him as the ___ of His eye. Kind of fruit.
24. Israelites were to eat the Passover with ___ girded.
25. A ___ for the horse, a bridle for the ass, and a rod for the fool's back.
26. Be ye ___ for I am holy. This cried the seraphims.

OUT OF THE MOUTH OF BABES

Kids are so proud and happy when they do things for the first time. We have a small garbage can you step on with your foot, the lid opens for the garbage. Eli had tried several times; then one day, he stepped on the lever with his foot, the lid opened and he said excitedly, "I did it, I did it!" We gave him a high five!

PERFECT

(Continued from Page 5)

For how should my name be polluted? If the captain of our salvation had not been made perfect through sufferings, (for us) his name would have been polluted because we are part of him in his covenant grace. We were imperfect, polluted!

Therefore not one he loved and for whom he died will be eternally lost or else his precious name would be polluted.

Jesus said, "I in them, and thou in me, that they may be made perfect in one." John 17:23 The writer of the Hebrew letter also makes it very plain. "But this man, after that he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Heb. 10:12-14

The captain, unlike the captains of the wars our nation fights, is a perfect captain. America has won many a war, but lost some soldiers. This perfect captain won the war against sin and did not lose one of those who had their sins laid on him. Two of our members at my home church lost their lives on the battlefields of France. They did not come home to enjoy the fruits of the victory. But all for whom Christ died will enjoy the fruits of the battle he fought, for all will be delivered safely to Heaven's joy and glory. They are victorious because their captain was. His right hand, and his holy arm, hath gotten him the victory. Psalm 98 ("The Pathway of Truth", July, 2004)

CHURCH NEWS

Macedonia Primitive Baptist Church, Ackerman, MS will have its annual meeting November 13-14, 2021. Services Saturday, Nov. 13, at 10:00 a.m. followed by lunch and afternoon services at 1:30 p.m. Sunday, Nov. 14, at 10:00 a.m. with communion. Elder Ben Winslett, Huntsville, AL and Elder Chris McCool, Gordo, AL are invited ministers. Elder David Wise is Pastor of Macedonia. Everyone is invited to come and worship.

New Prospect Primitive Baptist Church, New Albany, MS will have a Thanksgiving service on Wednesday night before Thanksgiving (Nov. 24) beginning at 7:00 p.m. with Elder Jeremy Wise, Pontotoc, MS bringing the message.

The special annual meetings are winding down for the year so church news is somewhat limited. However, the Lord is still blessing the church with good Sunday worship meetings attended by the faithful soldiers in Christ and ministers to deliver the message; whether the congregation is large, small or in between. "I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem." (Psalm 122:1-2)

REVELATION III. 5

April 6, 1939

In January, 1938, Sister John A. Crouse, Sparta, N.C., asked our views on this text. In November Thurman Loftis made the same request. It is included in the message written to the church at Sardis. The one who overcomes will be clothed in white raiment. Obedience to the Lord's commands makes a beautiful robe. White raiment of the Lord's furnishing to His obedient children is a garment that is worth having on. See verse 18, in the language to the church at Laodicea. The name, of the one who overcomes will not be blotted out of the book of life. A blessing to be enjoyed here in the world. And the Saviour will confess his name before His Father, and blessings will be thus enjoyed which cannot be had any other way than in obedience to the Master. This language is all to the church, and not to the world, and has to do with their life here on earth and not in the glory world. "He that hath an ear, let him hear what the Spirit saith unto the churches."—Verse 6. C.H.C. (C.H. Cayce)
(From "Editorial Writings From The Primitive Baptist", by Elder C.H. Cayce)

Jesus went into the temple and overthrew the tables of the moneychangers and those that sold doves, "And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13)

THE BOOK OF ACTS

By Sylvester Hassell

"The book entitled the Acts of the Apostles forms the bridge between the gospels and the epistles. It is a direct continuation of the third gospel, by the same author, Luke, and is addressed to the same Theophilus ("friend of God"), probably a Christian convert of distinguished social position. In the Gospel Luke repeats what he heard and read; in the Acts what he heard and saw. The Gospel records the life and work of Christ; the Acts the work of the Holy Spirit, who is recognized at every step. The word *Spirit*, or *Holy Spirit*, occurs more frequently in the Acts than in any other book of the New Testament. It might properly be called "the Gospel of the Holy Spirit."

The Acts is a cheerful and encouraging book, like the third gospel. It represents the progress of Christianity from Jerusalem, the capital of Judaism, to Rome, the capital of heathenism. It is a history of the planting of the church among the Jews by Peter, and among the Gentiles by Paul. More than three-fifths of it are devoted to Paul, and especially to his later labors and journeys, in which the author could speak from personal knowledge. Luke was in the company of Paul, including some interruptions, at least twelve years. He was again with Paul in his last captivity, shortly before Paul's martyrdom, his most faithful and devoted companion (II Tim. 4:11). He probably began the book of Acts or a preliminary diary while with Paul at Philippi, continuing it at Caesarea during Paul's two years' imprisonment there, and finishing it soon after Paul's first imprisonment in Rome, before the terrible persecution in the summer of A.D. 64, which he could hardly have left unnoticed.

The Acts and epistles supplement each other by a series of coincidences in all essential points. Paley's examination of these numerous and undesigned coincidences in his *Horae Paulinae*, and James Smith's *Voyage and Shipwreck of St. Paul*, furnish to readers of sound common sense and unbiased judgment with unanswerable arguments for the credibility of the Acts. No ancient work afford so many tests of veracity as the Acts, because no other has such numerous points of contacts in all directions with contemporary history, politics and topography, whether Jewish, or Greek, or Roman.

No other history of thirty years has ever been written so truthful and impartial, so important and interesting, so healthy in tone and hopeful in spirit, so aggressive and yet so genial, so cheering and inspiring, so replete with lessons of wisdom and encouragement for work in spreading the glad tidings of salvation, and yet withal so simple and modest, as the Acts of the Apostles." (*Hassell's History* ppg 204, 205)

("Anthology of Primitive Baptist Literature"—edited by Elder Harold Hunt, Vol.1)

Food For Thought For Your Week



By Elder Clayton Nowell
Headland, Alabama
October 4, 2021

Let Your Light Shine Brightly and Boldly

This week (in fact, every week) I encourage you to let your Christianity shine boldly; not in a boastful way, but in a sincere and true “love for God” way. In this world, there is so much enmity against God and godliness. And, there is that constant warfare trying to undermine, discredit, and if possible, rid Christianity from many places where it could openly glorify God. The Ten Commandments are often restricted from public displays. Jesus’ name is banned from many public prayers. Recently, in reading an article of some writings which were found on clay tablets and which are thought to be some of the writings from David, king of Israel, the date assigned to them was described as B.C.E, instead of what we are accustomed to seeing as B.C. Evidently, this label of B.C.E. was so new, they had to explain it in the article. It means Before Common Era. So I thought, what’s wrong with the historical FACT which all of the world has acknowledged for two thousand years in using B.C. and A.D.! Well, what’s wrong with it is that it is Christian. In the minds of many, Christianity needs to be on the shelf, covered up, and out of sight. And, nothing would please Satan more.

Since our Lord knew this would be so, He insisted of “us” as His disciples, to *“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”* (Matthew 5:16) Christ, and Christ alone, is the way, the truth, and the life; and, *“no man cometh unto the Father, but by me.”* (John 14:6) Thus, any who contradict His truth are false gods, they are false prophets, and they are counterfeits! They cannot save nor do they have another way to the one True and Living God.

So, we let the light He has given us shine forth by doing what He has commanded. As we live according to His teachings, we show whose child we are. Fear of man should never cause us to cover our light, but LET IT BE SEEN! And, in any peaceable way we can, in big matters and in small ones, let it shine. So, as for me and my house, it’s still B.C., not B.C.E. And, we will still pray in Jesus’ name,

because, *“there is none other name given under heaven among men whereby we must be saved.”* (Acts 4:12). I know using B.C. is not a biblical command, but acknowledging Jesus Christ, is! So, may God bless us to feel the power of His presence, the security of His ability to keep us, the love He has for us, and may we have the boldness we need to be faithful to Him at all times.

In the love of Christ,
Elder Clayton Nowell

**ANSWERS
BIBLE CROSSWORD PUZZLE
READ RIGHT TO LEFT**

ACROSS

- 1. devoleb
- 7. nedal
- 8. eciwt
- 9. ro
- 10. sraey
- 13. sehse
- 14. tol
- 15. toh
- 16. gnizag
- 18. pot
- 20. spsa
- 22. lehcar
- 25. htarw
- 27. hsilbup
- 28. no
- 29. deaf
- 30. ynnep

DOWN:

- 2. zahpile
- 3. syebo
- 4. lauqe
- 5. rae
- 6. tuons
- 7. tsol
- 11. sesor
- 12. tuhs
- 13. regna
- 17. dobahci
- 19. tip
- 21. nepahs
- 23. elppa
- 24. sniol
- 25. pihw
- 26. yloh

HOW OBEDIENT ARE WE?

How we admire the obedience a dog shows to its master! Archibald Rutledge wrote that one day he met a man whose dog had just been killed in a forest fire. Heartbroken, the man explained to Rutledge how it happened. Because he worked out-of-doors, he often took his dog with him. That morning, he left the animal in a clearing and gave him a command to stay and watch his lunch bucket while he went into the forest. His faithful friend understood, for that’s exactly what he did. Then a fire started in the woods, and soon the blaze spread to the spot where the dog had been left. But he didn’t move. He stayed right where he was, in perfect obedience to his master’s word. With tearful eyes, the dog’s owner said, “I always had to be careful what I told him to do, because I knew he would do it.”

Our Daily Bread.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:8)

WHENCE KNOWEST THOU ME?

By Elder Larry Wise
Randolph, Mississippi

The following statement was made by Nathanael when Jesus identified him as an Israelite in whom was no guile: "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." (John 1:48)

Philip had found Nathanael to tell him they had found Jesus of Nazareth whom Moses and the prophets had written about long ago. Nathanael was hesitant at the good news wondering if any good thing could come out of the wicked city of Nazareth. Philip invited him to "come and see"; and as he went Jesus saw him coming and said he was an Israelite in whom indeed was no guile. Jesus was very well acquainted with Nathanael before Philip ever called him to "come and see" Jesus of Nazareth. He had seen him when he was under the fig tree. Not only had He seen him then, He had seen him in every place he had ever been because nothing escapes the penetrating eyes of the Lord. "The eyes of the Lord are in every place, beholding the good and the evil." (Proverbs 15:3) He is always omniscient.

Nathanael was made to acknowledge Jesus as the Son of God and the King of Israel when the Lord Jesus told him of His knowledge of him. Jesus knows everything about everybody, but He knows His elect family in a special way, just as a natural husband knows his bride in a special way. Jesus is the husband and the elect family is the bride; and it is the bride that He foreknew and for who He died at Calvary because of the great love He had for her. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his..." (II Tim. 2:19). Whatever fig tree Nathanael had been under, the Lord saw him in that spot. He had beheld Adam and Eve, generations ago, as they camped under a fig tree and made themselves aprons of the fig leaves in a feeble attempt to hide their nakedness from the eyes of God after they had eaten of the forbidden fruit. The God of heaven came and exposed them for what they had done and made them real and lasting coverings of animal skins which pointed to the sacrifice of Jesus who would cover His bride with the robe of righteousness.

Jesus of Nazareth passes by and looks upon His beloved with pity and compassion as one cast out helpless in the open field in the day of their birth. He does not just pass by and leave them in that destitute condition but gives the command that can only come from Him; the command that imparts life. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live...Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine." (Ezek. 16: 6,8)

God had loved Nathanael from the ancients of eternity, just as He has everyone that are His by election springing from His everlasting love. Jesus had visited Nathanael with His saving grace before Philip had told him the good news concerning the Messiah. It is no different today. Before the preacher, evangelist, or missionary ever presents the story of Jesus with a joyful response from the recipient, Jesus has already found the recipient in a waste howling wilderness and has not left him destitute but has imparted unto him everlasting life. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)

Jesus is not here in person so that we may ask the question that Nathanael asked. However, the God-called ministry is here to tell the old, old story of Jesus and His love to the hungry and thirsty child of God. If those ministers rightly divide the word of truth, they will declare to the inquiring mind the story of One who is all powerful and able to save without the help of puny man. In short he will declare that Jesus is the Saviour of sinners, and the fact that one desires to know when Jesus knew them or loved them, and acknowledges that Jesus is Lord is evidence they are an heir of salvation.

Joseph knew his brethren even though they did not know him. Jesus knows His brethren and we will not know Him until He reveals Himself to us as Joseph revealed himself to his brothers. "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." (Matt. 11:27) When we are made to acknowledge that we are the vilest of sinners, and that Jesus saves such because they are the objects of His love, it makes our hearts rejoice because Jesus did not leave us in our sinful and depraved condition but lifted us up out of the miry clay with much love and compassion.

There is One who has known you and loved you; now that you know and love Him, then follow Him!

APOSTOLIC SUCCESSION

APOSTOLIC SUCCESSION: Not proven by Ananias's laying hands on Saul: Sylvester Hassell In regard to Ananias's putting his hands on Saul, by the command of God, we observe the highly important fact that, not only was it done *before* Saul's *baptism*, but it was done by a man who was *not an Apostle*, nor a successor of an Apostle, (if such a thing as succession were at all scriptural or possible), for the Apostles were all then living; and thus the case of the great Apostle of the Gentiles totally undermines the Episcopal doctrine of the necessity of the confirmation of every believer, *after* baptism, either by an Apostle or the successor of an Apostle.

Upon Cornelius and his company, it is distinctly asserted, in the tenth chapter of Acts, that the Holy Ghost, both in his converting and miracle-working power, was poured out, *before* they were *baptized*; and no mention is made of Peter's putting his hands on the company at all.

The apostolic imposition of hands after baptism (except for ordination) is mentioned in only two instances in the New Testament (Acts 8:17; 19:6); and in both cases it was certainly used, as we know from the context (Acts 8:7, 18; 19:6), to represent the bestowal of the miracle-working power of the Holy Ghost. Christ put his hands upon unbaptized infants and blessed them (Matt. 19:13-15; Luke 18:15,16).

As for Hebrews 6:2, in which these six principles of the doctrine of Christ are mentioned—repentance, faith, baptism, laying on of hands, resurrection and judgment, we observe that nothing is said of an Apostle or a successor of an Apostle; it is not said upon whom or for what purpose hands are to be laid; but, if we are to infer from the order, that laying on of hands should follow every baptism, so we are compelled to infer that *every baptism must follow repentance from dead works, and faith toward God*; and this *inevitable* corollary of "confirmation," as deduced from this passage, *utterly sweeps away the foundation of infant baptism, a chief corner-stone of hierarchism*.

The ordination of the Deaconship or Eldership by the laying on of hands of the presbytery is scriptural (Acts 6:6; 13:3; I Tim. 4:14; II Tim. 1:6; I Pet. 5:1; II John 1). So Moses ordained Joshua by laying his hands upon him (Num. 27:18; Deut. 34:9) (*Hassell's History* ppg 198, 199) (*"Anthology of Primitive Baptist Literature"*—edited by Elder Harold Hunt, Vol.1)

We have an indication that the power of the apostles to heal the sick and do great miracles as Paul writes to Timothy, "Erastus abode at Corinth: but Trophimus have I left at Miletum sick." (II Tim. 4:20) Thanks to God however He still grants healing, Amen!

LIFT UP YOUR EYES

By (2008)

Elder Larry Wise
Randolph, Mississippi

The chasm is great and wide,
Who shall cross that great divide?
That separates Jesus and the lost,
Not the elect—Jesus paid the cost.

Heaven will surely be their home,
As they enter that celestial dome.
They're all there; not one is lost,
Because Jesus paid the cost!

All would have crossed the chasm wide,
But not the elect—God's chosen bride.
Christ removed their sins; fought the fight,
They won't go down into eternal night.

The day ahead is an endless one,
This endless time has just begun.
They're all there around the throne,
Sin and death is forever gone!

Little child of God lift up your eyes,
To heaven itself where none ever dies.
God knows your needs and your fears,
One great day He'll wipe away all tears!

LIFT YOUR EYES

We all need the help of the Lord in this world of sin and sorrow. Some seek help in the world and its counselors but help is not found there. The Psalmist tells us what to do when help is needed: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth." (Psalm 121:1-2) We don't lift our eyes to the literal hills but to the One that made the hills and the valleys. When we look down, we see the temporal things; when we look up to the eternal unseen things of God, we find direction and help. When Jesus came to the grave of Lazarus and before He raised him from the dead, we find what He did before this great miracle, "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." (John 11:41)

Ezra is deeply distressed with Israel who has been taken captive and many of which have taken up with the heathen gods. He begins his prayer thusly, "And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." (Ezra 9:6) His sins and that of Israel makes him blush to "lift up his eyes" but he knows that is where help comes but do we?—*Editor*

THE COURSE OF LEAST OPPOSITION

There is a strong inclination in a preacher to go in the course in which he has the least opposition. If the church has studied doctrine, and all are strong in that direction the preacher feels that the members will be able to follow any discourse understandingly on these points, and the faces of the hearers will show that they are keeping up with his thoughts; when if he should take a practical line of thought, it might not be so congenial to their thoughts and there would be a drawing back, because the members were not so much interested in practical things.

But what would be the duty of the minister in the case? Evidently, to strengthen the weakest places. But it is a very hard undertaking for a minister to try to “perfect that which is lacking.” There is the natural inclination in himself to do that which is easiest and which receives the most applause. There is the opposition from without to make any changes in the course of life into which they have become settled. Then if he advocates changes, it will be said that he is trying to introduce “new” things and is trying to overturn the old order of things.

But if the “old order” itself be not in harmony with the scriptures, then it ought to be overturned. And if the habits into which the members have become settled are not right habits, then they ought to be broken up.

It is a serious question that every pastor of a church should ask himself, Where is the weak place in my churches? Where do they lack? Then set a task for himself at once to strengthen that which is weak, though it may require sacrifice and labor. He should not seek for self applause and an easy path for himself.

Elder Walter Cash 1931

(From “*The Christian Pathway*”, April, 1982)

THEE, THOU, AND YOU

Another thing we would kindly call your attention to; and we sure do wish all our brethren would quit it, who have the habit—and that is this: The matter of speaking to the Lord in prayer and saying YOU in addressing the Lord. You will not find the Lord addressed with the term you by any of the prophets or apostles, that we can find in the Book. The prophets and apostles always used the word THEE in their address to the Lord. The word you, in addressing the Lord smacks too much of familiarity, and too much of an equality of speaker and person addressed. When the Saviour was here, He frequently used the word you in addressing men and women; but He never addressed the Father by the use of that word; He said THEE or THOU. Brethren, if you say you in addressing the Lord, please quit it. It grates on the nerves of many of your hearers. Many of them are not made to feel the best of hearing it. It will be of benefit to you to quit it. Elder C.H. Cayce 1942—(From “*The Christian Pathway*”, April 1982)

BLUEPRINT TO OVERCOME WORRY

We are all prone to needlessly worry about certain things that cause us unwanted pain and perhaps despair. We have a means to overcome that weakness at the throne of God. Paul writes, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” (Phil. 4:6). “Be careful” means to not be anxious about things that happen. If we are too anxious, it means we are in a worrisome state. This doesn’t mean we aren’t to be concerned about certain situations but we take it to the Lord in prayer. We sing a song called “What A Friend We Have In Jesus” which tells us that we often forfeit peace because we do not take it to the Lord in prayer. The following verse in Phil 4:7 confirms this as the truth: “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Elder Sony Pyles said he worried “little” over things over which he has no control and he emphasized “little.” If we have control over a situation, then we should be about attempting to rectify the situation. If we have no control, then commit it to the Lord in prayer and supplication. The truth is that through the weakness of the flesh, we are all prone at times to throw up our hands and give up but Jesus gives us the parable of the unjust judge to overcome this tendency. Jesus says as an introduction to that parable: “And he spake a parable unto them to this end, that men ought always to pray, and not to faint;” (Luke 18:1). We can come boldly to the throne of grace and find mercy and grace to help in time of need. (Heb. 4:16) Then Paul tells us that “Mercy” keeps him from fainting. “Therefore seeing we have this ministry, as we have received mercy, we faint not;” (II Cor. 4:1). We trust we are standing on the solid Rock of Jesus Christ; however, at times it seems that we are slipping off the Rock. The Psalmist said, “When I said, My foot slippeth; thy mercy, O LORD, held me up.” (Psalm 94:18).

Mary chose to set at the feet of Jesus and hear His words while Martha was busy preparing a meal. She wanted Jesus to tell Mary to come help her. Jesus said, “...Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” (Luke 10:41-42)

We must continue to look up to the unseen things which are eternal and not to the things seen which are temporal. May God give us grace to realize this and then to put it in action!—October 14, 2014—Elder Larry Wise with some revisions.

God be with you until, by God’s grace, we meet again in the next Glad Tidings.