

Glad Tidings

September

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

2017

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

God never did design the preaching of the gospel as a means of populating heaven but for the benefit of His saved people while they live here in this world. The scriptures are necessary for any preaching to be accomplished and what is the purpose of scriptures and to whom are they directed? We are not left in the dark. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (II Tim. 3:16-17).

There is not one hint in the above scripture that could possibly suggest that scripture and preaching are necessary for eternal salvation. Scripture is profitable for doctrine, reproof, correction, and for instruction in righteousness; this is all for the man of God to be perfect (complete) in the will of God. Life and immortality are brought to light by the preaching of the gospel but do not give the same. (II Tim. 1:10). I heard Elder Sony Pyles say, that the gospel is “to locate and to educate the regenerate.” Individuals must be born again (regenerated) for the gospel to mean anything to them and benefit them. “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (I Cor. 1:18).

This is basic Bible Primitive Baptist 101 theology but necessary to understand preaching and its benefits. Jesus had a joy set before Him as He endured the agony of the cross and that joy was the deliverance of every chosen child of God from the penalty of sin. When we come to have knowledge that we are embraced in that same joy, we can have joy as well.

The apostle John wrote that his hands had handled the Word of life (Jesus Christ) and that which he had seen and heard he declared unto the people of God. Why did he write such things? He vividly answers that question. “And these things write we unto you, that your joy may be full.” (I John 1:4). What a blessing it is for our hearts and lives to be full of joy and even Jesus Himself said, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” (John 15:11). Jesus was declaring the benefits of the commandments of God and adherence to their admonition. He kept His Father’s commandments and abode in His love and so we can abide in His love by following that pattern.

Paul knew the election of the Thessalonian people as the gospel came to them in word, power, and much assurance. The preaching of the gospel brought joy to these people but they already had spiritual life. This is how they received the gospel: “And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:” (I Thess. 1:6). These people’s joy was infectious and their faith to God-ward was spread abroad as they became ensamples to all that believed in Macedonia and Achaia.

Preachers are commanded to feed the church of God which He hath purchased with His own blood. (Acts 20:28). This feeding brings joy unspeakable and full of glory when believed and obeyed. Preachers actually help enhance the joy of believing children of God. Paul writes in II Cor. 1:24: “Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.” Paul helped the joy of the people of God by expounding the good news of the gospel in all its aspects of doctrine, reproof, correction and instruction in righteousness. The Ethiopian eunuch went on his way rejoicing after Phillip preached Jesus unto him and after he believed and was baptized.

Children of God who listen to preaching are not the only one benefited by the gospel. The preachers themselves also benefit from the gospel they preach. First, they study a subject to preach to the people of God and granted insight into God’s word. The Psalmist said, “I rejoice at thy word, as one that findeth great spoil.” (Psalm 119:162). They then desire to share this insight and instruct the people of God. Preachers are actually fed from the same preaching they preach to them. Paul writes to the beloved saints in Rome and asks them to pray he be delivered from all that do not believe in Judea and that he might see them for this purpose: “That I may come unto you with joy by the will of God, and may with you be refreshed.” (Rom. 15:32). This refreshing would be mutual with Paul and the saints.

Preaching comforts the people of God and also comforts the preacher as Paul again writes, “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me.” (Rom. 1:11-12). Preaching can’t effect heaven’s population but can alter the visible church population. (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

Please send all articles, announcements, change of address, correspondence and contributions to the Editor of Glad Tidings at the address below or call 662-489-5017 for announcements. You may also e-mail to **wisepb310@gmail.com**; we reserve the right to reject or edit any material. **All published material must be received prior to the 8th of the month** to be included in the following month's issue and sent to the Editor at the following address:

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MATTHEW IV. 18, 19.

By Elder C. H. Cayce (Deceased)

Sister Vassie Stead, of Gidings, Texas, has asked our views on Matthew iv. 18. Verses 18 and 19 read as follows:

And Jesus, walked by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother casting a net into the sea: for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men.

We have here quoted both verses so that we may have before us the names of the two persons the Master was speaking to when He said, "Follow me, and I will make you fishers of men." The Master was going to make them ministers, and thus they were to be fishers of men. The Lord was the only one who had the right, the power, or the authority to make His ministers; and He is the only one today who has that right, or authority, or power. True, these men addressed here as well as all the apostles and the seventy, were called and sent forth by Jesus, in person, the Second Person in the Holy Trinity; and since His death, burial and resurrection, it is the work of the Holy Spirit to call, make, and qualify His ministers—except in the case of Saul, who was called by the power and work of Jesus, and thus made to be the apostle to the Gentiles. To the elders at Ephesus, this inspired apostle said, "Take heed

therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."—Acts xx. 28. It is the work of God to make His ministers. There are false ministers in the world, as there were false prophets, but they are made by men or by Satan. Satan has his ministers in the world, and Paul tells us, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi. 14, 15.

In the work of fishing in the sea, these men did not try to catch dead fish. When you go fishing, do you try to catch dead fish? Do you fish for dead fish, or do you fish for live fish? Of course, it is live fish. The work of the ministry, then, is not to fish for the dead, but the living. Satan's ministers, and men-made ministers, may fish for dead fish, but the Lord's ministers fish for the living. You do not catch dead fish in order to make live fish of them. They propose to catch them and string them in order that they may be made alive. Such doctrine is not real good nonsense, but it is just what their real claims are.

When the Lord appeared unto Saul and arrested him, while he was in his mad career, persecuting the saints, He said to him, "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."—Acts xxvi. 16. The Lord appeared to this man on purpose; it was not by accident. Neither was it by accident that He appeared to these fishermen. The Lord does not do things by accident. He does things on purpose; that is He purposes to do the things He does before He does them. He first purposes, or intends, to do a thing, and then He does it. In this instance He appeared to this man to make him a minister and a witness. One thing a minister is to do is to hunt out and to fish out living game and living fish. They are fishers of men—not alien, or dead, sinners, but those who have been made alive from the dead—living fish; children of God. It is the business of the minister, for one thing, to fish for such persons, and to prevail upon them to come out from among the world, for them to be of use and service to the Master in the kingdom (church) here on earth. They may sometimes catch fish that are not fit for use or for service, as a net catches both good and bad.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into

the furnace of fire: there shall be wailing and gnashing of teeth.”—Matt xiii. 47-50. The end of the world was the end of the Jewish age, or law dispensation. It was in the last days of that dispensation that the church was established, or set up. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”—Isa. ii. 2. and Micah iv. 1. This does not say in the last day, but in the last days. This simply means in the last days of the law dispensation. The kingdom, under the law dispensation, as it existed in types and shadows, gathered both good and bad; but in the end of that dispensation, the bad were to be gathered out or separated from the good and were to be cast out. Some folks now do not seem to like the idea of casting the bad away—they seem to want to keep both the good and the bad. They do not seem to realize the fact that one rotten potato in a barrel will cause the whole barrel of potatoes to rot, or to decay, and become of no use, or no value. The whole thing will finally “stink.” It is not to the disgrace of a church that they sometimes gather in some that are bad; but it is a disgrace to keep the bad ones. They should be thrown away.

There are different kinds of fish. Some of them will swim forward or backward. A crawfish will swim forward or backward; but such fish are of little use. If you fish with a hook line, a crawfish will not swallow the hook, but he will steal your bait. Some folks seem to be somewhat like that—they will steal the bait off your hook, but they refuse to swallow the hook. They do not seem to be “much good”, any way. You do not know where to find them, or which way to go to look for them. They travel either way—backward or forward, as may suit them best at the moment. The fisherman does not fish for crawfish, but for good fish. But some folks esteem them for food; and so do some folks eat rattlesnake meat. Some folks, it seems, will eat most anything. C. H. C.

(From “*The Primitive Baptist*”, April 5, 1945)

Those who enjoy hearing their pastor, or other ministers preach, should remember the New Testament test for good hearers—“Be ye doers of the word, and not hearers only.” It is commendable to enjoy hearing the word preached, but he who glorifies God must go further—he must be a doer. We are exhorted not to be “forgetful hearers of the word.” He who hears and does not follow in obedience is likened to one who sees his face in a glass, and then turns away, and forgets what manner of man he was. We should have more interest in hearing than just to be entertained. We should be seeking instruction, and direction in life, and have his in mind while we listen.—Selected (“*Christian Pathway*” Dec. 1976)

THE POOR WIDOW’S TWO MITES

In this writing I would like to dwell on the thought of giving, not only of our money, but of our time to the church in which we have our membership. I believe Jesus looked upon giving as a blessed thing. The apostle said in Acts 20:35, “I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, “It is more blessed to give than to receive.” I believe Jesus taught this all through His lifetime and ministry. When one gives into the treasury of the church, if he has the right spirit, he feels that he has merely performed his duty to the cause.

It is said in Luke 21 that Jesus, “looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites.” Not very much money, but this was all the living she had. Compared to the gifts of the rich men these two mites were as nothing as we would value them in dollars and cents, but Jesus does not give value to things as we do. He looks deep within the heart of the giver, and He knows a cheerful giver when He sees the performance of the person. I believe He greatly approved the attitude of mind and heart which was displayed by this widow.

“And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.” Now the widow only cast in two pieces of money, but this was all she had. I believe by this act she demonstrated unto the Lord this thought, and we find it in a song, “Take my life and let it be, consecrated, Lord to Thee.” Sometimes when people give a few dollars to the church or give a few hours of their time to the cause, they feel as if the church membership as a whole is indebted to them.

The rich men were casting their gifts into the treasury, and no doubt they were giving greater sums of money than most of the poor in the earth could give, but yet Jesus said they gave less than the poor widow. They kept back in store for their own living.

Elder W. F. Bureson

(From “*Advocate and Messenger*”, July 1986)

GIVING

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38)

JOY = Jesus first—Others second—Yourself last

COMFORT TO JERUSALEM

I feel tonight that I should write something in thanks to my blessed, heavenly Master for His goodness to this unworthy boy. Tonight I sit at home with my family after spending fifteen months overseas, going through dangers both seen and unseen, but I trust by the hand of an all wise and merciful God I have been safely guided home, and how thankful I should be. Yesterday was Christmas, a day in remembrance of the Savior's birth, the greatest gift to poor, mortal man the world has ever known. The one way I know of showing my appreciation for His care for me through these great dangers, is to tell of His salvation and love to the ones who are hungering and thirsting to hear of His life, and what it means to a poor sinner. The Lord tells us in Isaiah to "Comfort ye, comfort ye my people, saith your God." I would love to do this, to comfort the Lord's people with the true story of Jesus, and what His birth means to all that the Bible embraces in the covenant of redemption.

The main thought I want to leave with you is in the next verse. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." We will notice this scripture tells us what to do, whom to say these words to, and what to tell them. I have been in the navy for the past two years. In a very short time now I expect to get my discharge, and I will once again be a free man, but I realize I am in another service, and that of my Lord, in which I enlisted several years ago, and will not get my discharge until my Lord calls me home. When that time comes, I want an honorable discharge. I will want to say with Elder Cayce, "I have fought a good fight. I have kept the faith. I am now ready to be offered." While I am in His service, I want to teach salvation by grace. This is the only salvation that will reach poor, mortal man, for it must come through Jesus and Him alone, "For there is none other name under heaven given among men, whereby we must be saved." Our scripture tells us to speak comfortably to Jerusalem, which is the Lord's church. I am sure it would not be comforting to a hungering child of God if the teaching was not as Jesus wanted His salvation taught. Jesus taught while He was here in the world, and commanded His disciples to teach His doctrine. He commanded them saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 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."

The next thought in our text is that her warfare is accomplished. "Her" means the Lord's church, or the Lord's people. This does not mean just the Primitive Baptists, nor the visible church as we know it, but it

means all for whom the Lord died. Zechariah says that His blood embraced all the family of God. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea." Now this tells us this warfare is accomplished. If accomplished, then it is completed; it is finished. There remains no more to be done, and when the Lord says, "It is finished," I believe it is just that. Some have contended all along that Jesus has offered to save poor sinners, but the Bible says, "It is finished." Back there the first Christmas the angel told the shepherds, "For unto you is born this day in the city of David a Saviour." Not a would-be Saviour, but a Saviour is born. Then Jesus hung His head on the cross and said, "It is finished." Here we see the prophecy of Isaiah being fulfilled.

Jesus said, "If ye love me, keep my commandments." I feel that Jesus wanted His salvation taught just as He taught it, and just as He sacrificed for your and my salvation. Paul says that there is no other salvation, for any other is false. Paul says, "But though we, or an angle from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." There have been some like Paul, who have been contented to preach the true salvation by grace. The Lord says that there will be a remnant, who will be His true followers when he comes back to this earth to gather His jewels to carry them home. Then He will say to His sheep, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yours in bonds of love,

Thomas N. Morrisett

(From "*The Primitive Baptist*", October 3, 1946)

WHO BELIEVES?

As we discuss faith, as an item of issue, between us we, of course, mean the genuine, and the issue is, who is the believer? And what is his condition? Is it a cause or an effect of regeneration? We contend that it is an effect and our friends say it is a condition to be complied by alien sinners in order to regeneration.

OUR PROOF

1. Believers are born of God. 1 John 5:1.
2. Alien sinners are not born of God.
3. Alien sinners do not believe.

The premise of the above syllogism proves our position of reasoning embodied in it, reaches a conclusion which forever subverts their claim.

(From "*The Writings of Elder S.A. Paine*")

1874 – 1910

WHY DO WE CALL OUR PREACHERS ELDERS?

By Elder Guy Hunt (Deceased)

("Identity of the True Baptist Church", Elder Wiley W. Sammons)

Elder and Bishop are the only two terms by which ministers are referred to in the scriptures, other than pastor, teachers, etc.

Elders of the people in the Old Testament were a part of the government or rulers over the people. In New Testament times they are bearers of the rules of God in and through the preaching of the gospel.

The apostle Paul (Peter-Editor) gave an exhortation concerning Elders. "The elders, which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5:1-3

"And from Miletus he sent to Ephesus, and called the elders of the church." Acts 20:17 Among the things the apostle Paul taught was that in the 28th verse of the same chapter. "Take heed therefore unto yourselves, and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." These scriptures and others are sufficient to show that the minister who is to feed the Church is known in the New Testament church as Elder.

Let us look at some forbidden terms and why. Father is not to be used to address anyone in spiritual terms other than our Father in heaven. "And call no man your father upon the earth: for one is your Father, which is in heaven." Mat. 23:9

"But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." Mat. 23:8 Need there be anymore said?

Reverend is only used once in the Bible. "He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." Psalms 111:9 This is an adjective used to describe God. It is not used to address any priest of the old law church nor any minister of the New Testament Church. The pattern of calling someone other than God reverend is not authorized in the Bible.

Jesus would not even permit the person in Mark 10 to call Him "Good" Master. "And Jesus said unto him, why callest thou me good? there is none good but one, that is, God." Verse 18.

During the time of the division in the Baptist family, the accounts of which are clearly set out elsewhere in this book, some ministers were denoted as reverend who did not go with the missionary or new school Baptist. As the division became complete, the term reverend came to be the term used by the Missionary Baptist as it was by other orders of people. Why, I do not know. Primitive Baptist use the term elder, the reasons why, I have shown by God's word.

PERSECUTION BECAUSE OF PREACHING

Having a warrant to apprehend all who preached, and being backed by two sheriffs, the parson and a posse, seized William Webber, John Waller, James Greenwood and Robert Ware. On the same day, Thomas Wafford, who had traveled from the upper country with the preachers, though no preacher himself, was severely beaten by one of the persecutors with a whip, the scar of which he will probably carry to his grave, he, with the four above-named preachers, were tried by James Montague. They first searched their saddle-bags to find treasonable papers; finding none, they proceeded to trial, taking them one by one into private rooms, proposing to them to give bond and security not to preach in the county again. Each of them expressly refused. Wafford was discharged, not being a preacher, the other four were ordered to prison, and, being conducted by two sheriffs, they were safely lodged in close jail that night about 9 o'clock. The prison swarmed with fleas. They borrowed a candle of the jailer, and having sung the praises of that Redeemer whose cross they bore and from whose hand they expected a crown in the end; having returned thanks that it was a prison and not hell that they were on; praying for themselves, their friends, their enemies and persecutors, they laid down to sleep. The next day being Sunday, many of their friends came to see them and were admitted into the prison. James Greenwood preached to them. They were well supplied by their friends with the necessaries and comforts for living, which, added to the sense of Divine goodness that they enjoyed, they had no unpleasant season. They gave notice that they would preach every Wednesday and Sunday. Many came to hear them, insomuch that their enemies began to be enraged, and would frequently beat a drum while they were preaching.

On Monday, the 24th, being court day, they were carried to the courthouse to be tried. A guard attended them, as if they had been criminals. They were not allowed to speak for themselves, but peremptorily required to give bond and security for good behavior, and not to preach in the county again for one year. These terms they expressly refused, and were remanded to prison, and orders given that they should be fed on bread and water. Accordingly, the next day they had nothing else, and not enough of bread. So it continued for four days, until the brethren and friends found it out; after that, they were furnished so plentifully that they bestowed in bounty upon the poor inhabitants of the town. On September the 10th they were allowed the prison bounds by which they were much relieved; yet they were frequently under the necessity of resorting to the jail to avoid the rage of persecutors. The Lord daily

(Continued on Page 6)

BIBLE FILL IN THE BLANK

1. To speak evil of no man, to be no brawlers, but gentle, shewing all _____ unto all men. (Titus 3:2)
2. Not by works of righteousness which we have done, but according to his _____ he saved us, by the _____ of regeneration. (Titus 3:5)
3. That being justified by his _____, we should be made heirs according to the _____ of eternal life. (Titus 3:7)
4. A man that is an _____ after the first and second admonition reject. (Titus 3:10)
5. But speak thou the things which become _____ doctrine: that the aged _____ be sober, grave temperate, sound in faith, in charity, in patience. (Titus 2:2)
6. The aged _____ likewise that they may be in behaviour, as becometh holiness, not false accusers, not given to much _____, teachers of good things. (Titus 2:3)
7. That they may teach the young _____ to be sober, to love their husbands, to _____ their children. (Titus 2:4)
8. Young men likewise exhort to be _____ minded, In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity. (Titus 2:6-7)
9. Teaching us that denying ungodliness and _____ lusts, we should live soberly, righteously, and godly, in this present _____. (Titus 2:12)
10. Who gave himself for us, that he might _____ us from all iniquity, and purify unto himself a _____ people, zealous of good works. (Titus 2:14)

IN WHAT BOOK OF THE BIBLE ARE THESE VERSES?

1. Behold now, I have ordered my cause; I know that I shall be justified.
2. But the path of the just is as the shining light, that shineth more and more unto the perfect day.
3. For there is not a just man upon earth, that doeth good, and sinneth not.

*(Answers on Page 8)***OUT OF THE MOUTH OF BABES**

We have all heard the song taught especially to children that has lyrics that say, "This little light of mine, I'm gonna let it shine; let it shine, let it shine." The owner and technician of the TV station where I preach a live message every Sunday afternoon has a five or six year old daughter. I heard his wife telling him that their daughter was singing "This little light of mine" at Wal-Mart. It went like this: "This little light of mine, I'm gonna let it shine; I'm gonna let it shine. I'm gonna let it shine, even in Wal-Mart." Yes, our light needs to shine even in the hustle and bustle of a busy place like Wal-Mart.

WORDS

Samuel Clement (Mark Twain) attended a Sunday a.m. sermon. He met the pastor at the door afterward and told him that he had a book at home with every word he had preached that morning. The minister assured him that the sermon was an original. Clement still held his position. The pastor wanted to see this book so Clement said he would send it over in the morning. When the preacher unwrapped it he found a dictionary and in the flyleaf was written this: "Words, just words, just words."

--Source Unknown

"And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." (Eccl. 12:9-11)

(Continued from Page 5)

opened the hearts of the people; the rich sent many presents—things calculated to nourish them in their sufferings and so alleviate their sorrows. William Webber fell sick. This excited the sympathy of their friends in a higher degree; they paid him great attention. The persecutors found that the imprisonment of the preachers tended rather to the furtherance of the Gospel. They preached regularly in prison; crowds attended; the preaching seemed to have double weight when coming from the jail; many viewed it with superstitious reverence, so that their enemies became desirous to get rid of them. *Semples History, Pages 34 & 55*

By Wiley Sammons

(From "Identity of the True Baptist Church" by Elder Wiley W. Sammons)

CHURCH NEWS

Everyone is invited to the annual meeting at Bethany Primitive Baptist Church, Ecu, MS the 2nd weekend in September, 2017 (Sept. 8-10). Services Friday night, September 8, at 7:00 p.m. Saturday, September 9, at 10:30 a.m. followed by lunch. Saturday night at 7:00 p.m. preceded by supper at 5:30 p.m. Sunday, September 10, at 10:30 a.m. followed by lunch. Elder Ricky Harcrow, Fort Payne, AL is invited minister. Elder Larry Wise is Pastor of Bethany.

The Tombigbee Association of Primitive Baptists will be hosted by Enon Primitive Baptist Church near Fulton, MS off Peppertown exit of I-22 the 3rd weekend in September, 2017 (Sept. 15-16). Services Friday, September 15, at 10:00 a.m. followed by lunch and afternoon services. Same schedule for Saturday, September 16. No night services. For further information or directions contact Elder Bobby Howell, Pastor of Enon, at 662-305-2118. Everyone is invited.

Pine Hill Primitive Baptist Church, Ripley, MS invites everyone to our annual fall meeting the 4th weekend of September, 2017. Services will be Friday night, Sept 22, at 7:00 p.m. followed by snacks. Saturday morning, Sept 23, at 10:30 a.m. followed by lunch, Saturday evening with supper at 5:30 p.m. with services at 7:00 p.m. Sunday morning service at 10:30 a.m. followed by lunch. Elder Mark Quarles, Madison, MS will be the invited minister. Elder Darren Owens is Pastor of Pine Hill.

Everyone is invited to the annual meeting at Friendship Primitive Baptist Church, Winona, MS the 4th weekend in September, 2017 (Sept. 23-24). Services Saturday, Sept. 23, at 10:00 a.m. followed by lunch and afternoon services. Sunday at 10:30 a.m. Elder B. T. Strum is Pastor of Friendship. This is an open meeting.

Everyone is invited to the annual fall meeting at Macedonia Primitive Baptist Church, Ackerman, MS the 1st weekend in October, 2017 (Sept. 30—Oct.1). Begins Saturday before the first Sunday in October. Services Saturday, Sept. 30, at 10:30 a.m. followed by lunch and afternoon services. Sunday, Oct. 1, at 10:30 a.m. followed by lunch. Elder James Conley from Union PBC in Ruth, MS is invited minister. Elder David Wise is Pastor of Macedonia.

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Ex. 25:22

**EXCERPTS
GLAD TIDINGS READER LETTERS**

Bro. Wise,
May God bless you to keep up the good work.
Delpha Cheek
Evansville, IN

Elder Wise,
Please send me a copy each month of your paper. I am enclosing a check to help with expense.
Van Rogers
Amory, MS

Dear Ones,
It's interesting to think of the words for such a time as this, Esth. 4:14, in thinking of this age of time. Mordecai and Esther's experiences are very interesting I believe. Mordecai had a very special understanding and leadership. Ps. 18:46 is really interesting.
Wishing our Dear Lord's blessing to you all. He never fails to make us able to overcome.
Sister Loretta Lilly
Akron, OH

I'd Rather Walk With Jesus
(1993, May - June)
(From "For The Poor")

If all the world were made of gold,
And every ounce of it were mine,
I'd give it all for one sweet view
Of Him who made the sun to shine.

I'd rather live in poverty,
And walk with Jesus day by day,
Than live in temp'ral luxury,
And then at last be cast away.

The wealth of earth will soon dissolve,
It is not ours beyond the grave;
It cannot purchase happiness,
Nor has it power our souls to save.

O may God's kingdom occupy
Our chief allegiance and concern,
And may we seek His righteousness
Until our blessed Lord's return.

Elder Ralph E. Harris
Caryville, Florida
(5-10-93)

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (1 John 5:7)

Something To Think About:

by Elder Bobby Willis (Deceased) ... 10-5-16

God Instructed Singing

Ephesians 5:19-20; **“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”**

There are times, when singing during a church service, that the Spirit is high, and sadly, there are those times when it is not. In verse 18 of Ephesians 5, we find the Apostle Paul saying we are to **“be filled with the Spirit.”** Singing is a viable, intricate part of our worship service and helps us to be in the right frame of mind as we worship the Lord. To understand what Paul is saying here, we need to examine the words he uses in these verses.

Part of our worship involves **“speaking to yourselves.”** The word **“speaking”** is the Greek word *“laleo”*. The word refers to *“a sound made by a movement of the tongue.”* So, it means *“to speak, to use your words.”* If we are going to fulfill the command in this verse, we must open our mouths, move our tongues and allow sounds to come out. Nothing is said about how well we may sing, but rather we are to make the effort.

Since Paul speaks about **“psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord,”** he is talking about singing which implies that we must open our mouths and let sounds issue forth. When joy in the Lord is given a voice, it expresses itself in songs of praise to the glory of God.

Paul now mentions three types of verbal expressions of worship we are to use.

1 - **Psalms** - The word means *“Scripture set to music.”* This is referring to the Psalms of the Old Testament as the early church did not have hymnals. They took the Psalms and set them to music, singing them as part of the worship service. The song leader would *“Line A Song”*, meaning he would sing out the words first, then the congregation would sing what he had spoken. Every song we sing in church should be biblical in content. Every song should be Biblically accurate and doctrinally true which will help us learn the Word of God.

2 - **Hymns** - In the Greek language, Hymns means *“a song uttered in praise of a God.”* To us it means *“a song uttered to the one true and living God”*. A hymn, filled with God honoring content, declares His glory, gives us peace and comfort, speaks of the wonders of Heaven, and surely lifts our spirits. When Bibles were not readily available, those who were given the gift of writing hymns, filled them with Biblical Truths which even now helps increase our knowledge. That’s why it is so important we sing

Hymns filled with Biblical Truths. Songs like “Amazing Grace”, “There Is A Fountain”, “How Great Thou Art”, “All Hail The Power of Jesus Name”, just to name a few. While many of the “Newer” Hymns are good, we need not let the old Hymns of Truth fade away.

3 - **Spiritual Songs** - A Spiritual Song is one which reaches to the Soul. Songs like “There Is Coming A Day”, “Farther Along”, “In The Sweet By And By”, “I’ll Fly Away” come to my mind. These Songs lift our spirits while filling our hearts with joy. The age of a Song or Hymn, should not be the reason we sing it, but rather its content of Biblical Truths.

So, let us sing Psalms, Hymns, and Spiritual Songs to the glory of God. As we thank the Lord for all His Benefits (verse 20), our worship services will be much warmer in the Spirit and pleasing to our Lord. **“Think About It!”**

Elder Bobby Willis
Editor, ShareTheWord

**ANSWERS
IN WHAT BOOK OF THE BIBLE
ARE THESE VERSES?**

1. Job (Job 13:18)
2. Proverbs (Prov. 4:18)
3. Ecclesiastes (Eccl. 7:20)

EXCEPT A MAN BE BORN AGAIN
By Elder Walter Cash (Deceased)

“Except a man be born again, he cannot see the kingdom of God.” John 3:3.

This is the teaching of the greatest teacher that ever graced the earth, the Lord Jesus Christ; “For he taught as one having authority, and not as the scribes.” And He has laid down one of the fundamental truths of the gospel, one of the essentials; and it applies to everyone who shall see the kingdom of God.

Nicodemus, a ruler of the Jews who came to the Savior by night to inquire relative to this kingdom; possibly a man of high moral character, and of great literary attainments, was not an exception to this rule, for the Savior taught him, “Ye must be born again.” The greatest philosopher that has ever lived, with all his earthly wisdom and intellectual refinement, is not an exception. Neither does natural ability given one an advantage over the most ignorant and unlearned. He is no more able to reach out and take of the things of the Spirit and apply them to himself, than the little child. Jesus says, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

The inspired penman, Paul, declares, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Could language be stronger? Man was created a natural being, capacitated to understand and enjoy natural things. "For that which was first is not spiritual but natural." Therefore the natural birth brings us into the natural world, while the spiritual birth brings us into the spiritual kingdom possessing spiritual discernment, prepared to enjoy spiritual things. And if an individual enjoys the things of the Spirit, we conclude he is a spiritual subject, a subject of the kingdom of God.

The Father has made us so – "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from darkness, and translated us unto the kingdom of his dear Son" (Col. 1:12-13)

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." That the Savior does not refer to water baptism, there is not the shadow of a doubt in my mind, but to regeneration. Born of water, even the Spirit, is the rendering of the text. Baptism is a figure of the burial and resurrection of our Savior. The apostle reasons, "Know ye not that so many of us as were baptized into Jesus Christ (baptism of the Spirit) were baptized into his death? Therefore we are buried by baptism into death; that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

Neither does it, to my mind, refer to the natural birth, as some conclude, for we know of two instances, one in the Old Testament, and one in the New, Jeremiah and John the Baptist, who were born of the Spirit before they were naturally born into the world. Praise God for such a plan of salvation. No matter what the conclusion, or where they are, they can be operated upon by the Spirit of God. "Not by might nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Such a system of salvation gives the honor and glory to God.

I desire to speak of some of the evidences of the new birth. I shall stick to the proposition that "to see" is "to enjoy." "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God" (1 Cor. 2:12). Oh! What a comfort for our poor hearts, when God in his goodness and mercy gives us the things of the Spirit. We have some evidence to believe we are born again.

To be born again is to be born from above, to be born of God. We are partakers of the divine nature, and it is written, "God is love." Hence the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Love is of God, and he that loveth is born of God.

If we love God we will love those that are begotten of God; and John says, "We know we have passed from death unto life, because we love the brethren." Here is the test. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This is the commandment we have from Him, that he who loveth God, loveth his brother also" (1 John 4:20-21).

Then have we the evidence we are born again?

"Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1).

Faith in the Lord Jesus Christ is not in order to bring about our new birth, nor are we born because we believe, but it is the evidence of our sonship. Faith is the fruit of the Spirit, of which we are born. He that believes in Jesus, believes from evidence. "He that believeth in the Son hath the witness in himself." "Faith is the evidence of things not seen."

He confesses Him, receives Him, acknowledges Him as his all-sufficient Savior. He to him is the fairest among women, the chiefest among ten thousand, the One altogether lovely. Him he loves and adores. And we love Him because He first loved us and manifested His own precious self to us. Peter says, "Unto you, therefore, which believe, he is precious." He fills every want of our poor heart, for in Him all fullness dwells.

To believe that Jesus is the Christ, the anointed, is to believe that He is appointed to execute the Father's will; and to trust in Him as my all-sufficient Savior, then trust I am born again, and then eventually I shall enter into the full enjoyment of divine things in the sweet by and by.

Elder Walter Cash

From *The Messenger of Peace* 1954

(From "*The Christian Pathway*", December 1976)

Thought of the day—July 27, 2017

By Elder Robert Payne

Coker, Alabama

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning." Psalm 30:5. Oh how merciful is the Lord, he is faithful to chasten us when we go astray, but he still loves and cares for us and bestows upon us blessings untold. Many are the sorrows of this life; sickness, death, and misery of soul, to name a few, but remember joy cometh in the morning. The nights of our lives when darkness covers our souls we cry in despair and hopelessness. Oh but when God shines the light of his countenance upon us, darkness flees and sweet hope returns to our souls. One sweet day, our weeping will be permanently wiped away, and we will have joys untold. Oh come morning Light!

LET GOD WORK?

By Elder Larry Wise
Randolph, Mississippi

God has all power and doeth according to His will in the army of heaven and among the inhabitants of the earth; yet, we hear continually that God cannot or will not work His work of the new birth unless you "let God" do His will. I find this contrary to the scriptures which declare, "Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" (Isa. 43:13). Before there ever was a day, there was God. Before there ever was a man, there was God. He is from everlasting unto everlasting. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalm 90:2).

There is none that can deliver out of God's hand. Why? It is because when God works a work it is His and His alone. The natural creation was His work and His alone. Redemption is His work and His alone. The spiritual creation of the new birth is His work and His alone. I hear preachers on the radio who continually say, usually at the conclusion of the broadcast, "Now, all you need to do is pray this prayer. I am a sinner Lord and need your help. I am lost and undone. Come into my heart and save me by your grace." "If you let God have His way", the preacher continues, "then He will come and save you and you will be in the family of God". Does this sound like what Isaiah had in mind when he said, "I will work and who shall let it"?

No, this isn't what Isaiah had in mind. The Bible says that "...the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." (Nahum 1:3). The word "let" in Isaiah 43:13 means "to turn back". Who is going to turn back the hand of the Lord when He reaches out to save a sinner who is dead in sins? "For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27). Lazarus did not let Jesus bring him out of the grave because he was dead and had no ability to let Jesus do anything. We are dead in trespasses and sins (as Lazarus was physically dead) and have no ability or desire to let God do anything. Lazarus did not turn back the voice of God as Jesus cried, "Lazarus come forth." He came out as one alive who was formerly dead.

When God sends His Spirit into our hearts, crying "Abba, Father", it brings about a new creature in Christ Jesus. He did not say, "I will send this Spirit if you let me." Isaiah again declares, "Who hath directed the spirit of the Lord, or being his counselor hath taught him." (Isa 40:13). The expression "Let God" is found only three times in the scriptures and in each instance it is in the form of a petitionary prayer

of a child of God or a statement of fact. "Let God arise, let his enemies be scattered: let them also that hate him flee before him." (Psalm 68:1). "Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified." (Psalm 70:4). "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Rom. 3:4).

I have heard it said repeatedly that God will not force Himself on anybody to save them for heaven; you must invite Him into your heart for Him to perform the work of salvation. God wants to save you but you must "let Him do His work." Who is stronger in this scenario? Is it God or man? It would seem that man is stronger because He can resist what God desires to do. The book of Job emphatically states, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (Job 23:13).

If God desires to save someone, rest assured that all the demons of hell will not thwart that desire. If He desired to save only one person, He would do it. If He desired to save the whole human race, He would do it. The truth is He desired to save a great multitude of people that He everlasting loved and chose in Christ before the foundation of the world

No individual is stronger than God and able to resist the saving grace of God when he decides to impart it. Sin is strong but there is one stronger than the strong man. "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke 11:21-22). God doesn't say to open the door of your dead benighted heart and let Him in. He breaks the door asunder and comes in to reside forever in the person of the Holy Spirit. Did God need Saul's assistance when He struck him down on the road to Damascus? Did God need John the Baptist's assistance when he was made to leap for joy while in the womb of his mother? Did God need Jeremiah's assistance when He sanctified him and ordained him a prophet unto the nations while in the womb of his mother? No! He did not! God is an unchangeable God and He is going to have His way whether you believe it or not. "If we believe not, yet he abideth faithful: he cannot deny himself." (II Tim. 2:13). The dominion of sin in the unregenerate heart is not going to voluntarily give up its domain. One stronger than this dominion must come and force out the dominance of sin. It is then we can say with John, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (I John 4:4).

Yes, we cannot let God do any work that is His and His alone, but we can say with scriptural authority with the apostle Paul, "...let God be true, but every man a liar..." (Rom. 3:4).

OWN RIGHT HAND

By Elder Rickey Taylor
Booneville, Mississippi

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,” Ephesians 1:20

Our beloved savior now sits at God the Father's own right hand in glory. This is a great honor for Christ and great consolation for the child of God to know. Hebrews 2:14: “Forasmuch then as the children are partakers of flesh and blood, he also himself **likewise** took **part of the same**; that through death he might destroy him that had the power of death, that is, the devil;” Christ was made flesh and blood so that he could come and be just like his children which God had given him. It was his joy to come and live a perfect life in his fleshly body so that he could have all his children with him in everlasting glory. Observe the joy that Christ says with glee when looking upon the children which God had given him. Hebrews 2:13: “**Behold** I and the children which God hath **given** me.”

It was his joy and delight to take upon him flesh and blood for the necessary work that he came to do when he spoke these words in Isaiah. He would fulfill these words by coming in the days of his ministry here upon earth. John 1:14: “And the **Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” God literally came in the flesh! This was the beginning of the bruising of the serpent's head that was promised by God in the garden of Eden when Adam and Eve fell by the subtlety of the serpent and disobeyed God, thus bringing sin into the world. (Romans 5:12). Christ came so that he would defeat Satan and redeem his children to good standing with God the Father. In his coming as flesh and blood, Christ had no sinful nature as his children have since the fall in the garden. He was born of a virgin; yet that which was conceived in her womb was of the Holy Ghost. (Matthew 1:20).

This is the only perfect man of flesh and blood that has ever been. In his coming as flesh and blood Christ willingly made himself lower than the Angels that he had charge over. He put self limitations on himself, though he was God. This is why his body would get tired after a long day of walking, preaching, and doing miracles among his children. He felt the pain of the thorns on his head that they mockingly placed on his head. He felt every inch of the nails driven through his hands. He would feel the isolation of being alone for just a fleeting moment when God the Father turned his back upon him as he suffered on the cross. (Matthew 27:56). Then death came by his body collapsing under its own weight on his lungs, and he slowly and painfully suffocated to death.

(Note: Christ ultimately had power to commend His spirit into the hands of the Father—Editor). He did not avoid any of the pain, even though he could have. This shows what a great love he has for his children. He offered **himself** because nothing else would free his children from the law of sin and death. In his death Christ died the same kind of death that his children suffer when death comes upon them. Death had no hold upon him however and as he foretold his disciples he rose from death's terrible prison on the third day! He arose a victor from the dark domain! God the Father was pleased with his sacrifice of a perfect life without sin that Christ offered on our behalf. We were pronounced justified by God the Father in his raising him from the dead. (Romans 4:25). After he arose, he was on earth for forty days and then He ascended into heaven and sat down at the right hand of the Father.

What a great honor for the human nature of Christ to be seated there. He now rests from his labors as God did when he completed his work of creation and sanctified it as a day of rest. **Rest** means cease from labors, not rest as when one is tired. We too should **rest** or cease from trying to work our way to heaven because the work is finished and done. Now his glorified body has no limitations on it. No pain and no death. He now sits at his rightful position on high. Because he lives we too shall live in that immortal city with him. He is the first fruits of all his beloved children who will one day be immortal just as their Lord is. (1 Corinthians 15:20). That is body, soul, and spirit, all united and made immortal. I marvel at the accomplishments of the son of God and the honor and glory that has been bestowed upon him. Let us go now boldly to that throne of grace and find help from one who is closer than a brother; who took flesh and blood upon him, one who went through all the darkness of death to have you with him in glory. He will not fail he will prevail! He is our surety, our hope. All glory and praise to his blessed name!

Elder Rickey Taylor

MARTIN LUTHER QUOTES

To gather with God's people in united adoration of the Father is as necessary to the Christian life as prayer.

You should not believe your conscience and your feelings more than the word which the Lord who receives sinners preaches to you.

The Bible is the cradle wherein Christ is laid.

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