

Glad Tidings

July

2018

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

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

There was a time when Jesus drew nigh to Jericho that a certain blind man sat by the way side begging. Jesus' appearance must have attracted quite a large audience because the blind man, even though he could not see could hear very well, and he heard the multitude and asked what it meant? Then we read in Luke 18:37: "And they told him, that Jesus of Nazareth passeth by." This blind man must have heard about Jesus because we are told, "And he cried, saying, Jesus, thou Son of David, have mercy on me." (Luke 18:38). Jesus of Nazareth was passing by and he was begging, not for material sustenance, but for mercy. Jesus asked him what he wanted done and of course he desired sight. Jesus then told him, "Receive thy sight: thy faith hath saved thee." (Luke 18:42). Here is a man that cried out even though the people tried to stop him. Don't stop crying for mercy when Jesus passes by.

The Jesus, the son of David, that gave sight to this blind man came into this world to save His people from their sins. Jesus by inheritance hath obtained a more excellent name than any of the angels and for Him to save His people He had to "pass by" the nature of angels because angels never die. We read in Hebrews 2:16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." He was made flesh and blood but without any of the sin associated with that nature. He was holy, harmless, undefiled and separate from sinners and thus able to make the sin offering to God without blemish and without spot and the ransomed price was paid in full.

Israel of old was told to kill the Passover lamb and take the blood thereof and strike it on the two side posts and the upper door post of the houses. The Lord Himself would pass through the land of Egypt that night and smite all the firstborn in the land of Egypt. Then the scripture tells us of the importance of the blood when the Lord passed by: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (Ex. 12:13). The Lord passed by and then "passed over" the houses where the blood was applied and the firstborn of those houses were spared. God looks for the blood of His Son and spares those to whom it is applied.

We, as children of God, are like Jerusalem which is depicted as an infant cast out in the open field to the loathing of thy person. None eye had any pity or compassion to salt or swaddle this infant in this condition. We are born polluted by sin inherited from Adam and powerless just like the infant. Thanks to God that there is One who did have pity and compassion when He passed by as we read: "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." (Ezek. 16:6). Furthermore, when He passed by it was a time of love for nothing else can explain the shed blood of Christ or His applying that blood in our polluted condition and say "live" when we are all dead in trespasses and sins.

God is a God of mercy and grace and Moses was told to go back unto Mount Sinai after having broken the two tables of stone upon seeing the idolatry of the children of Israel while he was gone. It would be here again in Mount Sinai that the Lord would again write with His finger the tables of the law in stone. The Lord descended in a cloud, stood with him there and proclaimed the name of the LORD. We are told, "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth," (Ex. 34:6). How did Moses react to this passing by and the proclamation of His mercy and grace? "And Moses made haste, and bowed his head toward the earth, and worshipped." (Ex. 34:8).

We read of a certain man who went down from Jerusalem to Jericho and fell among thieves. They wounded him and left him half dead. By chance a certain priest passed by and saw the wounded man and passed by on the other side. Likewise, a Levite came and looked upon the man and he too passed by on the other side. I am thankful for some of the conjunctions like but in the Bible that set a vivid contrast because we read, "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him," (Luke 10:33). This compassion caused the Samaritan to bind up his wounds, pour in oil and wine, set him on his beast and carry him to an inn and take care of his room and board. The Samaritan showed mercy just like our Savior showed us, not leaving us destitute. This lesson was to show who our neighbor really is and it is one that passes by with mercy. (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:

Elder Larry Wise
12932 Hwy 9 S.
Randolph, MS 38864

All names and addresses of Glad Tidings will be deleted from the mailing list if an issue is returned as undeliverable as addressed unless proper notification has been received. There is no subscription price for Glad Tidings. We do accept contributions as Glad Tidings is reader supported. **Make checks payable to "Glad Tidings" and send to the Editor at the above address.** They are sincerely appreciated. This is a Primitive Baptist Church publication.

THE DOCTRINE OF THE RESURRECTION

(Continued from June)

By Elder Rickey Harcrow

Fort Payne, Alabama

(Written in 2011)

The doctrine of the resurrection of the dead is testified of in both testaments. It teaches the resurrection of this body. It is identified with the term "IT". IT is sown in weakness, IT is raised in power. IT is sown a natural body IT is raised a spiritual body. A spirit and soul is NOT sown in the earth but a body is sown or planted. We wait for the adoption to wit the redemption of our body (Rom. 8:23). Jesus said in St. Jn. 6:39, "and I will raise IT up again at the last day". This doctrine is a doctrine of consolation and a believing view of it now in this present age is glorious. In John 11:24 Martha said of her brother, "I know that he shall rise again in the resurrection at the last day". What a comfort is this doctrine to the pilgrim in this world that is no friend to grace. If God can and will raise the dead, what is it that He cannot do?

Those who were nearest to the saviour during his personal ministry and his opposers had difficulty in understanding his going away and his resurrection though he was very pronounced in his message regarding it. He even used the experience of a disobedient prophet to describe it when they asked to be given a sign "As Jonah lay in the belly of the whale for three days and three nights even so must the Son of Man lay in the heart of the earth for three

days and three nights. Tear this temple down and I will raise it again in three days." The exact same body that was placed in the tomb was the same body that came out of the tomb. There were witnesses of this real historical event that lived for years after it happened. To be an Apostle, the prerequisite was, one must be a witness of the risen saviour. Acts 1:22. Peter said in Acts 5:30-32 that "the God of our fathers raised up Jesus whom ye slew and hanged on a tree..and we are his witnesses of these things". In Acts 10:39-41 as Peter preached to the household of Cornelius he affirmed that the apostles were witnesses of all things that he did, whom they slew and hanged on a tree. "Him God raised up the third day and shewed him openly; NOT TO ALL THE PEOPLE BUT UNTO WITNESSES CHOSEN BEFORE OF GOD, EVEN UNTO US, WHO DID EAT AND DRINK WITH HIM AFTER HE ROSE FROM THE DEAD". He was the first to be raised from the dead to die no more. If there was not another verse in bible to prove what we believe this would be enough. The Apostle having established the FACT of Christ resurrection from that FACT establishes the sure and certain FACT of our resurrection and then takes occasion to enlarge on the FACT of the glorious change that will take place in the bodies of the family God. Thus he proves, in no uncertain terms, that the bodies of the elect family of God, after corrupting and turning to dust, shall be raised in a new and more glorious form. Not in every respect the same but so perfected that they will be fitted to that heavenly place. He used the ordinary production of seed sown in the earth to show the reality of the resurrection of the body. When seed is sown in the ground what is produced from that seed is of the same nature as the seed sown. It is exchanged from the seed to the fruit on the stalk. That is not a mystery but a natural process. However, the CHANGE (not exchange) from Natural to Spiritual is what Paul called a MYSTERY. Corruption cannot inherit incorruption therefore there must be a change in the nature. This body with its nature of corruption must be changed in order to inherit a place of incorruption for "flesh and blood CANNOT inherit the kingdom of God; neither doth corruption inherit incorruption" 1Cor.15:50.

It is necessary here to insert the doctrine of total depravity and let it reflect the nature of man. It is a bible truth that man by nature is totally separated from God by the act of one man Adam. "By one man sin entered the world and death by sin so death passed upon all men for that all have sinned" Romans 5:12. Eph.2:1-3. These, by their own fallen nature and left to themselves, take delight in fulfilling the desires of the flesh. Their mind, will and conscious is defiled. They may profess that they know God but deny him being reprobate and abominable to every good work. Titus 1:15-16. The opposer of the doctrine will advocate that the natural

man is in a neutral state. He can will himself out of the depravity if he chooses to do so and thus become something through his own will that he could not become otherwise or he is free to let it all alone if he chooses. It is my position and I think it sound that the will necessarily approves of its own acts. The will is a product of the nature and can never rise higher than the nature it springs from. Therefore if the nature is bias toward sin, and not in a neutral position, the will of the natural man will necessarily be bent toward sin because his nature is sinful. The dualist or the "two-seeder" will say that these are Satan's eternal children or the "seed of the wicked one". They teach when the wicked die they die like a beast and the body is buried never to rise. They would also take the position that when the heir of Promise dies his body is buried and the eternal child which abides in that body returns to God thus making the body NOT the object of salvation but only an earthly abiding place of an eternal child. So making what goes to heaven that which has already been in heaven. Therefore, this body shall not be raised but the eternal children return to the place from whence they came and this earthly shell shall return to the earth. This error of "Dualism" (the doctrine that there are two eternal beings) invaded Baptist churches of every branch during the early 1800's and lasted for the most part of fifty years and has it raised its head again and again. Even today the doctrine crops up in places. It always results in confusion where ever it is advocated and strife and division accompany it where ever it is tolerated.

May God help us never to violate this beautiful fundamental truth because without it we have no hope or expectation of anything better than what we already have. Our preaching is VAIN, or faith is VAIN and them that are fallen asleep in Christ Jesus are perished. But not only that; beware of those who would carry the name Primitive Baptists, who would for some reason attempt to introduce universalism (No-Hellism) two-seedism and other "isms" among God's humble poor. AMEN.

Elder R.D. Harcrow

"A CORN OF WHEAT" (1943)

(By Elder John Clark, in Zion's Advocate, March 1, 1871)

Our Divine Redeemer not only spake in parables to the people, because it was given to His disciples to know the mystery of the kingdom, but drew upon many things in nature by which to illustrate and explain the great work which He came into the world to accomplish. In the verse, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," He designed to show that as it is in the planting of wheat, the grain that is deposited in the earth dies, but from it springs the

shoot, the blade, the ear, then the full corn in the ear, so in His death and resurrection. There are some seeds that spring up when they vegetate and do not die; but not so with the corn of wheat, which is used by our Lord to show the nature of His work, and, also, because it is of more value than any other grain. There is more nutriment in it, and therefore, it is more excellent than any other; so Christ is the Chief among ten thousand, and the one altogether lovely. He is among the sons—the children of men—as the apple tree is among the trees of the wood.

It is said that a corn of wheat when deposited in moist soil and with a warm climate, will vegetate in three days, as Christ was three days and nights in the heart of the earth. "Except it die it abideth alone." The single grain. So if Christ had not died, He would have been alone, so far as any sinners of Adam's posterity are concerned, but as He died He brings forth much fruit. He redeems an innumerable company, out of every nation, kindred, tongue and people under heaven.

The wheat must be threshed, ground, sifted, kneaded and baked before it is fit for use; and so Christ is the bread of life, whereof if a man eats, he shall never hunger, never die. He was the anti-typical manna, the bread of God that came down from heaven. The corn of wheat that fell into the ground, that died, and hath brought forth much fruit—an abundant harvest. He is our Passover; was sacrificed for us; killed; roasted whole, and whose precious blood sprinkled upon the door posts is a peaceful sign. The destroying angel has orders to pass over all those where that peaceful sign, the blood of the covenant, is seen. The corn of wheat that fell into the earth and died is now seen in the harvest, in the full corn in the ear, and in an abundant increase.

His honor and His breath
Were taken both away;
Join'd with the wicked in His death,
And made as vile as they.

But God shall raise His head
O'er all the sons of men,
And make Him see a numerous seed
To recompense His pain.

In one of his lighter moments, Benjamin Franklin penned his own epitaph. He didn't profess to be a born-again Christian, but it seems he must have been influenced by Paul's teaching of the resurrection of the body. Here's what he wrote: The Body of B. Franklin, Printer Like the Cover of an old Book Its contents torn out, And stript of its Lettering and Gilding, Lies here, Food for Worms, But the Work shall not be wholly lost: For it will, as he believ'd, Appear once more In a new & more perfect Edition, Corrected and amended by the Author.

--Source Unknown.

For the Poor

2 Timothy 4:5

2Ti 4:5 (1991, November - December)

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." - 2Ti 4:5.

Concerning this text we have been asked if the work of Timothy, or that which he was instructed to do, was different from any other minister, and what was his work as an evangelist. The word evangelist in this text means a preacher of the gospel; an evangelist is one who announces good news, brings glad tidings, preaches the gospel. This is the required work of the minister in this day, just the same as at that time. There has been no change in the Scriptural requirement. The true minister is required to preach the gospel, proclaim the good news of salvation by the power of God — proclaim God's power to save. Paul did this; Timothy was instructed to do the same; and it is just as much the duty of the professed minister of Christ to do that now. There has been no change in the requirement, or duty, in that line.

Timothy was instructed to "watch thou in all things." The Master instructed His disciples (His followers) to "watch as well as pray." This is just as necessary now as it ever was. There are many things in this age that are calculated to decoy and to lead astray; hence it is necessary to "watch thou in all things." It is needful that the minister, as well as the private member, "watch as well as pray."

Timothy was instructed to "endure afflictions." There are afflictions to be endured if one makes a good soldier of Jesus Christ. There are afflictions to be endured by the true minister that no person can know, or realize, or experience, who is not a minister of Jesus Christ. But he must be faithful, if he is a true minister, though he be falsely accused; though he be maligned; though he be misjudged; though he be counted an enemy to those who depart from the truth; though he be persecuted, not only by the outside world, but by his own brethren. He must endure afflictions.

He must do the work of an evangelist. He must proclaim the glad tidings of salvation by the power of God through Jesus Christ our Lord. He must proclaim the truth, as it is taught in the Word of God, not only as to how poor sinners are saved from sins, but as to how God's children should live while here in the world, that God's name be honored and glorified by a well ordered walk and by their godly conversation. He is not only to comfort the Lord's children, but he is to teach them how they should live so as to honor the Saviour in their life here in the world.

The minister is to make full proof of his ministry by following the instruction given as to how and what he should preach and teach, and as to how he should live, as a minister of the gospel should live. No matter

how well he may talk in the pulpit, if he does not live a godly life he does not make full proof of his ministry. It is very necessary that his walk be right, as well as that his talk be right. "Actions speak louder than words." No matter how well a man may speak from the pulpit, if his life is not what it should be, as becometh the gospel of Christ, he does not make full proof of his ministry. We have known some whose lives were such that they made full proof to us thereby that they were not true ministers of Christ, even though they talked well while in the pulpit. May the good Lord help us, who profess to be ministers of the gospel, to "make full proof" of our ministry. C.H.C. (Elder C. H. Cayce)-Copied from The Primitive Baptist, November 18, 1943, page 337.

A STRONG TOWER

The name of the Lord is a very special name and to be exalted above every other name. It is a hallowed name and one that affords much strength and refuge for us in times of weariness in our pilgrimage on earth. God tells us in His word, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Prov. 18:10). We run into this tower because we know there is refuge within its confines. Man made towers can be toppled but this tower of strength is indestructible because it is the Lord Himself.

Notice that it is the righteous that runs into this tower. This means they have been made righteous through the shed blood of Jesus Christ and have had the efficacy of the blood applied to their hearts by the Holy Spirit in the new birth. They have been given the knowledge of their need of this refuge and safety. The tower is the safe place to be just as the ark that Noah built was the safe place to be when the waters inundated the earth. When the storms of life are raging, this strong tower is the place to be.

Some of the last words of David portrayed this tower of safety along with the rock and fortress. "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour, thou savest me from violence." (II Sam. 22:2-3). David knew where his strength resided as the one that had delivered him from the paw of the lion, the paw of the bear and from the hand of Goliath.

Who and where is our tower and fortress today? I trust it is not in anything other than the Lord. When small children get hurt, they usually run to Mom and Dad to love them and bind up their wounds. When we get hurt in this sin cursed earth, we know we can run into this strong tower where there is safety; and the Lord mends our wounded, broken hearts.—*Editor*

ENDURANCE

Just as Timothy was called on to endure afflictions as a minister of the gospel, we are also admonished to endure the trials of life and James gives us the condition of those who comply. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:13). James writes that those who endure are happy; that is to say they are blessed and he gives the example of Job. Job endured the loss of material things, loss of his children and the loss of his health but was blessed to say, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him." (Job 13:15).

Moses refused to be called the son of Pharaoh's daughter and chose to suffer affliction with the people of God. God tells how Moses was enabled to endure the unknown. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. 11:27). Moses wasn't looking to the temporal but to the eternal things and enjoyed an exceeding and eternal weight of glory as he endured. (II Cor. 4:17-18). We are comforted and encouraged to endure by the example of faith set by others as Paul was by the Thessalonians in their persecution. "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:" (I Thess. 3:7). God was merciful to Job and blessed him twice as much in the end than in the onset of his trials and God hasn't changed.—Editor

FATHER

Unknown

His shoulders are a little bent,
 His youthful force a trifle spent,
 But he's the finest man I know,
 With heart of gold and hair of snow.
 He's seldom cross and never mean;
 He's always been so good and clean;
 I only hope I'll always be
 As kind to him as he's to me.
 Sometimes he's tired and seems forlorn,
 His happy face is lined and worn;
 Yet he can smile when things are bad:
 That's why I like my gray-haired dad.
 He doesn't ask the world for much--
 Just comfort, friendliness, and such;
 But from the things I've heard him say,
 I know it's up to me to pay
 For all the deeds he's done for me
 Since I sat rocking on his knee;
 Oh, not in dollars, dimes, or cents--
 That's not a father's recompense;
 Nor does he worship wealth and fame--
 He'd have me honor Jesus' name.

LOVE IN BLOOM

By Elder Larry Wise
 Randolph, Mississippi

There is nothing more beautiful than a rose in full bloom which dramatically displays the handiwork of God. However, the rose in this array of beauty did not start out that way. It began as a small bud and gradually bloomed out to its full beauty, having been nourished by water and nutrients necessary for its final production.

The love of God manifested in His beloved bride often resembles this rose as God implants the seed of love in the hearts of His children when they are born again and teaches them to love. Paul says, "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." (I Thess. 4:9). Love is identified as the very first fruit of the Spirit in Gal. 5:22. This love begins to grow as it is manifested in love for others rather than for self. We are told by Jesus, "This is my commandment, That ye love one another, as I have loved you." (John 15:12). When God's word is put into practice, this love begins to grow and to bloom toward its ultimate beauty in the life of God's child.

We all start out as new born babes in Christ, but we aren't to remain a babe just as the natural baby doesn't remain a babe but grows through proper diet, exercise and nourishment. A young natural child usually has no malice or guile toward anyone which is why Paul tells us to be men in understanding but in malice remain a child. For the rose of love to bloom to its full beauty, something must be laid aside as Peter instructs in I Peter 2:1-3, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."

For the minister that ministers to the flock, there is nothing more beautiful than seeing the love of God bloom in a child of God as he or she grows in grace and knowledge of the Lord and Saviour Jesus Christ. The rose petals that accompany love such as joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance begin to show forth in the life of those willing to commit their lives to the Lord. The apostle John said he had no greater joy than to find his children (by the gospel) walking in truth.

The rose grows to full bloom and is so beautiful, yet there comes a time it begins to fade and its petals are lost and fall to the ground. The child of God blooms in love for God and one another but there comes a time when those petals aren't as vibrant as in former times because of advancing age. They are still present but just not able to be utilized as in former days. That is

(Continued on Page 6)

BIBLE FILL IN THE BLANK

1. Neither did we eat any man’s bread for nought; but wrought with _____ and travail, night and day that we might not be _____ to any of you. (II Thess. 3:8)
2. For we hear that there are some which walk among you _____, working not at all but are _____. (II Thess. 3:11)
3. But ye, brethren, be not _____ in well doing. (II Thess. 3:13)
4. Paul an apostle of Jesus Christ by the _____ of God our Saviour, and Lord Jesus Christ, which is our _____. (I Tim. 1:1)
5. Neither give heed to fables and endless _____ which minister questions, rather than godly _____ which is in faith. (I Tim. 1:4)
6. Now the end of the commandment is _____ out of a pure heart, and of a good conscience, and of faith _____. (I Tim. 1:5)
7. Desiring to be _____ of the law; understanding neither what they say, nor whereof they affirm. (I Tim. 1:7)
8. Knowing this, that the law is not made for a _____ man, but for the lawless and disobedient, for the ungodly and for _____... (I Tim. 1:9)
9. This is a faithful saying and worthy of all _____ that Christ Jesus came into the world to save _____; of whom I am chief. (I Tim. 1:15)
10. Now unto the king, eternal, immortal, _____, the only wise God, be honour, and glory for ever and ever. _____. (I Tim. 1:17)

IN WHAT BOOK OF THE BIBLE ARE THESE VERSES?

1. Out of the south cometh the whirlwind: and cold out of the north.
2. Neither is worshipped with men’s hands, as though he needeth any thing, seeing he giveth to all life, and breath, and all things.
3. And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?

(Answers on Page 10)

OUT OF THE MOUTH OF BABES

A member of our church at Bethany tells the story of their grandson and the Amish. They had went to see the Amish to obtain some tomato plants or for some other reason. They arrive and see the Amish kids that are barefooted and dressed in black and the adults in black and in hats. On first sight, their grandson says, “Hey, look it’s the Pilgrims grandma!”

AMERICA GREAT?

French writer Alexis de Tocqueville, after visiting America in 1831, said, "I sought for the greatness of the United States in her commodious harbors, her ample rivers, her fertile fields, and boundless forests--and it was not there. I sought for it in her rich mines, her vast world commerce, her public school system, and in her institutions of higher learning--and it was not there. I looked for it in her democratic Congress and her matchless Constitution--and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great!"

--Alexis de Tocqueville.

(Continued from Page 5)

why Solomon tells us, “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;” (Eccl. 12:1). The evil days are the days of old age so whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whether thou goest. (Eccl. 9:10). May we all make the most of our petals while we can to His glory!

Finally, we lose all our petals and fall to the ground in death but the grace that caused us to love and display love lives on past death. Paul says, “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” (Rom. 5:21). Even though we have lost our petals on earth, we will bloom brighter than ever in the very presence of the Lord Himself and have pleasure forever more. David said, “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” (Psalm 16:11). A line of a song we sometime sing says, “A rose is blooming there for me where the soul of man never dies.” There are no earth grown roses in heaven but it is teeming with those who are blooming in the image of the Saviour.

CHURCH NEWS

Everyone is invited to the annual meeting at Hopewell Primitive Baptist Church, Randolph, MS the 3rd weekend in July, 2018 (July 13-15). Services Friday night, July 13, at 7:00 p.m. (No supper). Saturday services, July 14, at 10:30 a.m. with lunch and afternoon services. No night services. Sunday at 10:00 a.m. concluding with communion service and lunch. Elder Bobby Howell, Amory, MS is invited minister. Elder Tom Bouchillon is Pastor of Hopewell.

Laodicea Primitive Baptist Church, Lafayette Springs, MS, will have their annual meeting on 4th weekend in July, 2018. Services Friday night July 20, 2018 at 7:00 p.m. and will continue on Saturday, July 21, at 10:30 a.m., lunch will be served at noon. Saturday night supper at 5:30 p.m. and worship services at 7:00 p.m. Elder Chris McCool, Gordo, AL is the invited minister. Services on Sunday, July 22, at 10:30 a.m. followed by communion and then lunch. —Elder Steve Weaver is Pastor of Laodicea.

Beulah Primitive Baptist Church in Saltillo Mississippi would like to invite everyone to their annual meeting. Services will be Saturday, July 28, 2018 at 10:30 a.m. followed by lunch and afternoon services. Elder Ronald Lawrence, Nashville, TN is the invited minister for Saturday. Regular services on Sunday. Elder Tony Lester is Pastor of Beulah.

Elder Steve Weaver will be with Hopewell Primitive Baptist Church, Randolph, MS the 5th Sunday in July, 2018 (July 29) with services at 10:30 a.m. Elder Tom Bouchillon is Pastor of Hopewell.

Everyone is invited to the 5th Sunday Meeting on July 29, 2018, at New Salem Primitive Baptist Church in Walnut, Ms. The visiting minister will be Elder Heath Williams from Alabama. Services will start at 10:30 AM and lunch will be served afterwards. Elder Dwayne DuBard is the Pastor at New Salem.

The 5th Sunday night in July, 2018 (July 29) Fellowship Meeting will be held with the Laodicea Primitive Baptist Church, Lafayette Springs, MS with supper at 5:30 p.m. and worship at 6:30 p.m. This meeting rotates between New Prospect, Laodicea, Bethany, and Hopewell churches. Someone is selected to preach from attending ministers. Everyone is invited. Elder Steve Weaver is Pastor of Laodicea.

Elder Jerry Wise, Pontotoc, MS will be with New Prospect Primitive Baptist Church, Fairground Rd, New Albany, MS the 5th Sunday in July, 2018 (July 29)) with services at 10:30 a.m. Elder Grady Camp is Pastor of New Prospect

CHURCH NEWS

Everyone is invited to the annual meeting at Little Flock Primitive Baptist Church, Burnsville, MS Aug. 3-5, 2018. Services Friday night, Aug. 3, at 7:00 p.m. Saturday, Aug. 4, at 7:00 p.m. preceded by supper at 6:00 p.m. Sunday, Aug. 5, at 10:30 a.m. Elder Tim McCool, Gordo, AL is invited minister. Elder Jonathan Wise is Pastor of Little Flock.

Everyone is invited to the annual meeting at Antioch Primitive Baptist Church, Oxford, MS Aug. 3-5, 2018. Services Friday night, Aug. 3, at 7:00 p.m. Saturday, Aug. 4, at 10:30 a.m. Lunch and PM services. Sunday, Aug. 5 at 10:30 a.m. Elder Bryce Lowrance, Fort Worth, TX is invited minister. Elder Jeremy Wise is Pastor of Antioch.

Everyone is invited to Chewalla Primitive Baptist Church, Potts Camp, MS for their meeting the 3rd weekend in August, 2018 (Aug. 17-18). Services Friday night, August 17, at 7:00 p.m. Saturday, August 18, at 10:30 a.m. followed by lunch. No afternoon or night service. Elder Ronald Lawrence, Nashville, TN is invited minister. Elder Jerry Wise is Pastor of Chewalla.



Looks like some hard-shelling might be going on between (L-R) Elder James Hall, Elder Jerry Wise, Elder Rusty Wise, Deacon—Fred Hawkins, and Elder Ronald Lawrence (invited minister) at a break during Bethany Primitive Baptist May Meeting. Other Elders present were Elder Steve Weaver, Elder David Wise, Elder Jonathan Wise, Elder Tom Bouchillon, Elder Jeremy Wise and Elder Larry Wise—Pastor.

“As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.” (Song Sol. 2:3-4)

AN UNCERTAIN SOUND

By Elder Herman Clark
Iuka, Mississippi

Several years ago, my son completed basic training at the Paris Island Marine Base. In twelve weeks they had taken him and molded him into something physically and mentally different from the boy that left my home with his long blond hair. My wife and I went to his graduation from basic training and watched my son's platoon as they came marching onto the parade ground. The one thing that stood out was the harmony of each step these men made. They marched as one body. Every Marine was so well tuned, marching in perfect harmony. It was a beautiful sight. All being dressed in the same uniform design, made me proud of my son and the other young men and women. Sitting only a few yards from the group which had come to a halt at the command of the drill Sergeant and facing the people in the stands, we were finally able to recognize our son in his platoon. My, how he was changed! The flags waving in the breeze, and when Old Glory was set forth for all to view, tears rolled down our faces.

An Orchestra Conductor is a person that directs an orchestra in playing according to the music written, and has the ability to hear if one person out of many is making an uncertain sound with the instrument he or she is playing. One of my dreams has always been that one day I might be able to travel to hear a large orchestra playing the *William Tell Overture*.

With this in mind that I have tried to set forth, wouldn't it be wonderful for all of those that believe in God to walk in perfect harmony in every generation? This will not happen in this time world. But thank God Almighty that it will happen in our eternal home in heaven. However, there has always been a remnant that is of the same faith and order that walk in perfect harmony. The local church body should always be of one mind and one accord. What would be the sound coming from an orchestra if every person were playing his or her own little tunes? It would be complete nonsense, a total sound of confusion. So, someone else must be. In the background of such confusion in a local body will be one sitting silently but influencing those that are a part of that body. He is not seen in body but his influence is clearly seen by those parading before the Lord and saying, "Am I not clean?" In case you are wondering who this is that causes the confusion, the scriptures refer to him as Satan, that old serpent, and other names.

The apostle Paul teaches in 1 Cor. 14 some things that we can relate to concerning uncertain sounds. I hear it often said that there are those that are "...speaking in tongues..." First let me say that this three word phrase is nowhere found in the scriptures. The expression "...speaking with tongues..." is found. We need to remember that men speak many ways.

Some speak with their eyes, some with their countenance, their walk, dress, etc. Paul says in 1 Cor. 14:6 "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" There is no profit to a congregation of people waiting to hear the gospel if the minister stands before them and reads out of an old "True Confession" magazine. Notice that Paul states in verse seven "And even things without life giving sound, whether pipe or harp, except they give a DISTINCTION in the sounds, how shall it be known what is piped or harped?" One does not accidentally pick up a guitar for the first time and begin to pluck the strings and begin to play "Yankee Doodle Dandy". One must have a musical scale or some tune in his mind before he can begin to play that particular tune.

So, my dear friends why would one cast aside the verse that Paul wrote the young preacher Timothy when he said in 2nd Timothy 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth?" Why is it so easy for some of God's children to be carried away with false doctrines or uncertain sounds? It is because they have not read the bible and studied the scriptures. Paul uses the analogy of things that are without life, and these things are giving sound. He says "...except they give a DISTINCTION in the sounds, how shall it be known what is piped or harped?" We that are alive in Christ ought to know when the gospel trumpet is giving an uncertain sound. The trumpet may lie on a shelf for years and not make a sound. It does no harm or good. It may be a shining instrument that is beautiful to look upon, however it is the person blowing the trumpet that causes the sound to be certain or uncertain. The Holy Spirit will never give witness to uncertain sounds when it is piped or harped. The Holy Spirit leads us and bears witness to our souls to only those things that are true. The scriptures are in perfect harmony. It is men's thinking that is not always in harmony with the scriptures.

Paul writes further in verse 8 "For if the trumpet gives an uncertain sound, who shall prepare himself to the battle?" Paul is showing the necessity of being able to hear and know when the sound is uncertain. We believe in the finished work of Christ. Redemption was by the blood of Christ. We believe that Christ came for a purpose and that was to save his people from their sins. He did that exactly, without any failure in any wise. He was resurrected by his own power after being in the grave for three days. I believe this gospel truth. I also believe that one day I will be there where he is, in heaven my home. What if I came to you that read this little feeble effort to praise the Lord in words, saying the resurrection is past already? I possibly could persuade some to believe that the resurrection is past already? If one does not know the

truth as proclaimed in the written word, then it could be possible for one's faith to be overthrown. That person is not able then to prepare for the battle that might be set before him. It is of necessity that we read our bibles and beware of uncertain sounds that might be blown our way. Study to show yourself approved unto God that you might not be ashamed before him.

(From "The GOOD NEWS Newsletter", April, 2007)

GUILTY, INNOCENT, OR UNDECIDED?

By Elder Louis Culver
Deatsville, Alabama

Man is guilty of many things. He is mortal and wears that mortal nature which is so often prone to sin. By nature "All have sinned, and come short of the glory of God."—Romans 3:23. We all stand guilty just as charged.

"There is none that doeth good..."—Psalms 14:1, 3; 53:1, 3; Romans 3:12. Jesus said, "...Why callest thou me good? There is none good but one, that is, God..."—Matthew 19:17. And again, "Why callest thou me good? There is none good but one, that is, God."—Mark 10:18.

When Jesus tells us that there are none good, are we to deny the charge? Certainly not. We are told in Romans 3:12: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

We believe Jesus was innocent of sin and the perverse nature of man; yet, He dwelt in a body of flesh while on earth. How is it possible that He was innocent? It was because the blood of man did not flow through his veins.

Men are guilty; God and Jesus are innocent. So then, where is the indecision? Where does "undecided" fit in?

When a person is accused of something, but is innocent of the charge, suspicion is cast upon that person. Some people will believe the accusation, not checking the validity of it. These are the persons who will repeat the false accusations and perpetuate the untruth.

Those who are undecided, but who seek to find the truth, are the ones who are sincere in desiring to know the truth. They are the ones who will seek to find the truth and the ones who will convey to the others what the truth really is.

There may be a degree of indecision for a time, but if anyone sincerely desires to know the truth, he will seek it with all diligence until he finds it. No one has to live in ignorance when truth may be found if anyone is interested in finding it. Let us seek for truth to the total exclusion of errors and falsehoods.

(From "ITMS" March, 2007)

SANCTIFIED, PRESERVED AND CALLED

By Elder Bill Walden (Deceased)
(From "The GOOD NEWS Newsletter", April, 2007)

Jude 1-1: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called..."

Jude sets forth first sanctification, second preservation, third calling.

I have just referred to three different revised versions, and two out of the three places "calling" first. I don't wish to take the time of the reader to dwell on why so many different revisions try to fix what Jude said, but simply state that it is obvious that Jude sets forth a truth that runs counter to men's concepts of hearing or calling by the gospel being a preceding requirement before there can be sanctification and preservation.

There is a personal sanctification for the Child of God to maintain, by God's grace and enabling, and many more examples in the Old and New Testaments. This sanctification and preservation that Jude speaks of occurred in eternity past; God's elect were sanctified, chosen, set apart in the purpose and council of God before the foundation of the world. Notice that the interesting work which follows the sanctification is "preservation". This answers a sincere question, as well as questions from those who oppose the truth of unconditional election. The question is asked on occasion by those who oppose this wonderful truth, "What if one of the elect dies before they are called?" The Doctrine set forth here declares that to be impossible—the preservation is before the calling. This was a very blessed truth and precious to my soul to learn that the perfection of God, Who is not dependent on time, did indeed choose an innumerable host in His dear Son before the waters rolled against the shores of time. Before the moon, sun and stars ever shone, He had his people held fast and secure in the covenant of grace.

Before Adam ever ran into the trees and bushes to try and hide from God, the Lamb of God had decreed His willingness to come to earth, shed His blood to provide a covering that would please the scrutiny of a just and uncompromising God.

All three actions mentioned here are solely the work of God. The sanctifying, or setting apart, the preservation, or keeping, and the calling, the effectual internal calling of the Holy Spirit, the call that gives life, that calls from death and trespasses in sin (Ephesians 2-1). Jude is referring to the call of God, not to the call of the preacher.

Bill Walden 3/30/07

"For the LORD is good; his mercy is everlasting; and his truth endureth to all generations." (Psalms 100:5)

WOE UNTO THEM

By Elder Larry Wise
Randolph, Mississippi

We know that the Bible declares what is good and what is evil to the Lord's children. The Bible depicts both the good and bad but always exhorts the Lord's children toward the good while denouncing the evil. Today it seems that everyone is encouraged to set his own standard of what is good and evil rather than rely on the word of God inspired by God.

The Bible pronounces a woe upon those that see the evil and call it good and vice versa. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:20-21). That course is just like sinful man to attempt to change the order of things rather than the way God intended. What a shame!

Some segments of society seem to want to justify the slaughter of men, women and children being committed by radical Muslims and denounce the stand taken by Christians that deplore such actions. It doesn't take anything to set some zealot on a rampage of evil if he hears something he doesn't want to hear. Men from the beginning have never desired to hear the truth because the truth reveals something foreign to their earthly desires.

Jesus told the truth and exposed the evils of those who were against Him and they hated Him because of this exposure. Is it any wonder that the world would hate Christians who use the Word which along with the Spirit exposes the darkness of men's evil deeds? Who would have thought twenty years ago that the United States would be doing everything it could to embrace homosexuals and give them a legal right to a so-called marriage? This is an evil practice that God condemns as an abomination (Lev. 18:22) but not so says the world. Woe unto them! The homosexual practice was something that used to be kept hidden because it is a work of darkness and not light. Today there is no shame and those practicing such openly and unashamedly declare their sin and call it an alternate lifestyle or sexual orientation. Moreover it is forbidden for anyone to discriminate against such that engage in such behavior. Would anyone accuse the Lord of discrimination when he called it an abomination or when He threw out the tables of the moneychangers in the temple? Perhaps they had a right to lie with whom they wanted or a right to desecrate the temple for worldly profit. Perish the thought!

People seem to think it is going to do some child harm to look at or read the Ten Commandments. I guess they think it is all right to steal, covet, commit adultery, bear false witness, kill, etc. God is being kicked out of the schools, public buildings, the courts

and every other aspect of society except the church sanctuary. Perhaps one day this also will not be off limits if the present escalation toward evil and darkness continues. The works of darkness are numerous but what is the Christian to do? Is he to remain silent to the commendation of evil and reproof of the good? Paul tells us, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11). The word "reprove" means to admonish and rebuke not to embrace.

The Bible tells us that a house divided against itself cannot stand. We see that across the breadth of this nation as there is division on every hand. Have we ever seen the height of selfishness and the desire to have one's own way that is being displayed in our country today? What did Isaiah say? "Woe unto them that are wise in their own eyes." This type of individual cannot be reasoned with; he or she is totally unreasonable. Will this country be like Israel of old when the Lord brought judgment upon them? Whose fault was this? "O Israel, thou hast destroyed thyself; but in me is thine help." (Hos. 13:9). Israel had destroyed itself and I Pray we won't do the same.

It seems it is no longer the will of the people that matters; it is the will of the courts, the will of the ACLU and any other will other than God's will. What can the people of God do in the midst of a decaying society? Perhaps the Psalmist gives the answer: "If the foundations be destroyed, what can the righteous do?" (Psalms 11:3). People of God can continue to come boldly to the throne of God because "The Lord is in his holy temple, the Lord's throne is in heaven..." (Psalms 11:4). The question of what can the righteous do was posed after wonderment at the wicked that make ready their arrow to privily shoot at the upright in heart. Anyone that calls evil good and good evil is shooting at the upright in heart.

We are continually admonished to avoid even the appearance of evil and certainly not to embrace it with open arms. We are in the world but we are not to be of the world. Paul writes, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? (II Cor. 6:14). In spite of this, there are those who will flaunt the laws of God and call evil good and good evil; that put light for darkness and darkness for light.

Lord, help us not to desert to the foes of truth and righteousness!

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

1. Job (Job 37:9)
2. Acts (Acts 17:25)
3. Judges (Judg. 13:18)

COMPLETENESS

By Elder Rickey Taylor
Booneville, Mississippi

Psalms 15:1 "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

The tabernacle was what went with the children of Israel in the wilderness. God had shortly after the Red Sea crossing, instructed them to build the tabernacle, and carry it everywhere they went. While the tabernacle and the temple are similar, yet there is a distinction in them. They were both a place of worship, the tabernacle was more of a mobile sanctuary that could be assembled and disassembled. The temple was a more permanent and much bigger structure. The temple sat on the mountain of Zion. Zion is the highest of the seven mountains around Jerusalem.

Have you ever noticed how many times an event in the scriptures occurred on a mountain? Abraham attempted to offer his son Isaac on a mountain. Moses received the tablets on a mountain. Christ was transformed on a mountain; just too name a few.

David is asking who shall abide in your tabernacle or temple? The answer is given in the second verse of our chapter. Psalm 15:2 "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." This also pertains to the gospel church today. Abide means to dwell. Those that commit themselves to walk uprightly and do good works, dwell in the church today. They believe that Jesus is the Christ, and that salvation is by the grace of God. They follow through in their commitment by submitting themselves unto baptism thus becoming a member of the church. While we understand that there is no work that needs to be done as concerning our eternal salvation. Making these commitments makes our lives complete. This is what the Lord meant to Abraham when he told him to walk before him and be thou perfect (Genesis 17:1).

Some become confused when they read this word perfect, like the Lord is telling Abraham to be perfect, as the Lord Jesus Christ was perfect while here on earth. No. The word perfect means "to be complete". Abraham had been chosen of God to multiply his posterity. Through his future posterity would come the Son of God. For his immediate life, Abraham should walk in godliness to the one who had been so good to him. God instructed Abraham to walk godly before him. Make a commitment, follow through on that commitment. Don't walk halfway in service to his Lord. Be complete! While John tells us that the inhabitants of glory is a large number that no man can number. Yet just a small number will follow through on their commitment to the Lord. Those that do are considered complete. Therefore being complete, they receive the greater blessing in this time world.

This is the city that is set upon the hill that our Lord spoke about in Matt 5:14. The child of God following through to his commitment will stand out as a city that is on the hill that will be hard to miss. I firmly believe that there are other of the Lord's children that are looking for this city on the hill. Lord give us the vision to see them, and the strength to carry out and keep our commitments to the Lord.

Rickey Taylor

WORSHIP—NOT ENTERTAINMENT

The church assembles together for no other purpose than to worship the Lord of glory and not to be entertained. It takes the Spirit and the truth to truly worship our God. Jesus told the Samaritan woman, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:23-24).

The word entertain is not found but one time in the scriptures and then it is used in the context of love and hospitality and not to amuse. Heb. 13:2 says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." This is a far cry from some of the things that are done in modern worship services which appeal to the flesh and not the Spirit. There were some that came to seek Jesus just because they ate of the loaves and were filled; not because they desired to be with Jesus and hear His word. I wonder how many come to a modern assembly to be with Jesus rather than to be entertained by some entertainer, choir, movie, or even the preacher.

This is a good atmosphere for carnal Christians. Jesus is to be the center of attention in any worship service and not any individual. The main part of the worship service is the proclamation of the word of God. Singing and prayer is a part of the worship services that sets the stage for the preached word. Jeremiah tells us, "Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD." (Jer. 7:2). Pray for the Holy Spirit to manifest His presence in our assemblies, but we must seek after the Spirit and not the flesh. Some things are acceptable to God and some are not. Jesus overturned the tables of the moneychangers and the seats of those that sold doves in the temple because they had made a den of thieves out of the place that was a house of prayer. (Matt. 21:13). Worshipping the Lord is a serious affair. May we put all our energy into it and not take it so lightly.—*Editor*

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