

Glad Tidings

October

FROM THE PRIMITIVE BAPTIST CHURCH

2025

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

Philippians 4:13

Strength For Today And Bright Hope For Tomorrow

I Corinthians 15:19

SUBSTANCE OF THE FRUIT OF THE SPIRIT

Unfortunately, it has become very popular in the Christian marketplace today to deify faith to such a degree that some would erroneously teach that if your faith ever falters or fails, that is evidence you are not truly saved and probably have been a false professor up to this point. Faith is incorrectly exalted and deified above all the rest of the fruit of the Spirit. No doubt faith is vitally important in the life of God's children; without faith it is impossible to please God (Heb. 11:6), and whatever is not of faith is sin (Rom. 14:23). We do not want to diminish faith, but we also have to ensure we do not put God's children in bondage by making them doubt their salvation because of inevitable failures in their working out of the gift of faith. As we will see is true of all the fruit of the Spirit, active faith (belief, worked out faith) is “enabled” by God and “exhorted” by God but “not executed” by God. We are “enabled” to believe by the gift of God of faith in the new birth and the Spirit exhorts us to believe, but that measure of faith is only “executed” in our life when we are diligent and obedient to follow the testimony of the Spirit in our hearts and work out (Phil. 2:12-13) the faith that God has given us and worked in.

Every child of God is given the measure of faith in regeneration, simply the substance of Christ in the soul that enables us to believe. “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” (Rom. 12:3) Not every man without exception has faith (2 Thess. 3:2, Heb. 4:2, etc), so the “every man” here are the children of God without distinction of race (to the Jews first, and also to the Greek, etc), not every man without exception. For the born again child of God, Jesus Christ is the substance of our hope, and Christ in you, the hope of glory (Col. 1:27), is our evidence of things not seen. “Now faith is the substance of things hoped for, the evidence of things not seen.” (Heb. 11:1)

The Holy Spirit and Jesus Christ are in the soul of the child of God testifying that we are a child of God and testifying that we should believe our Father. “The Spirit itself beareth witness with our spirit, that we are the children of God:” (Rom. 8:16) The Spirit, Christ in us the hope of glory, is always testifying to our hearts to believe God. There is never a moment when the child of God is left void of the testimony of Christ in us by faith, exhorting us to believe. The real question then is: do we believe the promise and testimony of the

Spirit and Christ in our spirit by faith? The end result of justification by faith in Rom 4:16 is that “the promise might be made sure to all the seed.” The question on a daily basis is: do we believe and trust the testimony and promise of the Spirit and the testimony of faith to believe God today? The gift of faith is the substance of Christ in us by which we believe, and belief is an active expression of the gift of faith that we work out by believing the promise of God.

Similar to faith, the love of Christ inside of us is always testifying to us and exhorting us to walk in active love (charity, agape love in action). God enables us to love by the substance of Christ (who is Love) inside of us, but love is not always manifested actively and worked out like it should in our lives. There are varying degrees of expression of love in our actions (just as there are varying degrees of faith in our actions). In scripture, there are times in which children of God show great faith, little faith, no faith, dead faith, shipwrecked faith, weak faith, etc. The varying degrees of active manifestations of fruit in a child of God's life can be said of all the fruit of the Spirit. Just like faith, there are times when we might show great love (charity). However, there are times when we might show little love, or maybe even no love at all. The substance of love inside of us (Christ who is Love) might even be a “dead love” with no works of love (1 John 3:14-18) outwardly manifest at various points in our lives (just like a dead faith with no outward works to prove it, James 2:14-20).

The same is true of all the nine-fold fruit of the Spirit (Gal. 5:22-23), which display the attributes of God in the actions and lives of God's children. The substance of Christ inside of us enables us to exhibit love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. However, it is clear that while Christ in us, the hope of glory, is always testifying to guide us and exhort us to love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, it is evident that those are not always worked out and expressed and manifested as boldly as they ought to be in our actions. We have great, little, and no fluctuations of all of these fruit of the Spirit in our lives, and faith is no exception to that.

When we might show little or even no charity in our actions (1 Cor 13:1-3), does that in any way undermine or diminish or corrupt the perfect substance of Christ is Love that resides inside of us? No, God forbid. Love can be with dissimulation because we are told to be careful to be sure that our love is without dissimulation

(Rom. 12:9). Even though we have perfect Love in our hearts, we can show no love at all in our actions if we neglect brethren in need or even hate them (1 John 3:14-18). Our failure to always work out the perfect Love that resides inside of us has no bearing on the purity of Love that dwells in our hearts by Christ.

When we allow bitterness to control our thoughts and actions rather than following the scriptural command to rejoice always (Phil. 4:4), does that diminish the perfect substance of Christ's joy that resides inside of us? No, God forbid.

When we let fear and anxiety rule in our hearts rather than peace, does that diminish the perfect substance of the peace living inside of us by the Prince of Peace? Actually, we are given the formula and recipe for perfect peace in our life (Isaiah 26:3), but if we place our mind on the concerns of the world rather than Christ, then we will not live out the perfect peace that God had offered unto us if we would have worked out the perfect peace that God has worked in.

When God's children act in pride instead of meekness, does that diminish the perfect substance of Christ's perfect meekness that resides inside of us? No, God forbid.

When we get angry and lose our temper, does that diminish the perfect substance of Christ's perfect longsuffering and temperance that resides inside of us and the Spirit that is testifying with our spirit to control our anger that we did not heed in that moment? No, God forbid.

Does God sovereignly overrule us and control our actions that we always exhibit perfect love, perfect joy, perfect peace, perfect long suffering, perfect temperance, and perfect fruit of the Spirit in all of our actions? No, of course not.

Rather, God "enables" us with the perfect substance of Christ in us that he has "worked in" during the new birth. Then, Christ guides us and "exhorts" us to "work out" perfect love, perfect joy, perfect peace, and perfect fruit of the Spirit in our lives. The Spirit testifies with our spirit to live in perfect peace (Isaiah 26:3). However, we might quench that testimony and exhortation of the Spirit at various points in our lives, and live in fear instead of living in perfect peace. We are exhorted to "quench not the Spirit" (1 Thess 5:19). If there was no possibility of us quenching the Spirit, then the Holy Spirit wasted ink in the canon of scripture and wasted our time. We can quench the exhortations of the Spirit testifying to our spirit to love perfectly, to display joy, peace, and longsuffering perfectly. Therefore, at various points in our lives, we can quench the exhortation of the Spirit leading and guiding us to be meek, instead of prideful, and the same could be said of all the fruit of the Spirit. The same is true with faith. There is never a moment when the Spirit will cease to testify to your spirit to believe (just as there is never a moment the Spirit or Christ in

you will cease to testify for you to love perfectly or to be meek or to exhibit temperance, etc.)

The Spirit and Christ in us will always exhort and guide us to believe God and walk in faith, but we might quench the Spirit's exhortation and fail in the "execution" of working out that faith by belief in our lives. God "enables" us and God "exhorts" us, but the "execution" of working out of the fruit of the Spirit is conditional on our obedience to the guidance and conviction of Christ and the Spirit in our conscience on a daily basis. (David Wise)

EDITORIAL OFFICE

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Elder Jonathan Wise & Elder David Wise, Co-Editors

FROM THE PASTOR'S DESK By Elder Larry Wise (1944-2024)

The prophet Jeremiah was in prison for declaring the truth and forthcoming judgment against Israel, but prison is no barrier to prayer. The Lord tells him, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3). The prophet had already been calling upon God and had stated in the preceding chapter that "there is nothing too hard for thee" (Jer. 32:17) but he needed some reassurance and maybe he needed to cry as did the father of the child possessed with a dumb spirit that often caused him to foam and be cast to the ground. The father desired Jesus to cure his son and Jesus

told him to believe as all things are possible to him that believeth. The father said with tears in his eyes, "..., Lord, I believe; help thou mine unbelief." (Mark 9:24). The child was cured by Jesus.

This same prophet Jeremiah is sometimes referred to as the weeping prophet and he weeps that the Lord's flock is carried away captive. He is in prison and not just in a prison but in a dungeon of mire and he laments in the book of Lamentation that his strength and his hope is perished from the Lord which he accuses of removing his soul far from peace. He forgot prosperity. The truth is there is both prosperity and adversity for the child of God and the prophet is not exempt. Solomon wrote, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." (Eccl. 7:14). Jeremiah remembers his misery, affliction, the wormwood and the gall and he has confidence that the Lord also remembers and delivers. He is made to state, "This I recall to my mind, therefore have I hope." (Lam. 3:21).

Jeremiah's hope had just been misplaced and it had been rejuvenated by recalling something. Peter wrote two whole epistles for the express purpose of stirring up the pure minds of God's people by way of remembrance. What better way to remember the mercies of the Lord than through calling upon Him and understanding He has promised to answer. Jeremiah went on to write, "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Jer. 3:22-23). God is faithful to answer and grant the grace needed when His people call upon Him, regardless of where.

We do not know what great and mighty things the Lord will show us and sometimes we receive far more than what we had petitioned the Lord to receive. He is able to do exceeding above all that we are able to ask or think. Once they are made known, however, we are no longer in the dark and we can rejoice that the Lord has once again been merciful and delivered us. Paul and Silas had been beaten with many stripes, bound in the stocks and cast into prison. What did Paul and Silas do in the midst of this adversity? We are told, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." (Acts 16:25). What happened as a result of these two men's action? Suddenly, there was a great earthquake; the prison doors were opened, and every one's bands were loosed. Paul and Silas did not know there would be an earthquake and the prison doors would be opened. The Lord had shown them great and mighty things which ultimately led to the conversion of the jailor who was charged with keeping them in prison.

When God was put to the test between the prophets of Baal and Elijah, He answered Elijah in a mighty way.

The prophets of Baal cried and cried to their god to consume the bullock sacrifice and then began to cut themselves with lances and knives but still no answer as Elijah chided them to cry a little louder that perhaps he was asleep or on a journey. Needless to say the cries of the prophets of Baal failed. Elijah prepared the altar and the sacrifice and ordered four barrels of water to be poured on it. This was done four different times and a trench round about the altar was also filled with water. Then Elijah cried, "LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. (I Kings 18:36-37).

God answered by sending fire that not only consumed the sacrifice but also the wood, the stones, and the dust, and licked up all the water in the trench about the altar. (I Kings 18:38). I'm not sure Elijah expected the Lord to consume the dust or lick up the water but He expected the sacrifice to be consumed. He called upon the Lord; the Lord answered in a mighty way. Surely these examples are enough to cause us to Pray. (October 2017)

FORGIVENESS & HATE

By Elder Jerry Wise
Pontotoc, Mississippi

Forgiveness and hate are opposing forces in interpersonal relationships, with forgiveness being a choice to release anger and resentment while hate is the opposite.

Forgiveness involves letting go of negative emotions, while hate is characterized by intense dislike and often anger.

Cultivating forgiveness can be beneficial for both individuals and relationships, while harboring hate can only lead to emotional distress and conflict.

Forgiveness is a process of letting go of negative emotions like anger and resentment towards someone who has wronged you and giving yourself over to God instead.

Benefits: Forgiveness can help you move forward from past hurts and focus on doing what's right according to scripture: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32)

I'm not saying this is easy, and it takes constant prayer for yourself and others. Being hurt can affect us mentally and physically. Our emotions can run very deep and our Father in heaven is fully aware of our pain; Yet he tells us to forgive for his glory and our benefit: Jesus being our greatest example of forgiveness.

Some situations can be very difficult because each party has their side of the story and we all tend to get into the age old defense mode, and down the drain our relationship goes; our old adversary, the devil, smiles and gets the best of many of God's children, laughing at us all the time, he keeps poking us to continue to stand our ground of hatred and despise. (I'm right and they are wrong)

Hate harbors more hate until the person can't stand the sight of or even hear their name. This has caused destruction that lasts a lifetime.

Forgiveness can facilitate reconciliation and strengthen bonds with others. This can begin with each party leaving the past behind and never bringing it up again and even if someone does accidentally bring something up about it just let it pass and don't accelerate the situation. We all as God's children can fall victim to Satan's trappings and then our old sin nature takes it from there.

Reflecting on the Situation: Looking back on the circumstance as to how we got into this horrible situation and then ask ourselves, what was gained but more importantly what was lost? Who won, who lost and at what cost? Actually no one ever wins and everyone loses.

I've learned nothing from hate except sin lieth at the door, and I'm guilty!!!!!!

I've learned a lot from forgiveness: The peace of Christ and to love others, especially my brethren in Christ. "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:29-31)

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Romans 12:17-21)

"And the fruit of righteousness is sown in peace of them that make peace." (James 3:18)

"Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9)

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." -2 Corinthians 13:14

From the Master's table!!!

O Victory in JESUS!!!!!!!

What does it mean in 2 Corinthians 5:20 when Paul states that disciples are "ambassadors for Christ"?

Elder Joe Nettles
Hamilton, Mississippi

Part 1. The term ambassador is defined as "a diplomatic official of the highest rank, sent by one sovereign or state to another as its resident representative". This is what a true disciple in Christ is to be. To be an official means one who executes business with vested authority. Are you an official? Do you have the right to witness Christ in this foreign land called Earth? What's the scriptural test? Well, an official in Christ's kingdom must be a member of the King's family. How can you know that? Answer - "Whosoever believeth that Jesus is the Christ is born of God..." (1 John 5:1). You see, belief in Christ is given to the elect of God and them alone. It is a sweet evidence that you are part of the family. It also reveals to you that you have authority given by God to worship him and to be a witness to what he's done for you - "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). The word "power" in that verse literally means authority in the Greek. That authority is given to those of every kindred, people, tongue, and nation to be ambassadors to others in this sinful world. One doesn't require a certain college degree, or be of great oratory skill, or be wealthy, or be handsome, or even be able to read. It may be the 3 year-old girl telling the old crusty fellows at the barber shop how much she loves Jesus. It may be a renegade Jewish scholar who went off the deep end after beholding a light on the Damascus road. It could be a malefactor hanging on a tree who just moments before was cursing the one whom he now extols. It could be a resident of the Vidalia area reading little articles about Jesus in the paper. Are you a believer in Jesus Christ as the only salvation for sinners? Then it's official...you're an official. You're an ambassador!

Part 2. To be proper ambassadors for Christ we must first dispel a false notion regarding ambassadorship that is prevalent today in Christian circles. Many believe that to be an ambassador for Christ we must share the gospel with others so we may save them from hell and secure for them heaven. This is a misinterpretation not only of scripture, but also the definition of "ambassador". Look at the context in II Corinthians 5:17-20. Paul just prior to referring to believers as ambassadors established for us what must first have taken place. Paul taught plainly that there is an event separating between old things (the things that formerly delighted the unregenerated soul) and new things (those things that now delight the born-again creature). That changing point is the new birth,

or, as Paul would have it, being "a new creature". Before the new birth only old things matter to a sinner. Ball games, movies, pornography, lust, greed, etc., are certainly old things. It's only after one has become "a new creature" that new things become dear - faith, prayer, obedience, service, belief, witness, conviction, praise, etc. Why does anyone receive the new birth and the new-found appreciation for new things? Answer- "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation". The message of the ambassador is the good news of new things, not old things of the flesh. An ambassador of the United States who resides in France is there, not to make U.S. citizens out of Frenchmen, but to serve those who are already U.S. citizens. Likewise, an ambassador for Christ isn't in the world to make children of God, but to be a faithful witness of the gospel to those who have already been quickened by the Spirit, to those who have already been brought into the kingdom family! Only those born of the Spirit can understand and rejoice in the gospel message, the good news from a far country. It's the same message of Christ to the apostles in John 21:15-17. The Lord didn't command Peter to make sheep and lambs, but to feed the sheep and lambs with the gospel of salvation. Giving this good news of a finished salvation to sheep and lambs is the "ministry of reconciliation".

Part 3. The natural place for an ambassador to dwell is the embassy. The embassy is a building that, while in a foreign land, is considered a sovereign piece of the home country. If you were to go to foreign lands all over the globe you would find American embassies in each. At the embassy you can dwell safely, enjoying the protection of the U.S.A. even while smack dab in the middle of a foreign land. In the embassy it would be difficult to tell you weren't in the United States. The furnishings, staff, language, food, drink, and other amenities are all from the home country. Some embassies even have McDonald's restaurants in them. Well, what serves as the embassy for the ambassador for Christ? It is the church, of course. There we receive guidance and wisdom from heaven, the home country - "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). In the church we enjoy the protection of the divine King - "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born..." (Hebrews 12:22-23). Sweet, encouraging messages waft through the embassy that reaffirm constantly that the home country is there for them and awaiting their arrival - "In my Father's house are many mansions...And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). The ambassadors in this glorious embassy are continually

hearing the proclamation from home that no harm can come to them for their life is safely kept in the King - "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession..." (Ephesians 1:13-14). Finally, also in the church we see glimpses of heavenly things because the church is rooted in heaven and sent down to testify of the reigning King - "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:2).

EMERGENCY CONTACT?

By Elder Rusty Wise
Tupelo, Mississippi

Psalm 46:1: "God is our refuge and strength, a very present help in trouble."

Often we keep God in a safe place, only to be used in an emergency. At the moment, we feel the situation is greater than we can handle. We break the glass and sound the alarm. Then, we neatly put him away until the next emergency.

How sad it is that we treat the greatest friend, companion and comforter of sinful man. The one that is our heavenly Father; the giver of all good and perfect gifts, the only giver of life, and the author and finisher of our faith. The one that has foreknown, predestinated, called, justified and glorified us.

David understood his vast presence in his own life, and for his great need. "The Lord is my shepherd, I shall not want."

Perhaps we might need to take an inventory of what our great Shepherd does in every moment of every day of our lives. It soon becomes very apparent that we do not safely shelter God. He is our cloud by day and our wall of fire by night. He is our strong and mighty tower, our shield, and our buckler.

As goodness and mercy follow us all the days of our lives, may we praise more perfectly the Lord God of all creation by walking with him. May he shine forth greatly in all that we do or say. And may we be as John the Baptist, "He must increase but I must decrease."

As we walk closer to God every day, may we find that he has the situation well in hand. Even when we seem hopelessly outnumbered and surrounded by the enemy.

He is a very present help in trouble. May we fear not, stand still, and see the salvation of God!

Proverbs 3:5-6: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

TAKE AN EYE, OR TURN A CHEEK

By Elder Marty Smith
Woodstock, Georgia

Many people mistakenly think that our Lord Jesus Christ disagreed with Moses' writing: "an eye for an eye, a tooth for a tooth" and replaced it with His own teaching of "turn the other cheek". They have not correctly understood His point, and so they may not perceive some of the Bible's harmony.

In what is often called "The Sermon on the Mount," Jesus Christ upheld all the teachings of the law and the prophets (Matthew 5:17-19). He opposed, however, certain rabbinical misinterpretations of the law and the prophets that were popular in His day (Matthew 5:20-48). Thus, He did not use the language, "Ye have read...But I say unto you..." Instead, He used the language, "Ye have heard that it was said by them of old time...But I say unto you..." Those under consideration when He said, "them of old time" were not Moses, Isaiah, Malachi, and the writers of the Old Testament - but other non-inspired teachers from more recent centuries.

Moses wrote of "an eye for an eye, a tooth for a tooth" in Exodus 21:24, Leviticus 24:20, and Deuteronomy 19:21. In all of these cases, God prescribed the proper and proportional punishment that the civil government of ancient Israel was to administer to those who committed crimes against the person of another Israelite (murder, kidnapping, etc.). Those punishments were entirely appropriate.

An eye for an eye, a tooth for a tooth, was never given by God to justify personal vengeance, which He said belonged to Him. In the times of the "Sermon on the Mount," however, this was being advocated, and Jesus Christ was upholding the law by teaching that personal vengeance was not godly, but disciples were to practice forbearance, forgiveness and "turning the other cheek". They could defend themselves (see Luke 22:35-38) and their loved ones (see I Timothy 5:8, II Timothy 4:14-15), but they were not to exact vengeance or retribution. "Turning the other cheek" would be, however, wrong for a civil government charged with the protection of its citizens.

As a simple example, if a stranger walked up to me and struck me on one cheek, I would be acting as a good disciple of Jesus Christ to not seek getting even with him. If a policeman sees this violence, however, it would be his duty to arrest the stranger, and the judge's duty to sentence him, and the state's duty to administer the sentence. It would be wrong for the policeman to ignore the assault in order to give me a chance to turn the other cheek. The job of government is to bear the sword in order to punish evil-doers (Romans 13:1-5). The primary duty of a good government is to exercise lawful violence, or just force, in the context of "due process," to prevent the kind of violence associated with extortion and lawlessness.

Teaching "an eye for an eye, a tooth for a tooth" for personal behavior invites a vengeful, vigilante society, where many end up blind and toothless. Teaching that a government should "turn the other cheek" invites a gang-dominated, warlord society, where many are fearful to step outside their homes. Applying these teachings as God gave them, however, promotes peaceful and productive societies. It is important to rightly divide the word of truth, for the entire Bible is inspired and without error.

There is no contradiction whatsoever between the Bible teachings of "an eye for an eye, a tooth for a tooth" and "turn the other cheek". The first is for good government; the second for good personal behavior. Both teachings are true, righteous, and in harmony.

I FOUND TROUBLE AND SORROW

By Elder J.C. Stanaland
Panama City, Florida

Psalm 116:3 "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. 4) Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul."

"I found trouble and sorrow" because "The sorrows of death compassed me"; that is, my "sin" has surrounded me like a besieged city and I can find no way to deliver myself, I am like a living dead-man, the shame and pain of my sin has conquered and ruined me, and I lay at the door of "death" (Romans 5:12, 21; Romans 7:13; James 1:15). And, "the pains of hell gat hold upon me"; that is, I am banished from the peaceful presence of my "LORD", I feel that I have been cast into the grave, cast away into the pit where the city's waste is burned, and I fear that my destiny is to be cast into that eternal "hell" to "be punished with everlasting destruction from the presence of the Lord" (II Thessalonians 1:9). Such was the state of king David, and such is our state without the Grace and Mercy of our Beloved Lord Jesus Christ. It was indeed our Lord's state (Matthew 26:38; Matthew 27:46; Mark 15:34), except that it was our sin that He took upon Himself (II Corinthians 5:21) as He suffered to redeem us from the awful penalty of our sin, and not his own, for He had no sin. Now, because our Lord has suffered for us and has redeemed us from our sin, like David, we can call "upon the name of the LORD" (Matthew 11:28, Hebrews 4:16) and He lovingly hears and heals us from our broken hearts and mental anguish that would bind and ruin us in this present life.

Psalm 34:18-19: "*The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. 19) Many are the afflictions of the righteous: but the Lord delivereth him out of them all.*"

CHURCH NEWS

New Prospect Primitive Baptist Church, New Albany, MS. Oct 10-11, 2025. New Prospect Primitive Baptist Church, Fairground Rd. New Albany, MS will have a meeting the 2nd weekend in October 2025 (Oct. 10-11) Services Friday night, Oct. 10 at 7:00pm. Saturday, Oct. 11, at 10:30am and followed by lunch. No afternoon service. Elder Michael Gowens is the invited minister. All are invited and pray the Holy Spirit will come and bless efforts and send revival among God's people so come and dine.

James Creek Primitive Baptist Church, Tremont, MS. Oct 17-19, 2025. Everyone is invited to the annual meeting at James Creek Primitive Baptist Church, Stalene Rd, Tremont, MS the 3rd weekend in October 2025 (Oct. 17-19). Services Friday night, Oct. 17, at 6:00pm with Elders Jerry Wise and Steve Weaver preaching. Saturday, Oct. 18 at 10:00am with Elders Buddy Abernathy and Joe Nettles preaching. Lunch served at noon, followed by afternoon services with Elders Jonathan Wise and Morgan Sims preaching. Sunday services, Oct. 19, at 10:30am with Elders Victor Quick and Braden Rogers preaching.

Clear Springs Primitive Baptist Church, Maben, MS. Oct. 25-26, 2025. Clear Springs Primitive Baptist Church at 55 Tahoe Rd in Maben, MS will have its fall annual meeting the 4th weekend in October 2025 (Oct. 25-26) Services Saturday, Oct. 25 at 10:00am, followed by lunch, and 1:30pm afternoon services. Sunday worship, Oct. 26, at 10:30am with lunch. Elder Tim McCool is the invited minister, and we plan use other ministers to preach as well, as the Spirit guides. Elder David Wise is Pastor of Clear Springs Church.

New Prospect Primitive Baptist Church, New Albany, MS. Nov 23, 2025. New Prospect Primitive Baptist Church, New Albany, MS will have a Thanksgiving service on Sunday night, November 23, 2025 beginning at 5:30pm with Elder Ben Shettles bringing the message, followed by sandwich supper.

Hopewell Primitive Baptist Church, Randolph, MS. Nov. 30, 2025. Hopewell Primitive Baptist Church, Randolph, MS will host the 5th Sunday night fellowship meeting in November 2025 (Nov. 30). Worship at 5:30pm, followed by supper. This meeting rotates between New Prospect, Laodicea, Bethany, and Hopewell Primitive Baptist churches.

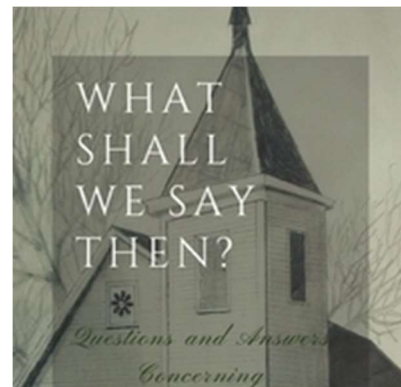
"I don't believe in grace because it is the 'easy way' out...I believe in grace because it is the 'only way' out!"
-Elder Doyle Hurst

DEACON ORDINATION



Little Flock Primitive Baptist Church, Burnsville, MS, August 23, 2025: Little Flock Primitive Baptist Church in Burnsville, MS set aside Bro. Zach DePoyster to be ordained to the office of a deacon in the church. A presbytery of 6 elders and 4 deacons met with the church and formed a presbytery. After establishing his scriptural qualifications, Bro. Zach was ordained by the laying on of hands of the presbytery, and he and his wife, Sister April, were charged with their responsibilities of service to the Lord and His church. We thank God for filling this need in this body of believers and pray that the Lord will strengthen Bro. Zach.

FEATURED BOOK



What Shall We Say Then?
By Jeff Winfrey

A thoroughly readable volume on the beliefs and practices of Primitive Baptists. The author addresses subjects such as: Primitive Baptist Doctrine, The Existence of God, The Deity of Jesus Christ, The Difference in Primitive Baptists and other Christian Groups, How People are Born Again, The Meaning of John 3:16, The Purpose of the Gospel, The Place of Good Works, Spiritual Gifts ...and many more.

"What shall we say then reads like a comfortable, afternoon chat with an accessible and experienced Primitive Baptist minister. Anyone who knows Jeff Winfrey knows his passion for communicating Biblical truth in popular terms. This populist approach makes this title extremely useful to young people who are attempting to understand Primitive Baptist convictions, as well as inquirers of every age who may be asking the way to Zion."

You may purchase this book at the link below:

<https://www.sovgrace.net/product/what-shall-we-say-then/>

You may visit the websites below to find an extensive library of Primitive Baptist books:

<https://www.sovgrace.net/shop/>

<https://marchtozion.com/book-table/>

<https://www.lulu.com/spotlight/dm00769/>

Excerpt from the Experience of Grace of Elder Baxter Hale (1874-1958)

After toiling there for more than a year, one morning while lying on my side, mining the dirt from under the ore, I moved backward and turned on my back, with my face toward heaven to rest my tired arms, thinking of father at home needing my help, and what it was that was keeping me from home. All at once something fell by my side, just caught my hand a little and brushed my shoulder and knocked my lamp off my cap. When I found my matches and lamp and had my light burning again, I found that the piece of ore that I had been working under, which would weigh over a ton, had fallen. I turned my eyes toward heaven, and said, "Praise God for sparing my life." Something seemed to say to me, "Blessed art thou, go home to your father."

I turned and went out, leaving my tools in the mines, went to the office and got my pay that was coming to me, told the clerk where the tools were and that I was going home. When I arrived at my boarding house there was a letter from home, stating that if I ever wanted to see father alive I should come home at once.

I pondered for awhile, the language of David in the 139th Psalm came to me, "Though I make my bed in hell, behold, thou art there." I soon was on the way home, and when I arrived was received with great joy, and praise went up to God from father for keeping and preserving the life of his baby boy for three long years and bringing me home again that he might see my face again while he lived on the earth.

Soon my troubles were started again with the same temptations before me that I left three years before. Someone would say, "Come on, Baxter, let us have a game." I would say, "No, I have quit." Some would

say, "Let us have a drink." I would reply, "No, I have quit." I soon started to Sunday School and became a member and had my place among them the same as before I first left home. Father never forbade me going to Sunday School, but he would often tell me his objections to them. But I went on thinking them all right. One evening, while Elder Hiram Cooper was visiting father, I went into father's room and he called me to sit by his bedside, and said, "Baxter, I have asked all the other children, and they gave me an evidence of their hope in Christ. Now, I want you to tell me before I am called away, how you feel." Oh, dear brethren, a trying moment to me! I did not want to be untrue to father in his last days, so I answered him and said, "I do not know, papa, but I will say I always ask God to help me to do right in all I undertake." Father raised his poor, trembling arms, and clasped his hands and said, "Thank the Lord, he has a praying heart, I am ready to go home." Brother Cooper and he wept until I left the room.

I stayed with him and did all I could for him. While at home I was married to Miss Alvonia Smith. She was a member of the Primitive Baptist church with father and stepmother. We lived with father until it pleased God to take him home to rest.

After father's death I went on to Sunday School at the Methodist church and attended protracted meetings, worshipping with them and serving as their leader in singing until they hired Rev. Jones. While he was holding his first protracted meeting I never missed a service. All the time I denied that I had ever had any change, or thought of trying to live a Christian life until one day I was on the floor, trying to lead the singing, and the preacher was in the stand and called for mourners. Eight of the boys and girls had come forward and bowed around the altar, and the preacher made a request that any desiring to be prayed for come and give him their hand. One of my best friends started from the back of the house. I saw the tears running down his cheeks. I had all confidence that he was earnestly desiring the prayers of God's people. I stood in the altar, with my song book in my hands. He walked up and reached his hand toward me first, then to the preacher. I could not lead the remainder of the song, but stepped over to the second seat by the side of the stand, trying to hide my tears. The preacher did not ask me to start a song, but began singing "How firm a foundation, ye saints of the Lord." The language of Paul to Timothy (II. Tim. 2: 19) came to my mind. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

I do not remember how I got there or what I said, but when I saw myself again, I was in the stand talking, and I quit and looked around. Brother Jones was sitting down on a seat out of the stand, and as I went out he arose and said, "Brethren, I am always ready to take a lower seat when a preacher comes." I wept and desired to be out of sight of human faces, but I could

not hide what I had done and said. Then Brother Jones and many others said, "Baxter got through today."

I told Brother Jones that I did not know what I got through, or whether I had any religion or not, but I was determined to live a different life to what I had ever lived before. I went home and my wife, having stayed at home that day, had a nice dinner ready for me. When I sat down to dinner I could hardly keep from thanking God aloud for his blessings, but soon after dinner a neighbor girl who had been at meeting that day came in and told her the whole story. I had left the house when she came in. When I returned my good wife met me with an expression of love in her face and tears of joy in her eyes, and said to me, "The Lord bless and keep you in the way of all truth and right." When the evening came, we sat before the fire and sang, "Jesus paid it all, all to Him I owe."

She told me her experience and it was much like what I had felt, but she was not disobedient to her vision. She went home to her friends and told them what great things the Lord had done for her soul. So we sang and prayed and praised God very nearly all night. Our lives began in the Christian race together, being made manifest to each other. She would go with me to the Methodist church and I with her to the Primitive Baptist church. I wanted to join the Methodist church, yet I wanted to be with my wife. I had a place among the Methodists I did not want to give up. Brother Jones told me if I would go with him he would see that I got a good education and be prepared for the ministry, and then he knew where he could get me a place that would pay me nine hundred dollars a year for preaching. I told him I never expected to be a preacher.

He made a visit to my home and we had quite a talk, with some disagreements. When we got to church that evening I was farther from being a Methodist than I had been since I first started to Sunday School, but yet I went on. Just before meeting at the Old Baptist church, I told my brother who belonged to the church that if they would let me I would bring my class down from Mary's chapel and sing for them while they washed feet. He told me to bring them on. I instructed the class the next morning at Sunday School how to seat themselves in the Old Baptist church and we would show them how to sing. Our class was the banner class in Grange County Song Convention. We had won the flag over several other classes of the county in Old Time music. Accordingly, I seated myself a little in front of the class and over several seats to the side. Dear old Brother Hurst in his sermon told a great deal of my experience and sometimes I could hardly sit in my seat.

When they were getting ready to wash feet, my brother, Sampson, said, "Baxter, start a song that everybody can sing." I started a good old song: "Oh, the night of time soon shall pass away, And the happy

golden day will dawn, When the saints shall sing unto Christ their King, In the golden, glad array. Chorus: We are watching for the light, For the new Jerusalem to come, We are waiting for the Christ, Who will call His children home."

When we were through singing, I saw the tears running down the old brother's cheeks. He opened his mouth and sang, "When I can read my title clear." This was one of the songs we sang when we won the banner, and the class sounded every part. I soon forgot the leadership of the class. When the song closed I was standing talking to Brother Hurst and the church. The best I remember, I had not more than told my story until I looked down the aisle and one of my old school teachers and a close friend, Jeff Wheety, was coming with his eyes full of tears and his heart full of love to God, and reached his hand and said, "I am just like Baxter, I want a home among these people, and I love this church." The church received us that day and we were baptized the next month. Dear brethren, that was a happy day that I will never forget. When I arose from the watery grave, rejoicing in the Savior's love, I felt my duty all performed, and my burden all removed. But only my first duty in the house of the Lord had been done.

THOUGHTS ON GRIEF

By Elder Matt Jordan
Arab, Alabama

Generally speaking, we don't constantly dwell on the thought of someone we love dying; at least, not while our loved ones are basically healthy and not facing a life-threatening condition or disease. There are circumstances that result in an empty chair rather abruptly; others where the outcome is obvious but there is time to prepare. Even if we have the most solid outlook on death, so that we sorrow not as others who have no hope, the undeniable fact is, death takes away a lot; not just the one we love but a part of ourselves is taken away. And sometimes, the death isn't physical, which is perhaps a separation just as difficult. In the midst of grief, it's only natural we would doubt, question, be angry, and feel completely hopeless while, at the same time, still believe that slowly but surely we can begin again. We might respond admirably to the death of someone we love in the short term, but what about a week later, a month, a year later? Grief hurts and it hurts deeply. All these thoughts and questions... How do we live with the pain of grief? Here are some observations; a mixture of my own thoughts and the thoughts of others.

**Grief is a process... maybe. In the sense of it being something we have to "go through" rather than being a single event; yes, it is a process. But a process that consists of identifiable steps that follow a certain

order? Not so much. If your grief follows stages, you are probably in the minority. For most, grief is more like ocean tides or perhaps like the weather as spring transitions to summer. Grief doesn't typically follow a well-defined path. Grief sometimes crashes like a tidal wave; it is unpredictable like an afternoon thunderstorm. One moment you are sitting on the park bench, your heart calm and your mind clear; then a squirrel scurries up next to your feet begging for a snack and you begin to squawl and sob uncontrollably. You can't expect your grief to behave itself or behave a certain way, and you shouldn't feel convicted when it doesn't.

**When you lose someone you love, you lose part of yourself. Your relationship with them has been physically ended and the emotional relationship doesn't know what to do with itself. This is especially true when you lose your spouse. Your identity included your spouse and your marriage relationship. Now it's gone. They are gone. You have lost part of your own identity; part of who you are... or were. But the same thing can be said about any loved one, whatever your relationship was. I am my mother's son; my daughter's dad; my brother's brother; my friend's friend. You have lost part of your identity, you miss that person you loved dearly; and you miss the version of yourself when your loved one was alive. Grief isn't just about a loved one being gone; it's about this different version of you and this new identity being forced on you without them. The grieving process that's more like tidal waves and unpredictable weather forces you to rebuild, and a major part of that rebuilding is building a new self. That's hard and painful and just not something we really want to do.

**The relationships we enjoy in this life look and feel different because relationships come in a variety of manners. The love you share with others also looks and feels differently based on that relationship. The depth of love you had for that person reveals itself through the intensity of the pain we suffer when they are gone. Both the love and the pain are precious. They are basically entwined. If the pain is demanding more attention at the moment, it probably won't for very long, but it probably will again. Living with grief is aiming toward a place where the pain demands less attention and where love can be remembered with greater fondness.

**In the midst of grief, our faith is tested. Even if our faith has been generally strong heretofore, grief can trigger a crisis of belief. "Where was God; where is God; is God out there at all?" You're asking but not receiving; you're seeking but not finding; you're knocking but the door isn't being opened. We may need to be reminded that God's love for us has never been and will never be dependent on how we respond to His love; likewise, our love for God should not be diminished or grow cold based on how we think God should be responding to our circumstances. You can

believe and even maintain confidence in God and still question God. If questioning God is intended to gain understanding, you can and should remain faithful to Him. But if we are questioning God as a matter of assigning blame or calling into question His goodness, holiness, or righteousness, then our doubts and fears have been hijacked by the world or perhaps Satan himself. Our grief is real. So our faith must remain real. Grief doesn't invalidate our faith. Our faith doesn't have to ignore our grief.

**The outpouring of love, encouragement, condolences, and hope immediately after we lose someone we love is a beautiful thing to behold. The words, the hugs, the prayers, the cards, the food; all the support everyone offers – spiritual, emotional, physical – can be overwhelming but mainly it is overwhelmingly generous and heart warming. Within a few days, often the tears are mixed with joy; weeping and laughter quickly and repeatedly swap seats. But very soon, everyone else returns to the unchanged routine of their own lives. The world moves on while you stay behind—and that hurts. People quickly and lovingly amassed as you began preparing for your grief journey, but they didn't stay for very long – and that hurts. They aren't to be blamed. It's only natural. All of us need to be mindful of that fact, though. How quickly life resumes to normal for others around you, but not for you, is perhaps the part of grief that hurts the most. Your world has been turned upside down. The world for others around you is not affected nearly as much. That hurts and there's no one to blame.

**Some say that your grief eventually comes to an end, but it seems more accurate to say that our grief changes shapes as time goes along. The spikes get worn down, the splinters are smoothed away, the corners get rounded off, the sharp edges are broken; the weight is still heavy but you're no longer afraid to pick it up. It does become manageable. You don't get over it. You carry it differently. You spend less time in despair and more time in reflection; less raw pain and more introspective questions; maybe not closure but you gain the capacity to absorb the loss and to allow love its rightful place once again.

JOHN AND ELIJAH
Elder Rickey Taylor
Booneville, Mississippi

Matt. 17:12-13 – But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

We have an interesting subject in our verses above bringing together the Old Testament and New Testament characters. Those characters are John the

Baptist and Elijah. Elijah is called Elias in the Greek language, which the New Testament was originally written in. There was a question asked by the disciples which accompanied the Lord to the Mount of Transfiguration. There they saw in the midst of the glorious shining of the Lord, the persons of Moses and Elijah speaking to Christ. However, that goes against what they were taught growing up as Jews. Elijah presence there on the mount was confusing to them, because they had been taught that he would be a forerunner to the Messiah. So he should have shown up before this time. So they asked Jesus the question, **Matt. 17:10: And his disciples asked him, saying, Why then say the scribes that Elias must first come?** Clearly, they were confused by his presence there on the Mount. **Christ answers them, Matt. 17:11-12: And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.**

Elijah had been here before Christ, preaching repentance and baptizing believers in the person of John the Baptist. The prophecy of the Scripture was correct, it was the Scribes and Pharisees, who were in error by misinterpreting the Scripture which is from the book of Malachi. **Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:** Israel was looking for Elijah the Tishbite to literally come down from heaven and come among them just before the Son of God would start his ministry. So how can we interpret that John the Baptist was Elijah when they are two different individuals? For the disciples understood that it was John the Baptist that Christ spoke of in answering their question in verse 13. John came not as the person Elijah, but in the same spirit and power that Elijah came, generations before this time.

Elijah was called of the Spirit, so was John. Elijah spoke with power of the Holy Spirit, so did John. Elijah's ministry was one to call the people back to God, and stop worshipping the idols that Ahab and Jezebel decreed them to do so. John also had a ministry of restoration to the people to turn them back to God. Both men lived in the wilderness during their ministry. Both wore camel hair clothing and ate locusts and wild honey. Both lived an austere life and would not drink wine or strong drink **Luke 1:15.** Even Christ said that John refused to wear soft clothing even though the people held him in high regard. **Matthew 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.** As Israel rejected the preaching of Elijah in his day, so would the people reject the preaching of John in his day. Even if Elijah had come among them, they would not have received him. And as Jesus tells us in our above text, they

would also reject the preaching of the Son of God when he came among them. His own people would not receive him nor acknowledge that he was the Son of God **John 1:11.** Men will misinterpret the scriptures, that is proven today by all the different religions that we have among us. Men make mistakes, the word of God does not. (R.L Taylor)

THE LEANING SIDE

A pastor of a small church would occasionally call on one gentleman to pray, and every time this one particular guy would pray, he would end with the strangest statement, "And, oh Lord, prop us up on our leaning side."

Finally, the pastor pulled him aside, and he said, "I love the way you pray, but I don't understand your little closing phrase. What are you talking about – prop us up on our leaning side?" He responded, "Well, Pastor, I'm a farmer. I live out on the farm and, you know, I live in the country. I've got an old barn, and it's been there a long time. It's been through a lot of weather, and a lot of storms, and a lot of bugs have eaten at it.

He said, "I got to looking at it one day when I was riding on my tractor, and I noticed that it was leaning to one side. So I thought to myself, oh my goodness! The barn is leaning, and it's a matter of time before the whole thing falls.

He continued, "So, you know what I did? I went and got some pine beams, and I propped it up on its leaning side." He said, "It still leans, and probably always will. But I propped it up on its leaning side. And it's not going to fall down because I propped it up on its leaning side. And I got to thinking about it.

When I was on the tractor, Pastor, and I was riding in the field, I thought about the kind of year I've had, and some of the storms I've been through, and some of the people that are bugging me, and eating away at my joy and eating away at my spirit. And I just got to thinking, you know, I'm still here! I'm still standing after all that stuff I've been through. The storms, and the howling winds, they couldn't topple me. I'm still standing by the grace of God."

He concluded, "From time to time, I find myself leaning. Leaning toward my old desires, leaning toward anger, leaning toward becoming bitter or hateful at the people who are bugging me, or leaning toward going back to the old habits and the old life I used to have. And when I feel myself start to lean toward that tendency, I just remember that old barn, and I pray out loud, "Lord, thank you for propping me up on the leaning side." (Origin Unknown)

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