



# THE BANNER HERALD

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# THE BANNER HERALD

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Christ:  
The Faithful Amen

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By:  
Charles Spurgeon (1834-1892)

*The following article was taken from the Free Grace Broadcaster, Vol 260, titled, "The Faithfulness of God." What greater thought can we have in facing a New Year. God is faithful to his people. His faithfulness is described in Lamentations as great, for Jeremiah writes, "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" (Lamentations 3:22-23, emphasis mine). May these words written by the great Baptist preacher, Charles Spurgeon, be an encouragement to you as you face another year.*

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### **The Amen, the faithful and true witness.— Revelation 3:14**

AMEN signifies "true," "faithful," "certain," but its sense will be better seen by carefully noting its uses. It had at least three forms of practical meaning. First, it was used in the sense of asserting: when a person would give peculiar authority to his words, he either commenced or concluded with the word amen... The second sense of the word amen slightly varies from asserting and may be more properly described as consenting... A memorable instance is that of the people assembled upon Mount Ebal and Gerizim. When the threatenings and the blessings were both read in their hearing, the people said, "Amen, amen" (Deu 27)—so let it be... A third meaning of the word amen is what we may call petitionary. In this sense we use it at the close of our prayers. "Our Father who art in heaven" is not a complete model of public prayer till it concludes with "Amen"...

Our blessed and ever-to-be-adored Lord Jesus is... "the Amen" in reference to God [and] "the Amen" as viewed in Himself...

#### **1. Refresh your memories upon the great truth: Our Lord is superlatively God's Amen...**

Jesus is "the Amen" of the divine purposes. There was a day before all days when there was no

day but the Ancient of Days; a time before all times when He Who made all time dwelt alone. Then in His august mind He conceived the plan of redemption. He foresaw the world ruined by sin. He determined that a number whom no man could number should be redeemed unto Himself to be forever His children, the beloved of His soul. These purposes He made and fixed them fast... These purposes were but purposes until God said "Amen" to them and made them valid and sure decrees by determining to give His own dear Son... That gift of Christ to us in the eternal covenant was the mighty Father's virtually stamping His decree and making it valid and good. Long ere you and I had a being, before this great world started out of nothingness, God had made every purpose of His eternal counsel to stand fast and firm by the gift of His dear Son to us. He was then God's Amen to His eternal purpose.

When our Lord actually came upon the earth, He was then God's Amen to the long line of prophecies. One by one, the servants of God had testified concerning the coming Messiah. Some had spoken evangelically with Isaiah; others with a more legal saviour as Moses; but their testimony was to the same effect, that in due time a prophet should be raised up, and that there should be born of a virgin a Man Who should at the same time be the "Wonderful, Counsellor, The mighty God, The everlasting Father" (Isa 9:6). These promises followed thick and fast, all of them cohering, each one manifesting the self-same coming One. But there was no Amen to them. They were things hoped for, but not the substance thereof, till at last, in the silence of midnight, angels sweetly sang His advent, "Glory to God in the highest, and on earth peace, good will toward men"! "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luk 2:14, 11). That babe



among the horned oxen, that carpenter's Son, was God's declaration that prophecy was the voice of heaven. Now, ye prophets, sleeping in your tombs, it is witnessed that ye lied not. Now hath God Himself come forth and set to His seal that ye are true. In the blessed form of Mary's child, God's Amen appears both to shepherds and to wise men.

In the same sense also, Christ was God's Amen to all the Levitical types. The morning and the evening lamb, the red heifer, the turtle doves, and the two young pigeons whose blood stained the altar, the sacrificial bullock, the scapegoat, the plentiful sprinklings of blood—all these were man's avowal that he believed in God, and at the same time God declaring to man that He had provided a sacrifice. Yonder smoking bullock offered by Aaron and his sons is nothing yet. It is but a figure; it lacks the Amen to give it body, force, substance. That uplifted knife, that priest clad in fair white linen, that blood spilt upon the altar—all these are nothing. They want a soul put into them. When Jesus Christ came, and especially when up to the cross as to the altar He went as a victim and was laid thereon, then it was that God solemnly put an Amen into what otherwise was but typical and shadowy...

It is exceedingly worthy of your regard that Christ is God's Amen to the majesty of His Law. That was a very solemn Amen which God gave on the top of Sinai, when He came with ten thousand of His holy ones, and the mountain smoked beneath His feet. As I hear those words, "Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deu 6:5), that blast of the trumpet waxing exceeding loud and long, that crack of thunder, and yon mighty flashes of great lightnings were God's Amen...

But, dear friends, I can point you to a more solemn Amen than that, more terrible than Sinai, although ye can better bear the sight. God has said, "The soul that sinneth, it shall die" (Eze 18:4); "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal 3:10). There stands the Son of God. He has not sinned Himself, but He has the sins of all His people imputed to Him. He has never broken the Law, but all our breaches thereof were laid on Him. Now what will God say to Him? God meets Him as He once met Adam in the garden, but Jesus did not hide Himself as Adam did. He met stern Justice face to face. There He is, the sinner's substitute. What will the infinitely just Jehovah say now? The Law says He is accursed, for He has sin upon Him. Will the Father consent that His own Beloved shall be made a curse for us? Hearken and hear the Lord's Amen. "Awake, O sword, against...the man that is my fellow, saith the LORD" (Zec 13:7). What, does God the Father say Amen? Can it be? It is even so. He says Amen. And what an awful Amen too, when the streaming sweat of blood started from every pore of His most blessed and immaculate body and fell in terrible clots upon the frosty ground. O God, Thou didst say Amen indeed to all the terror of Thy Law when Christ had to cry, "My soul is exceeding sorrowful, even unto death" (Mat 26:38).

Yet louder still is that Amen at Golgotha where stands the Savior, mocked, despised, rejected; at the Roman column, torn with scourges, and in the seat of mockery crowned with thorns. There the Law seemed to say, "The sinner is to be despised and rejected; the sinner is a shameful thing, worthy to be spit upon; the sinner deserves to be crowned with thorns," and God says Amen, and His own dear Son Who stood in the sinner's place was made to set forth God's awful assent to

the demands of justice. Yonder along the streets of Jerusalem, over stones as hard as the hearts of Jerusalem's sons and daughters—harder they could not be—He goes, leaving a blood-track up to Calvary's mound. And there—when hands and feet are pierced, and His soul pierced with something worse than nails, and His heart made to drink of draughts more bitter than wormwood mixed with gall, and His soul the subject of worse temptations than the mere thrusting out of the tongue or the jeer and the jibe of the multitude; there where His soul died within Him because God forsook Him, and He shrieked, “Eloi! Eloi! lama sabachthani?”—there it was that God said sternly and dreadfully, Amen, to that sentence, “Cursed is every one that hangeth on a tree” (Gal 3:13)...

We have not, however, exhausted this topic. Jesus Christ is, as you know, very blessedly God's Amen to all His covenant promises, for is it not written that “all the promises of God in him are yea, and in him Amen”? (2Co 1:20). The Apostle Paul seems to have hit upon the very spirit of Christ's name, Amen, when he says, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Rom 8:32). When God gave His Son, He did virtually give all covenant blessings to His people. The gift of Jesus Christ was God's making every promise which had ever gone before the coming of sure and certain. Christ was the wax melted in the fire, upon which God set the stamp of His own honor that He would be true to the covenant engagements which He had made. Brethren, if the saying of Amen upon Mount Gerizim to the blessing of the Law had something delightfully cheering and comfortable about it, how much more divinely sweet was Jehovah's Amen when Jesus Christ rose from the dead triumphant, how much more when up the

everlasting hills He rode in glorious triumph, leading captivity captive... The enthronization of Christ is God's solemn declaration and Amen that He will bless all His people, and make them kings and priests to reign for ever and ever.

Once more, Jesus Christ will be God's Amen at the conclusion of this dispensation in the fulness of time... When God shall put into His dear Son's mouth those words, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Mat 25:34), that will be a most solemn Amen to God's purpose made concerning those saints. Indeed, it will be the Amen to the covenant in the whole of its range, and to the entire work of grace from the first to the last. Then, as they come streaming up the sky in glorious pomp to reign with Jesus Christ forever, death and hell and the assembled world shall mark with shame and dismay God's Amen to His own eternal purposes and to the work of His glorified Son.

When, turning to the left, the Judge shall say, “Depart, ye cursed, into everlasting fire in hell” (see Mat 25:41), before the word is spoken, the ungodly will recognize Christ as being the Amen to all that God had threatened. In their cries to the rocks to hide them, in their shrieks to the mountains to fall upon them, they will at once discover to assembled multitudes that they perceive Jesus to be the Amen, making God's threatenings true. And when His voice shall have cursed them forever, it will be the weighty Amen throughout eternity, the emphatic reasserting at once of their guilt and of their punishment, that their sentence came from Jesus, that same Jesus Who died for sinners, and Whom sinners crucified and rejected... Oh sinner! May Christ never be God's Amen to you in that sense; but, on the

contrary, may you hide in the wounds of Jesus, and find all the blessings in Him yea and in Him Amen to you!...

## **2. Our Redeemer took this as a personal title to Himself.**

He called Himself “the Amen”; and so He is. Our second point, then, is that He is our Amen in Himself. He proved Himself to be Amen—the God of truth, sincerity, and faithfulness in His fulfilment of covenant engagements. The Lord Jesus Christ undertook to bring many saints to glory. His Father gave Him a people to be His forever; and He undertook, in suretyship engagements, that every one of these should be delivered perfect and complete when they should be required at His hands. He undertook, in order to this, that He would suffer, bleed, and die for His church; that all her debts should be discharged from His own veins; that a perfect righteousness should be wrought out for her, in which she should stand all beautiful in the sight of God. Brethren, I leave it to your own judgment, you who know the Lord Jesus, whether He has not faithfully kept His engagements. He has been the Amen to the full in this respect. “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God” (Psa 40:7-8)... Let us praise and bless His name as we see Him in covenant engagements faithful and true, the Amen.

He was also the Amen in all His teachings... You find Him beginning, “Verily, verily, I say unto you” (Joh 5:24). Christ as teacher does not appeal to tradition, or even to reasoning, but gives Himself as His authority. He quotes indeed the authority of, “It is written,” and speaks of the things which He had seen and heard of His Father, but this He states upon the authority of His own oneness with the Father. He comes clad with divine

authority, and He does not deign to dispute or to argue, but He claims for His words that they are Amen. We have accepted His teachings, I hope, in that same spirit. I do not open the evangelists to find Christ’s words to cavil over them. I do not turn to the epistles to criticize the teachings of my Lord, nor to raise difficult questions wherewith to wrangle with the great Teacher. The position of a Christian is at his Master’s feet, not disputing, but receiving; not questioning, but believing. And in this sense, Christ claims as a prophet and teacher to be the Amen.

He is also the Amen in all His promises. Sinner, I would comfort thee with this reflection. Jesus Christ said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Mat 11:28). If you come to Him, you will not find that He has revoked that promise, but He will say “Amen” in your soul. That promise shall be true to you. He said in the days of His flesh, “The bruised reed I will not break, and the smoking flax I will not quench” (see Isa 42:3; Mat 12:20). Oh, thou poor, broken, bruised heart, if thou comest to Him He will say Amen to thee, and that shall be true in thy soul as in hundreds of cases in bygone years. These are His own words, which He spake to His servant John: “The Spirit and the bride say, Come. And let him that heareth say, Come... And whosoever will, let him take the water of life freely” (Rev 22:17). He says Amen to all those Comes, and when thou comest and art anxious to drink, He will say Amen to thy coming and to thy drinking, for He declares to thee, “Him that cometh to me I will in no wise cast out” (Joh 6:37)...

I must not, however, tarry here. Jesus Christ is yea and Amen in all His offices. He was a priest to pardon and cleanse once; He is Amen as priest



still. He was a King to rule and reign for His people, and to defend them with His mighty arm; He is an Amen King, the same still. He was a prophet of old to foretell good things to come; His lips are most sweet and drop with honey still; He is an Amen Prophet. He is Amen as to the merit of His blood—

**Dear dying Lamb, thy precious blood Shall never lose its power.**

He is Amen as to His righteousness. That sacred robe shall remain most fair and glorious when nature shall decay. He is Amen in every single title which He bears: your Husband, never seeking a divorce; your Head, the neck never being dislocated; your Friend, sticking closer than a brother; your Shepherd, with you in death's dark vale; your help and your Deliverer; your castle and your high tower; the horn of your strength, your confidence, your joy, your all in all, and Amen in all.

I must close all this by reminding you that He is Amen with regard to His person. He is still faithful and true, immutably the same. Not less than God! No furrows on that eternal brow, no palsy in that mighty arm, no faintness in that Almighty heart, no lack of fulness in His all-sufficiency, no diminution in the keenness of His eye, no defalcation (breach of trust) in the purpose of His heart. Omnipotent, immutable, eternal, omnipresent still! God over all, blessed forever. O Jesus, we adore Thee, Thou great Amen! He is the same, too, as to His manhood. Bone of our bone still; in all our afflictions still afflicted. Our brother in ties of blood as much today as when He wore a peasant's garb, and said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Mat 8:20). The same heart of sympathy, the same

bowels of compassion still; remembering us and bidding us remember Him. Not for a moment changed because of the change of His condition. Not for an instant unmindful of us because of the harps of angels and the songs of the redeemed. As quick to hear a sigh or catch a tear today as when in the days of His flesh He comforted His people and carried the lambs in His bosom. The Amen Savior! Oh! Blessed be His name. Let us worship Him as the great Mediator between God and our souls, feeling joy to think that in all this He suffers no shadow of a change!

*[From a sermon delivered on Lord's Day morning, March 4, 1866, at the Metropolitan Tabernacle, Newington.]*





# God's Blueprint For Marriage

By:  
Elder Pat McCoy

Where do we get our ideas about marriage? What we listen to and read will determine our view about marriage. Some of our ideas are faulty. For instance, In the movie, Love Story, this statement is made; “Love is never having to say you are sorry.” I have heard statements such as “I married the wrong person and God doesn’t want me married to the wrong person and miss out on a happy marriage. “Follow your feelings... Be true to yourself.” “If it doesn’t work, I’ll make a change.” William Bennett went to a wedding and here was part of the vows taken. “I take you for my partner, till love no longer lasts.” The gift to the bride by the bridegroom – paper plates.

What is God’s blueprint for marriage? In Genesis 2:18-25 God’s blueprint is considered. The concept of leaving, cleaving, and becoming one flesh are presented and explained. As far as I know there is only one statement about marriage that God includes four times in the Bible. He makes it in Genesis 2:24; Matthew 19:5; Mark 10:7-8; and Ephesians 5:31. The statement is: “Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh.”

God makes this statement four times about marriage. He makes it once in the Old Testament and three times in the New Testament. He makes it once before man fell into sin and three times after. This statement contains God’s marital purpose for perfect man and for sinful man. This statement contains God’s all time blueprint for a good marriage. A blueprint is just as necessary for a good marriage as it is for a building project. Today, there are many unhappy, unfulfilling marriages not only among non-Christians but also among Christians. This unhappiness is caused to a large extent by the failure of people to pay attention to God’s blueprint for marriage. What then is God’s blueprint for Marriage? What does it involve?

*God’s blueprint for marriage directs husbands and wives to leave their fathers and mothers. What*

does it mean to leave your parents? Well, it certainly does not mean that you abandon or utterly forsake them. (Exodus 21:12; Mark 7:9-12; I Timothy 5:8). Nor does it mean that you must make a great geographical move. Living too close to parents at the beginning of a marriage may make it more difficult to leave, but it is possible to leave your father and mother and still live next door. Conversely, it is possible to live 1,000 miles away from your parents, and not leave them. In fact, you may not have left your parents even though they are deceased.

To leave your parents means that your relationship to your parents must be radically changed.

- You establish an adult relationship with them.
- You must be more concerned about your mate’s ideas, opinions, and practices than those of your parents.
- You must not be slavishly dependent on your parents.
- You must eliminate any bad attitudes towards your parents, or you will be dead emotionally to them regardless of how far you move from them.
- You must stop trying to change your mate simply because your parents do not like him or the way he is.
- You make the husband and wife relationship your priority human relationship.

*God’s blueprint for marriage directs husbands and wives to cleave to one another.* In our day many young couples seem to marry with the thought that if their marriage does not work out they can always get a divorce. When they marry, they vow to be faithful until death, but under their breath they add, “Unless our problems are too great.” Indeed, some suggest that we forget about the hassle of getting a marriage license or going through a marriage ceremony. For



them, marriage is a matter of convenience, of chance, and maybe very temporary. It all depends on how the cards fall out. But God says, “NO, that’s not the way I planned it. I planned marriage to be a permanent relationship. I want the husband and wife to cleave to one another.” (Mark. 10:7-9)

Marriage then is not:

- A matter of blind chance, but deliberate choice.
- Merely a matter of convenience, but obedience.
- A matter of how the cards fall, but of how much you are willing and determined to work at it.

Marriage means that a husband and wife enter into a relationship for which they accept full responsibility and in which they commit themselves to each other regardless of what problems arise.

*God’s blueprint for marriage involves one flesh.* At its most elementary level, this refers to sexual relations or physical union. But becoming one flesh involves more than the marriage act. One definition of marriage I like by Dr. James Dobson is this: “Marriage is the total commitment of the total person for the total life.” God’s intention is that when two people get married they should share everything- their bodies, their possessions, their insights, their ideas, their abilities, their problems, their successes, their sufferings, their failures, their all. A husband and wife are a team and whatever each of them does must be for the sake of the other person, or at least it must not be to the detriment of the other person. Each must be as concerned about the other person’s needs as he is about his own. Husbands and wives are no longer two but one flesh. Total intimacy and deep unity are part of God’s blueprint for a good marriage.

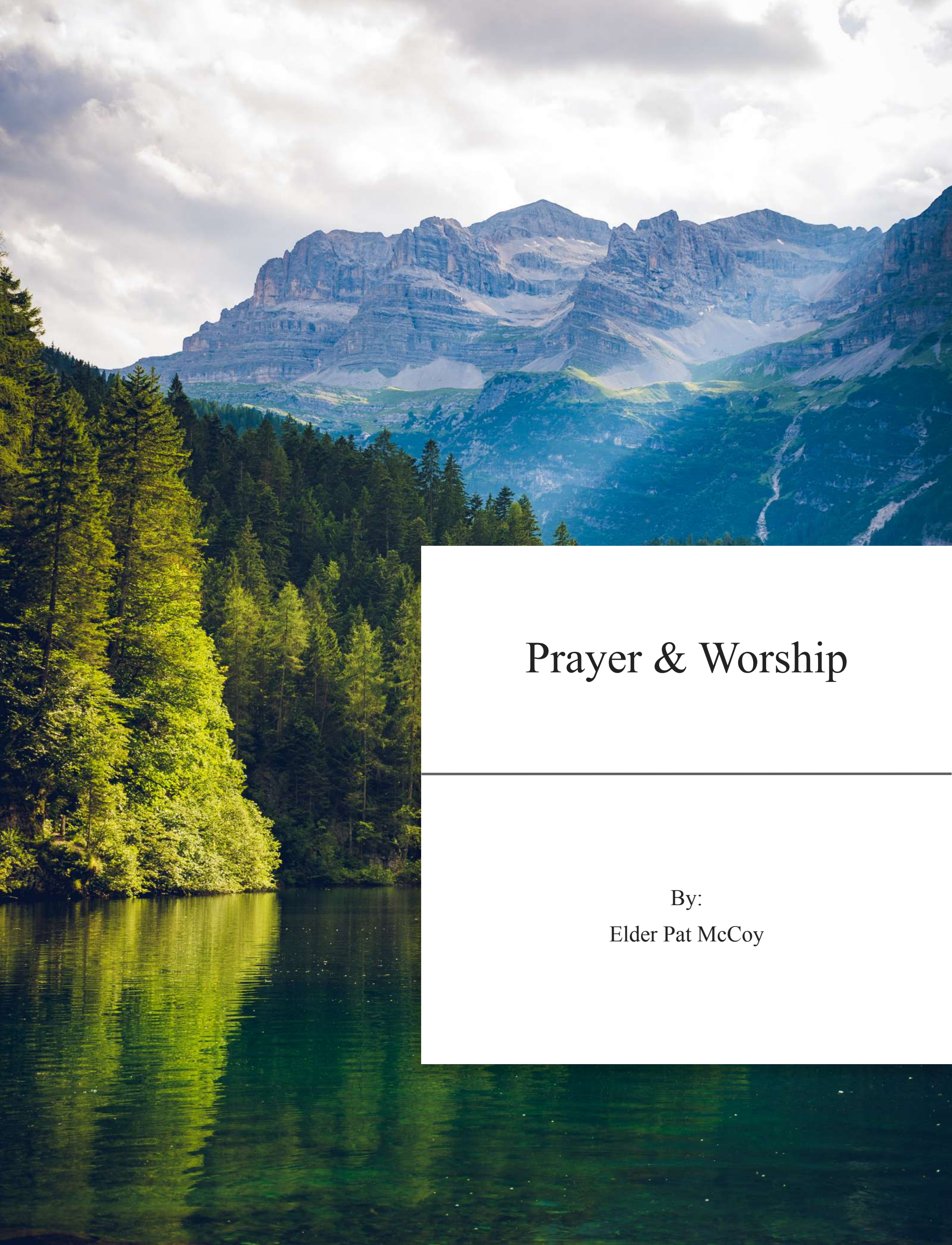
### **Top 10 Biblical facts about marriage**

Marriage is a significant topic in the Bible, with numerous passages that provide guidance for couples.

Here are ten biblical facts about marriage, highlighting its sacredness, unity, and purpose. 1.

1. Marriage is a sacred covenant ordained by God, as seen in Genesis 2:18-24, where God created Eve as a suitable companion for Adam.
2. Marriage is intended to be a lifelong commitment between one man and one woman, as Jesus stated in Matthew 19:4-6.
3. The husband is called to be the head of the household, and the wife is called to submit to her husband’s leadership, as outlined in Ephesians 5:22-33.
4. God created sex to be enjoyed within the context of marriage, as seen in the Song of Solomon and 1 Corinthians 7:3-5.
5. Marriage is designed to be a reflection of Christ’s love for the Church, as stated in Ephesians 5:22-33.
6. Divorce is not God’s ideal plan for marriage, as Jesus stated in Matthew 19:8-9.
7. Marriage is meant to be a source of unity and oneness, as described in Genesis 2:24 and Ephesians 5:31-32.
8. Husbands are called to love their wives sacrificially, just as Christ loved the Church and gave Himself up for her, as seen in Ephesians 5:25-30.
9. Marriage provides a foundation for the family unit, as seen in Psalm 127:3-5 and Proverbs 31:10-31.
10. God desires for marriages to be filled with love, respect, and mutual submission, as seen in 1 Corinthians 13:4-8 and Ephesians 5:21.





# Prayer & Worship

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By:

Elder Pat McCoy



*Mat 21:13 And (Jesus) said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

### **A. Jesus was cleaning out the Temple.**

As He overturned tables and cast out the money changers, He made an intriguing statement, which could bring about a revolution in our churches today. Jesus said, *“It is written, My house shall be called a house of prayer;”*

A. In the Temple of Jesus’ day,

- religious services were still being held.
- Proper sacrifices were still being made.
- Ceremonies were still being carried out.
- On the surface, everything seemed to be in order.
- But Jesus saw something that day which made Him angrier than any other moment of His life that we know about.

### **What did Jesus see?**

- He saw that the nerve center of the church, the key to its power, had been lost in the sea of religious ritual.
- He saw that the religious people were so busy doing good things that they neglected to do the best things.
- With righteous indignation, Jesus reminded the religious people of that day and every day that the purpose, the priority, the power of the church is prayer.

### **How many churches do you know that are known as places of prayer?**

When Jesus said that He wanted His church to be known as a place of prayer, he was saying that the church moves toward being the church when it prays.

### **What will it take to be a church like that, a church known as a place of prayer?**

#### **I. The first ingredient is individuals praying alone**

A. Jesus said in Matthew 6:6 *“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;”*

B. He was saying that some praying needs to be done alone. Therefore, we must practice the discipline of daily prayer in our lives.

#### **II. The second ingredient is praying together**

A. Jesus spoke another word on prayer in which He not only urged the solo prayer, but also the prayer symphony. In this word about prayer, Jesus said,

*Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them (Matthew 18: 19-20). The word “agree” is the word *sumphoneo*. The word gives us our English word symphony. Literally, the word means “to sound together.”*

Sometimes we should retreat to the privacy of our closet to pray, and pray alone. At other times we should join with others and in a symphony of prayer make our requests known to God. We need to challenge ourselves to practice the discipline of

daily prayer and participate in a symphony of prayer with other Christians.

### III. How To Pray

A. Praise— Psalm 100:4 *Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.* Praise is thanking God for who He is.

B. Thanksgiving— Philippians 4:6 *in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

Thanksgiving is thanking God for what He has done. It needs to be specific.

C. Confession— I John 1:9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Confession opens our communication lines with God. Sin stands in the way.

D. Intercession— I Timothy 2:1-3 *I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour;* Intercession means to pray on behalf of another person.

E. Petition— Matthew 6:9-13 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

Petitions are prayers lifted up to God for ourselves.

F. Commitment- We use the word Amen to signify that the prayer is over. The word should declare that the action is about to begin. The word means “so let it be.” Prayers left in the closet of meditation are worth nothing. Prayer must result in action in our lives. That is commitment.





PRIMITIVE  
BAPTIST  
NEWS





## **Bay Branch Church**

Claxton, GA

Bay Branch has been wonderfully blessed during the past year under the leadership of our pastor, Elder Vernon Eckleberry and his wife, Sister Brenda. We had a great Annual Meeting in November with Elder Craig Lanier, the guest minister, bringing a series of excellent sermons. A large crowd was present on Sunday for our annual Homecoming celebration. During the past year, we were blessed with the addition of 3 new members: Brother David and Sister Karen McGee and Sister Anita Thompson. Bay Branch is looking forward to hosting the 2024 session of the Bethel Association.





## Thank You From Ukraine

Brothers Dean and Pat,

Greetings in the Name of the Lord!

Yesterday Tanya and I visited Makariv men's rehab center. That is where Primitive Baptist Foundation has given \$20,000 for the completion of this building. That is enough to finish the construction. In fact, we plan to have an opening of the center in late February. This building has 3 big rooms on the second floor (plus shower and a restroom). On the first floor there is one room, a kitchen and a dining room/classroom, shower, restroom, and laundry room). The capacity of the building is 25 people max. Thanks a lot to the Foundation and DMI for supporting this project.

Without your help we couldn't even think of finishing this project.

Sasha Malov





## **104th Southern States Bible Conference**

**Epworth By The Sea • St. Simons Island, Georgia**

**July 8-11, 2024**

**Theme: *Think On These Things (Phil. 4:8)***

**[Registration Forms](#)**

The time for our 104th Southern States Bible Conference will soon be upon us. Our numbers were lower in 2023 than we would have liked, but with the lingering concerns about COVID now in the rear view mirror we are excited about getting the attendance back to where it should be.

Please note that for 2024 we have another housing alternative, the Reynolds Court Motel located directly behind the Lovely Lane Chapel. This will be the least expensive option among the four buildings.

We are looking forward to again gathering at Epworth to renew friendships and enjoy a great time of worship, fellowship, and singing songs of praise to our Lord. Begin making your plans now to attend this year's conference. Information and registration forms should be posted soon under 'events' on the website: [www.progressivepb.org](http://www.progressivepb.org) and are also being sent out on PBNews.

For additional information contact:

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darlynhar@aol.com

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Statesboro, GA 30458  
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## **Available For Supply**

Pray for these new licentiates as they begin to preach the Gospel:

Antioch Primitive Baptist Church, Twin City, GA, met in conference on Sunday, January 14, 2024, and voted to License Brother Kirk Cavanah. We commend him to sister churches for supply speaker.

Licentiate Kirk Cavanah  
559 S. Old Reidsville Road  
Twin City, GA 30471  
(478)-494-0635  
[cavabus21@gmail.com](mailto:cavabus21@gmail.com)

In our quarterly conference on January 17, 2024, the Metter Primitive Baptist Church, having seen evidence of a calling of God in Brother Jackie Deal's life, has licensed Brother Deal. We recommend him to preach the gospel among our churches.

Licentiate Jackie Deal  
2001 Miles Road  
Metter, GA 30439  
(470)-585-7912  
[jackieddeal828@gmail.com](mailto:jackieddeal828@gmail.com)

Tifton Primitive Baptist Church licensed Brother Drawdy and recommend him for supply speaking.

Licentiate Stephen Drawdy  
2409 Belmont Avenue,  
Tifton, GA 31784  
(229)-402-3290

Elder Phillip Nichols is now available for supply. He lives in Blackshear, GA, and can be reached at:

Elder Phillip Nichols  
(912)-286-3751  
[nap19601988@gmail.com](mailto:nap19601988@gmail.com)

# STATEMENT OF FAITH

*In accord with the historical position of the Primitive Baptists, the editors of the Banner Herald subscribe to the scriptural principles stated in the 1689 London Baptist Confession of Faith. The following is an abbreviated statement upon that confession.*

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- We Believe the Scriptures of the Old and New Testaments to be the Word of God, inspired and inerrant, and the only rule of faith and practice.
- We Believe in the only true and living God. That there are three persons in the Godhead, Father, Son, and Holy Ghost, and that these three agree in one, are coequal, coeternal, and coexistent.
- We Believe in the total depravity of the entire human family; that is, sin pollutes man's faculties; his heart, mind, and will - and he is unable to recover himself from his lost and ruined estate.
- We Believe in particular, eternal, and unconditional election, the effectual calling of the elect, and the final perseverance of the saints.
- We Believe Jesus Christ to be the Son of God, the only Savior and Redeemer, and that Salvation is by His grace alone.
- We Believe that believer's Baptism and the Lord's Supper are the ordinances of the church of Jesus Christ. We Believe the only baptism taught and recognized in the Bible is immersion.
- We Believe the Lord's Supper is a memorial of our Lord's death and should be regularly observed in the church. We Believe that the washing of the saint's feet is an example of humility and service to be observed by the church.
- We Believe that no minister has the right to administer the ordinances of Baptism and the Lord's Supper but such as are called by God and come under the imposition of hands by a presbytery.
- We Believe in the resurrection of the just and the unjust; that the just shall be raised, changed, and fashioned like unto the glorious body of the Son of God, to dwell in heaven forever, soul and body reunited; and, that the unjust shall be raised, soul, and body reunited, and consigned to punishment in hell forever.