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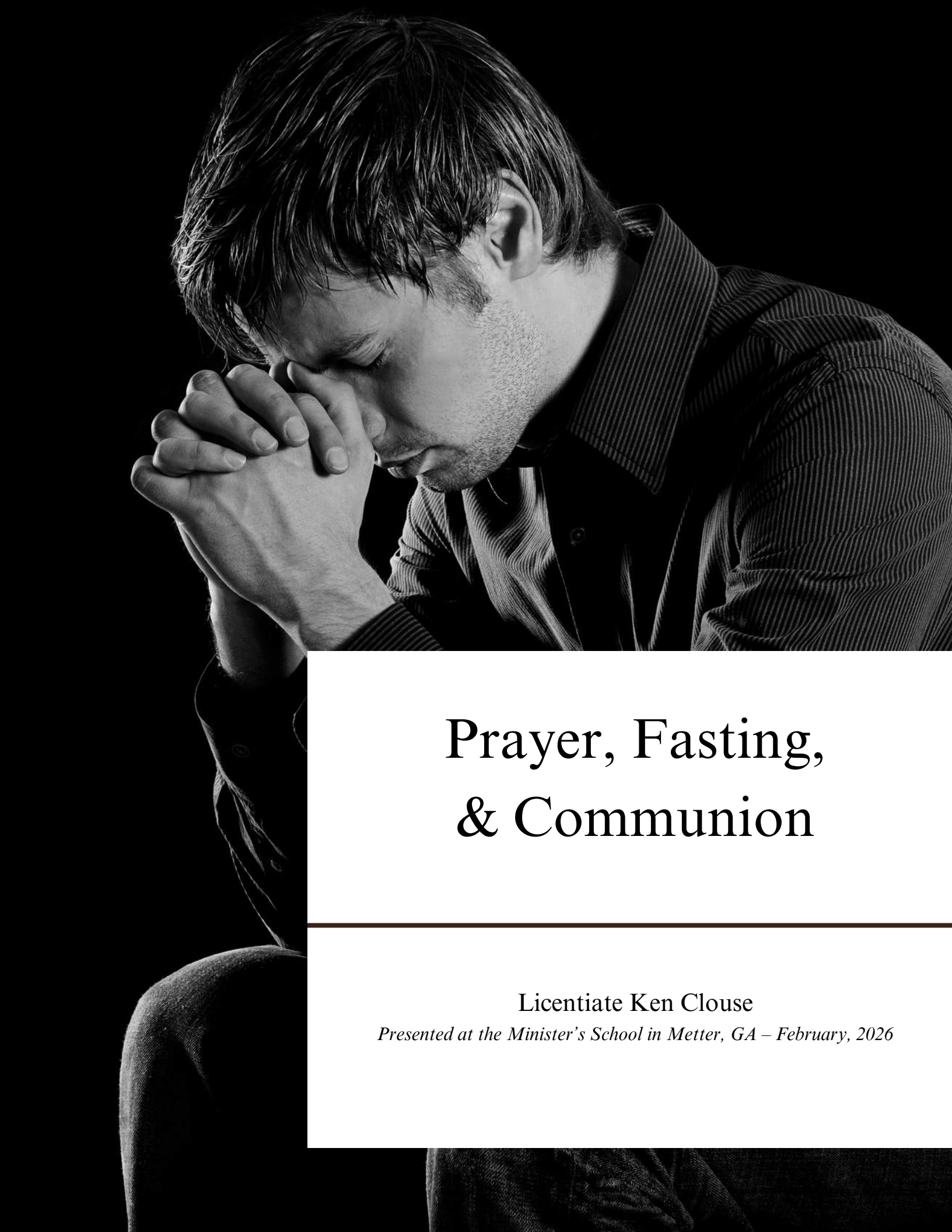


Prayer, Fasting, & Communion

Licentiate Ken Clouse

Presented at the Minister's School in Metter, GA – February, 2026

Friends, today our assignment is to explore Prayer and Fasting. Unfortunately we don't have the time to cover these topics as we could do a weeklong deep dive into Prayer and then another week into the idea of and practical application of Fasting. However, before we start, we need to understand what communion with God is and the means involved with that communion.

COMMUNION with God, to define and establish it we need ask some questions. Who is involved in this communion? What is it and what is the biblical foundation for it? When is this communion to be exercised? Where do we see it in scripture and where is it experienced? Why is communion with God so important? How does one participate in communion with God? We must establish these thoughts for a proper foundation regarding prayer and fasting. To this portion of the assignment we'll be as brief as possible.

In asking about Who is involved in this communion? The believer and the one true God in three persons; the Father, the Son, and the Spirit. So, communion with God refers to the fellowship which occurs between a believer and God almighty in spirit and truth. Especially important for us is the Spirit in this communion. It is the indwelling of the Spirit in the believer that enables said believer to communicate with God, in His presence, through prayer and worship. Jesus interceded for us when He promised to "pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth." Also in the Epistle to the Romans Paul would further frame this idea, explaining, "ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." We can clearly see that the triune God is actively involved in communion with believers who earnestly seek Him.

So What is it and what is the biblical foundation for this communion? John Owen would define communion generally "Communion relates to things and persons. A joint participation in anything whatever, good or evil, duty or enjoyment, nature or actions." However, that is not the way we use it. The

general observation that John Owen provided is something that we look at and call universal. So, In contrast, we see communion as activity that is about God. Communion with God then is that intimate fellowship and relationship between the believer and the Almighty. The profound connection is a mystery to those who don't know God and have no desire to seek Him. Communion with God goes beyond religious practice and involves earnest heartfelt communication in worship and dwelling in the very presence of God. It reflects a person's ongoing interaction and relationship with God through Jesus Christ His Son. Biblical precedent is abundant and clear for us as we look at passages like Hebrews 10:19-22 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, … which he hath consecrated for us, …having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith." In this we understand that the author of Hebrews is speaking of Enoch, Noah, Abraham, Jacob, Elijah, Elisha, and many other faithful Old Testament men and women. The New Testament has examples as well. Beginning with our Lord Jesus Christ; it's through His life, death, and resurrection that believers from all generations are granted access to our Heavenly Father.

When is this communion to be exercised? We can demonstrate this with an image from our memories, or maybe our present situations. Do you remember when you first fell in love with your spouse? Do you recall the desire to be with that person as much as you could? Did we not yearn for that person to "Make haste, my beloved, and be like a gazelle or a young stag on the mountains of spices." Song of Songs 8:14. You see in this passage we have the courtship represented in the Song culminating in the bride's urgent desire. In the Song the bride calls on her beloved to return quickly. The emotional need to be with the one you love is so strongly stated here that it gives us the answer to our question. Communion with God must be as the bride longs to be with her beloved. It is to be a complete and utter pursuit of communion with the Father and the Son in the Spirit.

Why is communion with God so important? We can get some perspective from Isaiah in chapter 43 where the Spirit inspires the pen of the prophet to say

"thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine… every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." This my friends is the why; God has created us, He has redeemed us, He has called us by our name, and everyone that is called by God are to bring Him glory and honor. The question shouldn't be why should we commune with God, but, why shouldn't we.

How does one participate in communion with God? Rather, by what means do we commune with the Godhead? We participate through the observation of sacraments. Paul would ask the Corinthians "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" We also observe Baptism. Both foster communion with God. We also commune with God in our worship and in the time that we immerse ourselves in scripture. Then there is the method that we are discussing today. That is Prayer. It is the primary way that we have communion with God. It is a privilege that we are afforded through Christ's sacrifice. Therefore, we need to "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Which finally leads us to the disciplines in view today.

> Matthew 6:5-7
> *When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking…*

Prayer, what should we say about it? It's a tough thing because there is a great deal of instruction for us to consume. In reality we need to start in Matthew

6:5 to understand the expectations for our prayer life. Jesus instructs us that "… thou shalt not be as the hypocrites are… that they may be seen of men." This warning is pointed directly at the pharisee and the scribe in His day and reaches us today where we are. If you remember the Pharisee loved standing in the synagogue and on the street corners so that they could be seen raising their prayers to Heaven and they were complete hypocrites as they did this. However, standing as a posture for prayer isn't a bad thing the attitude of the heart was the problem.

We need to understand though that prayer is an "ACT" or "WORK." It's how we communicate our thoughts, needs, or desires with Him. Consider for a moment Genesis 3:8-13 "And they heard the voice of the LORD God walking in the garden … and Adam and his wife hid themselves from the presence of the LORD God … And the LORD God called unto Adam, … Where art thou? … I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." This example demonstrates the conversational nature of prayer. But its usefulness transcends our deepest and most sincere petitions. It shows us that our prayers should be about everything, no matter how small or insignificant the matter. Jesus declares to us that we should "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8). How often should we pray? There are scriptural references to praying three times a day. For example the Psalmist would indicate that "Evening, and morning, and at noon, will I Pray, and cry aloud: and He shall hear my voice" (Psalm 55:17). We see it in the case of Daniel because when "…he kneeled upon his knees three times a day, and prayed…" (Daniel 6:10). But also see that when we come to the New Testament we see prayer frequency is really much more than three times a day. We know that we should set time aside each day for prayer. But, as with other needs, prayer should occur "… without ceasing…" (1 Thessalonians 5:17). We are to pray in privacy. Jesus gives the instruction "… when thou prayest, enter into thy closet, …shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). In definition we have stated to this point that prayer

is an act. Prayer is asking God for various things. Prayer is done on a continual basis. Prayer is done in private but should note that there are times when Corporate prayer is appropriate. Finally in our definition is the need to continue in prayer. We don't just pray for a thing once and then move on. Notice Christ in Gethsemane "they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And again he went away, and prayed, and spake the same words" (Mark 14:32,39). It wasn't a lack of faith that Jesus prayed 3 times for the same thing in the garden, indeed He was demonstrating that obedience to maintaining a prayer life and to continually ask for the things of great importance. In the scriptures we find that prayer is an act that we perform; which is between us and God and as our Lord instructs; it is done without doing it for the praise of men.

In our passage today. Our Lord is teaching on prayer and is OFFERED ACCORDING TO A PATTERN... The Lord directs us by saying that "After this manner therefore pray ye."

It's instruction that we should be specific and deliberate. Jesus is leading us to speaking with God absent of vain. I believe His teaching wasn't intended to use these exact words. It was intended to be a pattern for prayer, or a directory one might say as Dr. Gill would refer to it. As believers we have liberty to use our own words to commune with God in prayer. Note that in our text Christ does not instruct them to pray with these exact words rather after "this manner". This was the structure or pattern that men and women should use when they pray. It was prescriptive after the manner that was approved of by God.

The Lord's pattern for Prayer becomes central to our prayer lives. It is consistent with Jesus' teachings and is an effective model for prayer. It's not merely a recitation, but a guide for the believer's relationship with God and the world. In this prayer we can identify seven distinct parts of the Lord's Prayer.

It begins with the acknowledgement, "Our Father, who art in heaven." It establishes our relationship between us and God; that as adopted children into the

family of God. By calling God "Father," we are testifying to our role as sons and daughters that belong to Him. Because “if children, then heirs; heirs of God, and joint-heirs with Christ.” It means that we have a common relationship among the brethren. When we say "in heaven" we affirm God’s transcendence, it reminds us that God is our king and Master of our lives, He exists beyond the earthly realm.

We see this in, “Hallowed be thy name.” The Holy Scripture is full of evidence where reverence for God is mandated. We are to have this reverence for God, His nature, His commands, and His work. Deuteronomy 10:12-13 exhorts the children of God (Israel) “…what doth the LORD thy God require … to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, …”? We see it all over the Psalms. In this second observation, we honor and revere God’s name, acknowledging His holiness and majesty. It invites us to reflect on the significance of God’s name and all He is. In recognizing the holiness of God, we become more aware of our need for humility, respect, and a deep reverence as we approach Him.

The prayer continues with, “Thy kingdom come.” This part expresses a longing for the establishment of God's kingdom on earth, reflecting our obedience to “seek ye first the kingdom of God, and his righteousness.” Where we “press toward the mark for the prize of the high calling of God in Christ Jesus.” Urging us to understand and follow Jesus because as Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” It is a reminder that our prayers must align with God’s purposes. By praying for His kingdom to come, we look for His justice, peace, and love.

Next, we say, “Thy will be done on earth as it is in heaven.” This line emphasizes that we need to “Trust in the LORD with all our heart; and lean not unto our own understanding” surrendering to God's divine plan, recognizing that His wisdom surpasses our understanding as Christ Himself demonstrates in the Garden when “he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will,

but as thou wilt." It encourages us to align our desires with God's will, where "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Understanding that His plans are always for our good.

The prayer shifts focus to our daily needs with the phrase, "Give us this day our daily bread." Here we express our dependence on God to sustain us and provide for us. Like when God told Moses "I will rain bread from heaven for you; and the people shall go out and gather" and the people had food. It's as the Psalmist told us "He causeth the grass to grow for the cattle, and herb for the service of man." It's why we "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed"? It's because Jesus was in fact "…the bread of life: he came so we would never hunger; and he that believeth on Him shall never thirst."

"Forgive us our trespasses, as we forgive those who trespass against us" is a vital part of the prayer. We pray this because we know when "the wicked forsake his way, and the unrighteous man his thoughts: returns unto the LORD, …he will have mercy upon him; … for he will abundantly pardon". Because we know that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We know that "… all have sinned, and come short of the glory of God." It is why we "Confess *your* faults one to another, and pray one for another, that ye may be healed." We do this because Jesus "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." It recognizes our need for God's grace while commanding us to forgive others. This statement highlights the principle of mercy and reconciliation. We know it's true as we witness the return of the Prodigal Son. We saw it in the confession and repentance of King David. We see the Lord Himself restore Peter after denying the Christ.

The prayer concludes with a request, "And lead us not into temptation, but

deliver us from evil." This final part emphasizes our reliance on God. It acknowledges that He "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Because, finally, "God wipes away all tears from their eyes; there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Our request for deliverance from evil, we reaffirm our commitment to live according to God's principles and to seek His strength in facing our trials.

Looking at the Lord's prayer as a construct or pattern for prayer gives us freedom to speak not only as we want, but, in a way that pleases God. It's not just words for recitation. It is powerful to put us in touch with God.

Matthew 6:16-18

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

This portion of our passage presents the warning, from Jesus, about hypocritical behavior when fasting. It was an act of piety in Jesus day. This act was often done in the open with the intent of being seen by men. Many would go around dirty and looking like they were in some desperate need. They would ensure that they looked as though they were hungry to show how spiritual they were by how much they denied themselves food. They would often pour ashes on themselves to show just how much they'd given up for God. In contrast Jesus is setting some fences up around the practice of Fasting, it's not a prohibition. Our Lord instead presses for secrecy in the act of Fasting. This way the activity is seen only by God and receive God's blessings instead of honor amongst men.

But, we may not really know what fasting is, do we? Otherwise we might do it more. It seems to me that we ought to consider the discipline because In a

biblical sense; to fast is to abstain from food voluntarily for some designated purpose and period of time.

God's word shows fasting as an act of humility, devotion, and dependence on God. However, in some cases, a fast can also include abstinence from other activities as well, to focus on prayer, study, worship, and to bring oneself into a sense of humility to align with God's will.

We can see examples of fasting in the Old Testament. In some of these cases fasting would focus on repentance and seeking divine intervention. Remember Ninevah we witness that leaders called a corporate fast Jonah 3:5 "…the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." In addition, there were certain days of the calendar where fasting was practiced by way of tradition. On the day of Atonement, for example, Israel was commanded to "deny themselves" or "afflict their souls" which alludes to fasting. These days were in place to mourn over sin and prepare for national atonement; such as Leviticus 16:29 "This shall be a statute forever unto you: that in the seventh month on the tenth day of the month ye shall afflict your souls." However we see fasting as responses to grief or urgent need as with David over his son from Bathsheba, see 2 Samuel 12:16 "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." Ezra declared a fast to seek God's will and direction at the river Ahava Ezra 8:21.

We also have examples of fasting in the New Testament. Jesus fasted for 40 days in the Wilderness Luke 4:1-2. Then we see this instruction to fast in secret and not to be like the hypocrites in Matthew 6. We see fasting in the early church as well. Fasting that would seek ministry decision guidance. The early church worshipped the Lord and fasted when the Holy Spirit directed them to send Saul and Barnabas into mission work. We also see the discipline of fasting when appointing elders to the churches

So we can see that the purpose of fasting includes:

- **Repentance and Mourning**: Throughout Scripture, believers fasted to express regret for sin or to mourn a tragic event. Joel 2:12 urges: “Return to Me with all your heart, with fasting and weeping and mourning.”

- **Humility and Dependency**: Fasting humbles the individual, reminding them of their frailty. King David said, “I humbled myself with fasting” (Psalm 35:13).

- **Direction and Discernment**: People often fast in Scripture when seeking God’s specific guidance. In Daniel 9:3, Daniel turned “to the Lord God to seek an answer by prayer and petitions, with fasting.”

- **Worship and Devotion**: Like Anna the prophetess, who “never left the temple, but worshiped night and day, fasting and praying” (Luke 2:37), some practice fasting simply out of reverence and love for God.

In the scriptures we can see several types of fasting:

- **Regular Fasts (Partial Food Abstinence)**: Many biblical examples depict abstaining from meals for a set time, such as “until evening” (Judges 20:26) or several days (e.g., Nehemiah 1:4).

- **Absolute Fasts (No Food or Water)**: In extreme cases, individuals refrained from all sustenance, such as Esther, who told Mordecai: “Do not eat or drink for three days, night or day” (Esther 4:16).

- **Corporate Fasts**: Leaders or prophets sometimes called an entire community or nation to fast together, as seen in Joel 1:14: “Announce a holy fast; proclaim a solemn assembly.”

- **Private Fasts**: Jesus’s teaching in Matthew 6 shows the importance of personal fasting done discretely, with authenticity before God rather than for public acknowledgment.

We learn that there is a proper attitude when fasting:

Biblical fasting focuses primarily on the heart's posture before God. Refraining from food alone isn't enough; genuine repentance, humility, and love for others should accompany it (Isaiah 58:5-7). Self-examination, prayer, and aligning one's will with God's Word are integral. Proper motivation-drawing near to God, seeking His wisdom, or mourning sin-is key for a meaningful fast.

Additionally, caution against legalism is important. Jesus taught that fasting should not become a ritualistic burden but a natural expression of devotion, longing for God, and submission to His purposes (Mark 2:19-20).

It is also obvious that there are blessings related to fasting:

- **Closer Fellowship with God**: Fasting clears one's focus, giving additional time and intentionality for prayer and worship.

- **Heightened Spiritual Sensitivity**: Many believers testify that fasting helps them discern God's direction.

- **Renewal and Breakthrough**: Biblical accounts often associate fasting with deliverance from crises or revelation of God's plans (see 2 Chronicles 20:3-4, when Jehoshaphat proclaimed a fast and received God's victory).

There are ways to misuse the discipline of fasting:

- **Seeking Human Approval**: Some might fast to appear holy or gain praise. Jesus warned, "They have already received their reward in full" (Matthew 6:16).

- **Treating Fasting as a Bargaining Chip**: Fasting should never be used to manipulate God. Rather than compelling Him to act, it positions us to listen and submit to His will.

- **Neglecting Other Duties**: Isaiah 58 cautions against fasting while ignoring justice or charity. Fasting is hollow when accompanied by exploitation or self-centered living.

There are some practical thoughts on fasting as well:

While Scripture underscores spiritual motives, there are physical aspects to consider. If someone plans to fast for any extended period, wisdom regarding health is essential. In biblical times, shorter fasts were more common, though some like Jesus and Moses observed extended periods under extraordinary circumstances.

Individuals facing health concerns may adopt partial fasts, abstaining from specific foods or meals. The ultimate goal is to practice an authentic discipline of self-denial and prayer in a manner that honors God and respects personal limitations.

So, in conclusion, prayer conducted properly for the Glory of God as well as adhering to a prescribed pattern along with periodic fasting yields great rewards. From the Old Testament to the New and up to our day; prayer and fasting weaves through all of history as an expression of communion, contrition, humility, and worship. Fasting is not merely about abstaining from food, but about drawing near to God in prayer, refining one's heart, and seeking His direction. Enacted with sincerity, fasting remains a powerful practice that centers the worshiper on God's provision and leading, clarifying dependence on the Creator who "rewards" what is done in faith and humility (Matthew 6:6, 18).

The Christian And Purity

Lesson #8 - A Study In Christian Ethics

2 Timothy 2:22-23

Elder Patrick McCoy

2 Timothy 2:22-23

(22) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. (23) But foolish and unlearned questions avoid, knowing that they do gender strifes.

Introduction

Flee youthful lusts—Follow after the Lord. This first charge of Paul to Timothy is to flee youthful lusts. The word "lusts" (in the Greek) means passionate desires and cravings. It can mean either good or bad desires, and its meaning is always to be determined by the context (Wuest). The point is this: passionate desire and craving is normal and natural. God made us to desire and crave. It is when we use our passions to hurt and damage that they become evil.

The second charge is to follow after the Lord. But note a significant point: join with other believers in following after Him. We need the companionship and fellowship, the experience and maturity, the direction and guidance of others. However, make sure they are genuine believers—that they "call on the Lord out of a pure heart." Only the pure in heart—only the genuine seeker—is really following after the Lord. It is the genuine believer with whom we are to fellowship and walk through life.

Some of our Christian friends tend to struggle with an over emphasis on the "do not's of scripture." At the heart of the problem is an inability to grow in all aspects of one's faith. Some people attend church all their lives, but are still infants in respect to their faith. One's inability to practically apply all aspects of the scripture may lead to a retarding of spiritual development in key dimensions of life.

We all have areas of our lives that we are consciously or unconsciously not where we would like to be. Each of us needs others to help us discover our blind spots. We all need greater humility, love or holiness. We never grow too old to improve.

Point of Discussion:
What are some youthful lusts we all must flee?
Why do we need help from others to see our blind spots?

What Makes Us Unclean?

Jesus taught where sin originates in us. Read Mark 7:20, 23 and discuss. Every outward act of sin is preceded by an inward act of choice. Therefore, Jesus addresses the root cause of man's worst problem - sin. Sin is missing the mark of God's holiness in our character, thinking and actions.

- Sin is like a thief - it seeks to kill, slaughter, steal and destroy (John 10:10).
- Sin is unclean like pigs - II Peter 2:22.
- Sin is poisonous like a viper. Psalm 140:3.
- · Sin is like a cancer as it destroys from within. James 4:1,2.

Read and discuss the following Scriptures.

I Thessalonians 4:3-5
James 1:14-15
Matthew 5:27-28

Purity in Heart
Matthew 5:8

Basically we all like a clean environment. We can't enjoy a thing when it's dirty! We can't enjoy a beautiful view if garbage is on the background. The point we must consider in our lives is that we can't appreciate God's goodness and faithfulness when we have garbage in our hearts.

I. Gods desire for Purity.

In the Old Testament (Joshua 6:21) when the Israelites conquer a city, God told them that everything in it must be destroyed. He doesn't want anything left that would influence the Israelites to commit a sin. Same with us, if we want to gain a total victory in our spiritual life everything in our lives that would influence us to sin must be destroyed. A person who desires to be victorious and leaves something bad in his life may not be victorious at all. In building a sacred place or a temple for God, those who built it are oftentimes instructed to use materials such as gold and silver to be pure. (Read in Exodus and Leviticus) It is a picture that God desires purity. Most importantly, before we enter into the presence of God, we must first examine our hearts if we are worthy to face our Holy God. God is Holy and therefore we must be holy.

Point of Discussion:
What must we leave behind in order to be pure?
What would make us unworthy to enter into the presence of and face our Holy God?

II. We must desire purity

Our duty is to submit ourselves before Him so that He could cleanse us. A desire to be pure pleases God and He is more than willing to purify us.
In Acts 13:22 we can see how God called David "A man after my own heart." Wow! This is because David desires purity. David fell in the area of lust, but we can read his prayer in Psalm 51:1-10. There David humbled himself before God and pleaded for God's presence not to be taken from him. David knew the value of God's wonderful presence and longed so much for God's presence. Because we are born sinners (Psalm 51:5) our natural inclination is to please ourselves rather than God and we sin because of having this kind of attitude. David sinned when he followed this inclination. He prayed, "Cleanse me from within" meaning that he wants to have clean thoughts and desires. Right conduct can come only from a clean heart and spirit.

Point of Discussion:
Read Psalm 51:6-11 and discuss David's heart felt desire for a pure heart.

III. Refiners fire

If we have soap to clean our physical bodies from dirt, we have a spiritual soap to cleanse us spiritually or deep within.

Malachi 3:2 Talks about us cleansing like purifying gold and silver to make it pure. We undergo fire of afflictions to have us purified. This is the testing and trials God allows for us to develop an attitude of purity. Gold is purified until the reflection of the one purifying it is seen. The more we are cleansed, the more we reflect Jesus in our lives. The process may not be easy and comfortable but it surely assures a good result.

Point of Discussion:
How may God purify us with fire?

IV. Staying pure in a filthy environment

Though we are living in a filthy world full of sin we can still manage not to be influenced by the evil around us. It takes discipline and Godly vision to make it. How can we do it?

Discuss fully the five points below.

1. Psalm 119:1 - We can do it by constantly reading the word of God.
2. Psalm 1:1 - We must not sit in the counsel of the ungodly. We must make sure we sit on the counsel of the Godly. Bad company corrupts good character.
3. Stay in the presence of God.
4. Be in an attitude of humility, asking God's forgiveness when we sin (1 John 1:9).
5. Stay out of sin.

V. Desire purity in every aspect in your life

Heart - MOTIVES
Mind -MOTIVES
Body -DEEDS

We will see God!

In the beatitudes Jesus says, "Blessed are the pure in heart: for they shall see God". Jesus explains that heart disease can be avoided by keeping a pure heart. Three practical questions this beatitude raises are: Who are the pure in heart? How will they see God? And why are they happy?

Point of Discussion:
Read Psalm 24:4 and discuss who can enter the presence of God.

I. Who are the pure in heart?

The word pure is used twenty-eight times in the New Testament alone. But what does it really mean? Are the pure in heart half-divine, half-human beings? Do they have no normal desires, no healthy drives, no emotional feelings? Are they saints who have lost all contact with the real world? Are the pure in heart perfect individuals who have never sinned? Of course not. Jesus addresses ordinary people who have ordinary problems, and he gives them an extraordinary way to experience happiness. He offers them sound advice, which if followed, will always lead to a better life.

A. The pure in heart are those who are cleansed. An initial cleansing happens when a person is born again. Purity cannot be produced by any human will. In fact, Ezekiel 36:26 said God gives a pure heart. Read the verse. Such purity is produced only by becoming a new creature, experiencing a new birth.

A pure heart, however, is not the result of a once-in-a lifetime experience. It is produced from daily confession of our sins, which results in continual cleansing

from them. Failure to realize this explains the unhappiness in some Christians' lives. They become cluttered with sin, and happiness becomes a matter of the past. We must remember John's promise in I John 1:9.

B. The pure in heart are those who have one goal in life. Purity actually means singleness of mind, to be guided by one purpose. If our heart is out of line, if impurities have pushed us off course, we will surely miss the highest goal God has in mind for us. The pure in heart are those who have one aim in life: to glorify God.

C. The pure in heart are those who have clean thoughts. Proverbs 23:7 reminds us that as a person "thinketh in his heart, so is he." It is what we think, not what we profess, that creates purity within. The pure in heart are those who have clean thoughts and, consequently, a clean life that produces happiness.

Point of Discussion:
Put all these points together and formulate a definition of "pure in heart."

II. How will they see God?

This beatitude clearly states that those who are pure in heart will see God, but how? The pure in heart will "see" God by experiencing his reality, not by beholding him with physical eyes. During our Lord's earthly ministry, multitudes looked at him but saw nothing, unaware that they had viewed God in the flesh. To see God is to experience God and become sure of him. Purity removes obstacles that blur and distort his true image. That is why the pure in heart will see God.

III. Why are they happy?

The beatitude promises, "Blessed [happy] are the pure in heart." And the answer to why they are happy is given in that same statement: "for they shall see

God." The pure in heart are happy because they see God. And when they see God:

A. They see themselves. When Job saw God he was able to see himself. Read Job 42:5-6. How did Job seeing God change him? When we see God, we are made painfully aware of our sins. And when we see our sins we commit them to the Lord and purity becomes a reality.

B. They are transformed. A view of God does more than reveal our own sinfulness; it transforms us into the kind of people God wants us to be.

C. They become useful. The person who has seen God is the most eager to serve him. A vision of God always imparts a burning desire to serve him. No sooner does God call for volunteers than Isaiah replies eagerly, "Here am I; send me" (Isaiah 6:8). And Paul, having met Christ on the Damascus road, asked, "Lord, what wilt thou have me to do?" (Acts 9:6).

D. They impart a sense of God's presence. Those who had seen the disciples close to Jesus "took knowledge of them that they had been with Jesus" (Acts 4:13). It is impossible to see God and to spend time with him without emanating a sense of his presence.

Conclusion

IV. Purity Beyond Our Reach

Three of the ways we can stumble in purity is with impure words, impure emotions and impure thoughts

a. Impure Words, James 3:9-10 says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

b. Impure Emotions, Matthew 5:21-22 says, “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

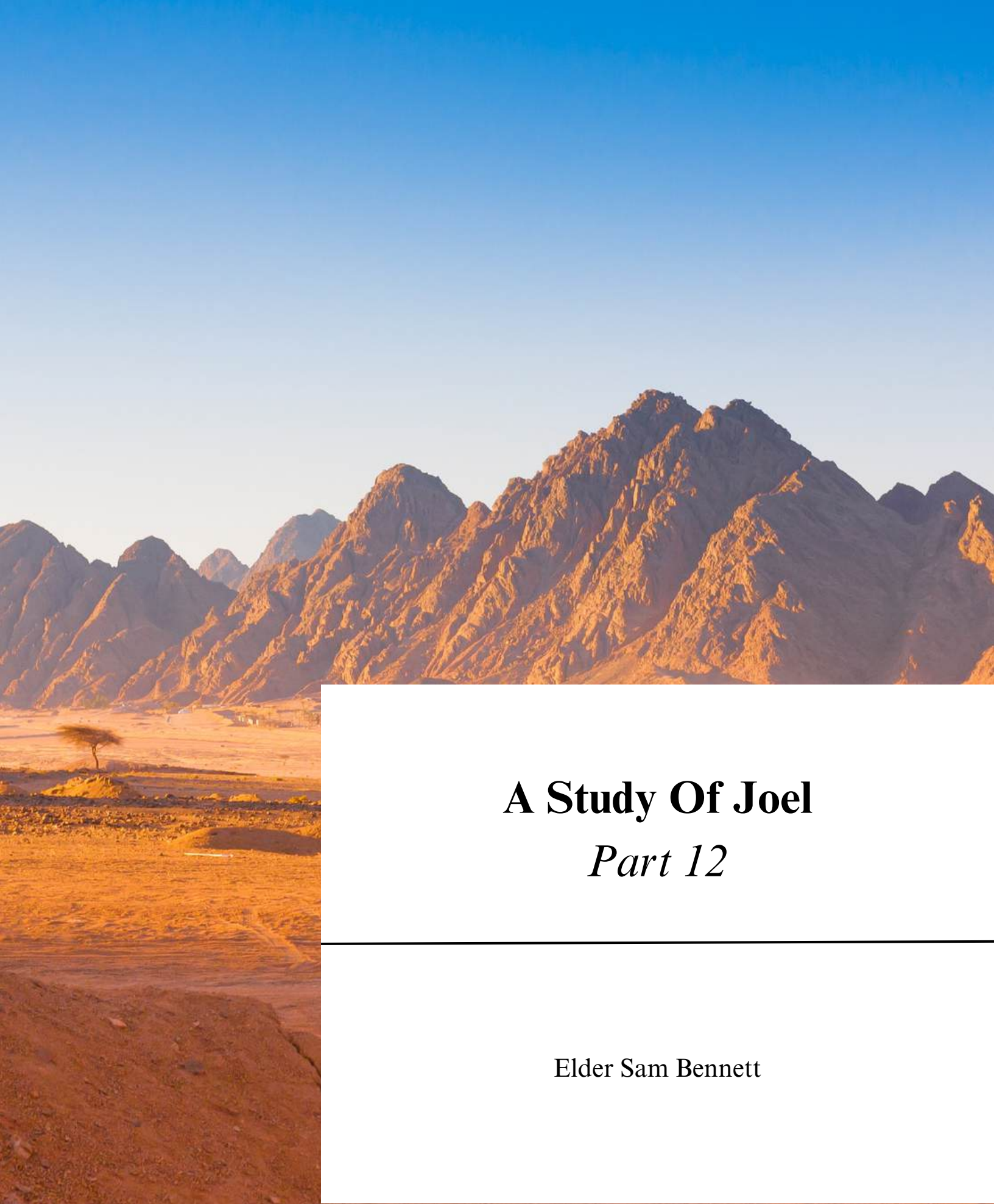
c. Impure Thoughts, Matthew 5:27-28 says, “Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

> Matthew 5:28
> *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

You say these standards are too hard to obtain. They are meant to be hard (and impossible) unless we have God living in our heart. As we seek to obey the will of God we understand that it is impossible to have a pure heart on our own strength. But with God’s help a pure heart is something all of us can have.

It’s amazing to note that the need of the pure in heart is to see God. The pure in heart maintain their purity by making a point to visit with God on a regular basis through personal prayer and Bible Study, and through fellowship and worship. The pure in heart also have heaven as their goal. Although the pure in heart know they can be in tune with the Holy Spirit in this life, they also know that someday they will see God face to face in the kingdom of heaven.

For the Christian purity ought to be more precious than life, for without purity we can never really have life.



A Study Of Joel

Part 12

Elder Sam Bennett

Our text for this message is to be found in the Old Testament prophecy of Joel. This message will conclude our expository series in this book. This rather short book of prophecy is rich with promises of God that should come as a delight to hearing ears, throughout the ages from the time of the writing until today and even beyond.

The last portion of Joel's prophecy was a privileged view of time far distant from Joel's day. It extends beyond the writings of the New Testament. These last few verses are eschatological. They find their ultimate fulfillment in last things. We must also keep in mind that this message was revealed to Joel in terms that were relevant to his experience and culture, but the imagery is poetic and we should not necessarily interpret it literally. For the sake of context, we will begin at verse sixteen.

Joel 3:16-21

(16) The LORD also will roar from Zion, And utter His voice from Jerusalem; The heavens and earth will shake; But the LORD will be a shelter for His people, And the strength of the children of Israel. (17) "So you shall know that I am the LORD your God, Dwelling in Zion My holy mountain. Then Jerusalem shall be holy, And no aliens shall ever pass through her again." (18) And it will come to pass in that day That the mountains shall drip with new wine, The hills shall flow with milk, And all the brooks of Judah shall be flooded with water; A fountain shall flow from the house of the LORD And water the Valley of Acacias. (19) "Egypt shall be a desolation, And Edom a desolate wilderness, Because of violence against the people of Judah, For they have shed innocent blood in their land. (20) But Judah shall abide forever, And Jerusalem from generation to generation. (21) For I will acquit them of the guilt of bloodshed, whom I had not acquitted; For the LORD dwells in Zion.

The prophet is speaking of a future day, as he proclaims, "***And it will come to pass in that day.***" Obviously, the day on which he speaks is neither past nor present. He is looking ahead to some coming day. Earlier verses in this same

chapter have already pointed ahead to this coming day. It is a future event, a day in which God shall judge the nations of the earth. For those who have rejected Christ, it will be day of terror and destruction. As the enemies of God do their best to assemble together to fight against Him, they will find that their combined strength is no challenge to the Almighty Creator God. The Apostle Paul preached to the Greeks at Mar Hill of that coming day. In Acts 17:31, we read, "***…He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.***" It is Christ who will judge the nations.

It is Christ who is righteous, and He will judge righteously. The guilty will suffer the consequences of their opposition to God. But for believers, it will be a much different scene. ***The mountains shall drip with new wine, the hills shall flow with milk, And all the brooks of Judah shall be flooded with water; A fountain shall flow from the house of the LORD and water the Valley of Acacias.*** This is poetic language. We are not to take it literally. We can apply the same principle from earlier in the Old Testament. In Exodus, God told Moses of a land that was flowing with milk and honey. We understand that this is somewhat hyperbolic. Food would be plentiful in the promised land. And it would not be just barely adequate. It would be good food, pleasant to the senses and meant for enjoyment. The poetic description of the promised land of Canaan in the Old Testament is a picture of what God has in store for us in eternity. Those good things provided to us by God will not be rationed out in measure amounts, but in great abundance. There will be no drought.

As we consider the fountain flowing from the house of the LORD, we should understand that this is not referring to a literal river. There is not now, nor has there ever been a river of water flowing from the Temple of God in Jerusalem. This river analogy is a symbol of life. We may consider an inaugurated eschatological view. This simply means that some of these Last Things have already come to pass, and other of these Last Things have not yet come to pass. Using this already/not yet framework, we can see that this fountain is not a fountain of water, but a fountain of spiritual life. Isaiah 2:3 – ***Many people shall***

come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. Isaiah was looking ahead to the Gospel of Jesus Christ, beginning in Jerusalem, and continuing into the uttermost parts of Judea, and Samaria, even to the ends of the earth, from the time of the early church until the return of Christ. This has already begun and has been in motion for thousands of years from our perspective. There is also a "not yet" component to this application. Zechariah 14:8 – ***And in that day it shall be – That living waters shall flow from Jerusalem, Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur.*** And in Revelation 22:1 – ***And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.***

This is yet future. Even the remotest of peoples will be well-watered with full realization of the Living Water that is Christ. His forgiveness extends beyond our imagination to reach all of His people such that none given to Him by the Father will be lost.

Verse nineteen speaks of part of the judgment against God's enemies. The Egyptian empire had been powerful and wealthy and had once enslaved Israel. Edom was descended from Isaac and Esau. Edomites were distant cousins of Israel. And they were the enemies of Israel. Egypt and Edom were both guilty of offenses committed against Israel. They were known to Israel. They will be punished for their offenses. However, Egypt and Edom are also symbolic representations of the larger group of all peoples who are enemies of God's people. They will suffer because of the violence against the people of Judah. These are the identified people of Joel's first audience. And again, Judah is also a symbolic representation of all of Christ's people. Judah is representative of all true Christians, true believers, born-again children of God who have been attacked, persecuted, imprisoned, and martyred for their defense of the Gospel and their allegiance to Christ.

As believers, we can take great comfort from this verse. God sees how His people are treated. He is moved by how His people are treated. The enemies of God cannot attack God directly, so they attack God's people. While believers are those who have become targets for God's enemies, the enemies are ultimately attacking God Himself. He sees the actions of the enemy. They have brought violence against Christ's bride. They have shed the blood of the innocent. Justice will be served. God will bring about an everlasting punishment against the enemies of Christ and His bride. The punishment will precisely match the crime, and justice will be perfect and complete.

But Judah shall abide forever, this is not limited to the biological descendants of Abraham through Isaac, Jacob, and Judah. The promise is to Christ and His people. Judah is representative of the chosen people of God throughout the ages, from every corner of creation, from all walks of life, regardless of kindred, tribe, or tongue.

And Jerusalem from generation to generation. This is a repetitive parallel. It homes in on the promise and elevates it by a degree. It further expresses God's abundant provision that He has for His people. God's people will inherit everlasting life.

For I will acquit them of the guilt of bloodshed, whom I had not acquitted; Depending on your preferred translation, you may see this as, "cleanse their blood," or "avenge," or "pardon blood guilt." This is the greatest hope we have. Egypt and Edom will be destroyed as the precise judgment and proper punishment because of violence against Judah because they have shed innocent blood. But Judah shall abide forever, for the Judge shall acquit them of the guilt of bloodshed. Why? Because of Christ! His gracious sacrifice on behalf of His people satisfies the Father's wrath against our sin. There is therefore now no condemnation for those who are in Christ Jesus. He has saved His people. He has propitiated the Father's wrath. And He has sent His Holy Spirit into our hearts and given us the faith to trust in Him.

For the LORD dwells in Zion. The world we experience in this life is passing away. This will not be our reality forever. There is coming a day when everything will be made right. That means we will be changed. Jehovah is Holy. Those who dwell in the presence of Jehovah must be made holy. The blood-bought bride of Christ will be made righteous in eternity in that we may be in His presence.

When the curse of the locusts came and destroyed every green thing in the Land of Canaan, God's judgment was upon Israel. It may rightly be called the Day of the Lord. In later generations, when Israel's hearts had once again become hardened, wave after wave of enemy empire armies conquered Israel, scattering them to the winds. Eventually, Judah was conquered and taken into captivity in Babylon. Each of these events was a "Day of the Lord." This was temporal punishment for their sins of disobedience.

There is a coming Day of the Lord when all the nations of the earth will be called to account. This coming day will be like nothing anyone had ever experienced before. Repentance will no longer be an available option. That day will only be a day of judgment when all creation will stand before the Judge. There will be only two judgments declared. There will be a judgment of guilty, and the one declared guilty will bear the punishment for his or her own sin for all eternity, or a judgment of pardon.

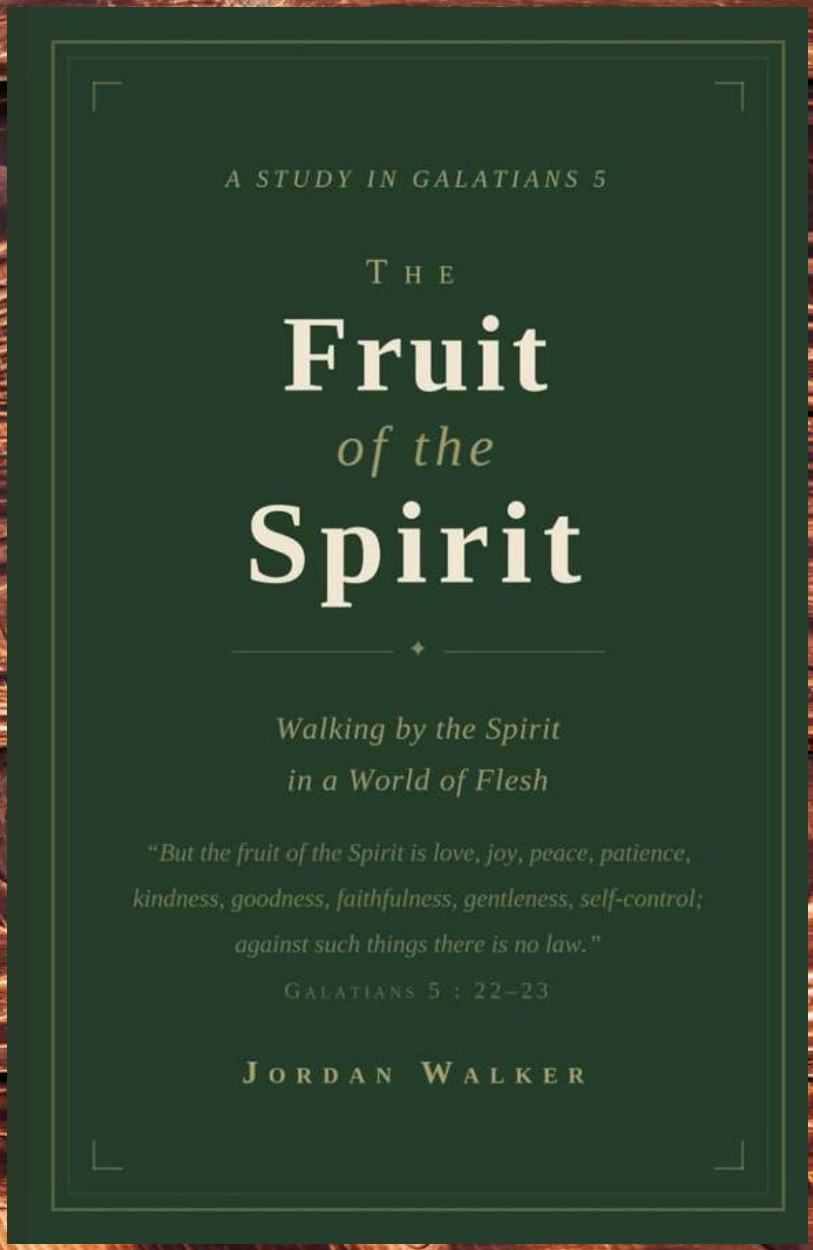
That judgment of pardon, that declaration of blamelessness is only because of another Day of the Lord. That day was the darkest day in human history. It happened on a hill called Calvary, outside the gates of the city. From midday, darkness covered Jerusalem for three hours, as the crucified Son hung on a cruel Roman cross. The sinless Lamb of God was executed by the wicked hands of sinful men. In agony and humiliation, Jesus of Nazareth bore the wrath of the Father in Heaven because of the sins of His people. This was no accident. God was not surprised. These sinful men could not have done this on their own. It was the purpose for which Jesus had been born. These sinful men were instruments in the hand of the Almighty, used to bring His eternal plan onto the world stage in time.

When Jesus had suffered sufficiently, His mission was accomplished, His sacrifice accepted as payment in full, He cried aloud, "It is finished," and died on that cross. He did not mean He was finished. His work on earth was done. A great exchange was transacted on that day. He who knew no sin was made to be sin for us that our sin might be punished in Him. His perfect righteousness was necessary to break sin's curse. Our sins were imputed to Him, and He was punished as though He was us. Our sins were punished in Him, so there is no more punishment for our sins. But the exchange did not stop there. It was a two-way transaction. He took our guilt and punishment, and in exchange He gave us His righteousness. His perfect righteousness was imputed to us! By a sovereign act of divine grace, we have been forgiven, and His righteousness has been imputed to all who trust in Jesus for salvation. This divine transaction has eternal consequences. Thank God for His faithfulness, His justice, His mercy, and His grace!

Romans 8:1-11

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

It is in Christ alone that the helpless find help and the hopeless find hope. It is in Christ alone that the weak find strength, the weary find rest, and the defenseless find refuge for their souls. There is one yet future Day of the Lord. What will that day be like for you? Seek the LORD while He may be found, call upon Him while He is near!



The Battlefield, the Weeds, and the Fruit

Jordan Walker

The following is an excerpt of a book written by Jordan Walker that appeared in his Substack that you can join. The web address is: jordanwalkerrph.substack.com/p/its-finally-here-and-im-still-a-little . Jordan is the son of Lindsay and (the late) Devra Proctor Walker. He is also the grandson of Elder Emerson Proctor. Jordan is a deacon at the Statesboro Primitive Baptist Church and is Co-owner of Walker Pharmacy in Statesboro. Information is given at the end of the article on how you may order this book. The following is taken from Chapter One of The Fruit of the Spirit.

The Apostle Paul puts it plainly in his letter to the churches of Galatia:

"But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other." — Galatians 5:16–17

Notice the stark opposition Paul describes. The flesh and the Spirit are not merely different; they are directly opposed to each other. There is no neutral ground, no demilitarized zone between them. Every Christian lives on this battlefield every single day. The desires that once dominated us before Christ set us free have not packed their bags and moved out. They remain, prowling and persistent, waging a relentless campaign against the new life the Spirit is producing in us.

Notice, first, that Paul says "the fruit of the Spirit," not "the fruits." While I will often refer to the individual examples as "fruits" for convenience throughout this book, the singular form in the original text is important. These nine qualities are not a menu from which we select our favorites. They are a unified cluster — like a vine that produces a single harvest of interconnected graces. Where the Spirit is genuinely at work, all of these qualities will be present in some measure, even if some are more visibly developed than others at any given time.

Second, notice that these are called the fruit of the Spirit — not the fruit of human effort, good intentions, or moral discipline. This distinction is essential. Fruit is not manufactured; it is grown. It is organic, not mechanical. A tree does not strain and grunt to produce apples. It produces apples because of what it is — because of the life flowing through it. In the same way, the Christian bears spiritual fruit not by white- knuckling our way through a checklist, but because the Holy Spirit of God is alive and active within us.

My in-laws are produce farmers. One of the main attractions at their farm is a great strawberry patch. It is an absolute joy to walk that patch with your children, filling a big green basket full of ripe strawberries as they bite a few along the way.

We might think about the life of a believer like that strawberry patch. The soil is good and it has been properly prepared. The plants have been tended by the farmer. But the fruit patch of our lives has a weed problem. And the weeds are the lusts and works of the flesh — those persistent, stubborn things that remain a problem in our life this side of glory. These weeds can smother and choke out the good fruit that we are supposed to be bearing. And so our responsibility is to prune the unproductive weeds of sin that so easily beset us so that we can cultivate and bear the beautiful fruit of the Spirit for our families and communities to enjoy.

That is what this book is about.

I love that illustration more every time I read it, because I know that strawberry patch. And I know what those weeds look like in my own life.

Here is what I wrote in the Preface, because I think it matters for you to know where this book came from:

"I should be honest with you from the start: I am not writing this book as someone who has mastered all the iterations of the fruit of the Spirit. Quite the opposite. Several of these chapters were prepared during seasons of personal struggle — weeks when my own joy was suffocated by the works of my flesh, when patience felt impossibly thin, when I was convicted of how poorly I was loving the people closest to me. The study of these fruits was, for me, an exercise in being confronted by the holiness of God and the grace of His Spirit. I hope you will find the same kind of holy, healing confrontation in these pages."

That is still true. This book was not written by a man who has attained any impressive level of spiritual enlightenment. I wrote it as a man who longs to be useful and fruitful, even as the weeds of the flesh still plague me.

Who This Book Is For

The Fruit of the Spirit is written for Christians of all ages and stages who want to grow in their walk with the Lord. Whether you are a new believer just learning what it means to walk by the Spirit, or a seasoned saint who has been bearing fruit for decades, I trust that a careful study of these nine evidences of the Spirit's work will encourage, challenge, and equip you.

Each chapter closes with four reflection and discussion questions — so it works equally well for personal devotion or small group study.

If you would like to order a copy, you can find it on Amazon here:
"The Fruit of the Spirit: Walking by the Spirit in a World of Flesh"

If the Lord uses it in your life in any way, I would genuinely love to hear about it. And if you know someone walking through a dry season spiritually — someone who feels like the fruit just is not coming — this might be exactly what they need.

Thank you for being here. Thank you for reading. And above all, thank you to the God who takes ordinary things — an ordinary family, an ordinary assisted living devotion service, an ordinary pharmacist from Statesboro — and by His grace does something with them that we never could have planned.

– Jordan

News, Events, & Updates

SING INTO SPRING 3

Sponsored by Music Workshop &
Hosted by Tifton Primitive Baptist Church

Sing into Spring 3 will convene at Tifton Primitive Baptist Church on Friday night, April 24 and Saturday, April 25. Our first Sing into Spring was in Central Georgia, the second in North Georgia, and the third will be in South Georgia. We hope and pray that those of you in the area will come and join us as we follow the teachings of our Lord and Saviour: "I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations" (Psalm 108:3).

Sing into Spring 3 is a two-day event of fellowship and discussing the importance of congregation singing.

Friday night, April 24, 6:00 pm. Old-Time Sing: The congregation is invited to call out your most loved hymns. Brother Dale Simms from Ramah PBC will be our very capable song leader for the night. Fellowship and light refreshments will follow.

Saturday, April 25, 9:00 am. Sessions on strengthening our congregational singing, singing with our whole heart to the Lord, singing His praises in the Spirit and with understanding.

Lunch provided at 11:45.

After lunch, Elder Vernon Eckleberry will lead us in an inspiring session: Singing Our Faith.

All events will be held at Tifton Primitive Baptist Church, 403 Tift Avenue, Tifton, GA 31794. Many thanks to Tifton Church and Hickory Springs Church for their loving hospitality.

JOIN US FOR AN UNFORGETTABLE

MUSIC
WORKSHOP

JUNE 2 - 5, 2026

THEME: “THE SOJOURNER’S SONG”

After two years of prayer and consideration, the Music Workshop Board has voted to move the date of the 64h Annual Music Workshop from July to June. This year, the date for Music Workshop will be Tuesday, June 2 through Friday, June 5, 2026.

Hopefully, this will solve some of the problems that go along with a July Workshop: Central States Bible Conference, sports and band activities, pre-planning. It is our hope that this move will make it easier for some of you to attend. It will be an amazing way to kick off your summer! We realize that the problem of back-to-back weeks for MW and camp will exist, but we pray that the good outweighs the bad. Go ahead and mark your calendars so that you will consider this NEW date when you plan your summer activities. Our theme for this year is "The Sojourner's Song." You will receive more info in the first Quarter Note for this year shortly. Please share this news with everyone you know, but especially your young people. We would appreciate an interest in your prayers as we take this giant step. We feel this is what God is leading us to do. We pray God will bless us all.

Music Workshop Website

GEORGIA PRIMITIVE BAPTIST CAMP
7159 HILLVIEW RD, CLAXTON, GA 30417

Nancy Patton Scholarship

Apply Before April 15 2026

The Nancy Patton Music Scholarship is an annual award given at the Progressive Primitive Baptist Music Workshop in July. The scholarship is awarded by the Workshop with the purpose of enhancing the worship music in Primitive Baptist churches. Candidates are required to be a member of a Primitive Baptist Church. Candidates are eligible to receive the full award up to 3 times. The scholarship amount may vary based on the number of candidates who receive the top score based on their application and the amount needed to achieve the intended use of the award. The maximum cumulative amount awarded per year is $5,000. The scholarship may be used for college tuition and expenses, voice or instrument lessons, or the purchase of an instrument. The scholarship recipient for the year is invited to perform a solo at the Sacred Concert on the final day of Music Workshop.

APPLY NOW

Progressive
Primitive
Baptists

SOUTHERN STATES BIBLE CONFERENCE 2026

Theme:
How To Be A Christian

Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

– 1 Peter 4:16

July 6-9, 2026

Epworth By The Sea
St. Simons Island, GA

Click Here To Visit Our Website

Elder Jason Solomon

Topic:
Let Your Light Shine

Elder Scott Riner

Topic:
The Law Of Christ

Elder Kurt Bacon

Topic:
Communication

Elder Darren Carter

Topic:
Going The Extra Mile

Elder Steve Taylor

Topic:
Humility Is Greatness

Elder David Summerford

Topic:
Prayer

Elder Lee Chambers

Topic:
Mind Your Treasures

Elder Dean Robbins

Topic:
Judge Righteous Judgement

Elder Pat McCoy

Topic:
Ask

For Registration Information:
Contact: Pat Flowers, Treasurer
726 Ogeechee Dr. E, Statesboro, GA 30461
Phone: (912)-601-9925 (C)
Email: spflowers690@gmail.com

Registration Forms

ANNOUNCEMENTS

APRIL 2026

LISTING FOR ANDERSON CHURCH:

Anderson Primitive Baptist
839 Sam Greene Road
Claxton, Georgia 30417
Meeting on the 1st and 3rd Sundays

LISTING FOR ELDER JAMES CALLAWAY

Elder James Callaway
11182 Canoochee Road
Cobbtown, Georgia 30420
912-314-4396
jdcallaway59@gmail.com

Available for supply on the 2nd and 4th Sundays

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.

- 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.