

AND THE PEOPLE CAME...

- Week of March 8, 2025 -

Sunday School	15
Sunday Morning Service	22
Sunday Eve. Service	30
Wednesday Eve. Service	17

AND THE PEOPLE GAVE...

- Week of March 8, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 872.53
TOTAL RECEIVED FOR WEEK OF 03/08/26: \$	872.53

- Week of March 1, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 2,646.85
Nathaniel White Benevolence Fund	\$ 400.00
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 03/01/26: \$	3,192.20

- Week of February 22, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 883.85
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 02/22/26: \$	1,029.00

- Week of February 15, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,445.68
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 02/15/26: \$	1,591.03

- Week of February 8, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,141.91
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 02/08/26: \$	1,287.26

Average amount of Undesignated Offerings needed for church operating expenses **EACH WEEK**, as a minimum = \$ 1,700.00



WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.

LISTEN TO -



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SOUTH HEIGHTS BAPTIST CHURCH
23 EAST WELLS BOULEVARD
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SCHEDULE OF ACTIVITIES:

Sundays -

- 9:45 a.m. Sunday School
- 10:50 a.m. Morning Service
- 6:30 p.m. Evening Service

Wednesdays -

- 7:00 p.m. Evening Service

Bi-Monthly -

- 11:00 a.m. or 3:30 p.m. Ladies Bible Study
 - 1st & 3rd Thursday of each month

Church Directory

Todd W. White	Pastor
Debra Carlton, Mickie Shatwell	Pianists
Derek Quinnelly	Greeter
Shirley White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; Derek Quinnelly/Larry Byars	Teachers
Larry & Mary Byars	Outreach
GinaMarie Shufelt	Ladies Bible Study/Flowers
Seth White	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery	Trustees

REMINDER

TODAY, WE WELCOME MISSIONARY DANIEL CHARLAND AS HE SPEAKS ON -

The Founding Fathers & Christianity: A Model for America Today



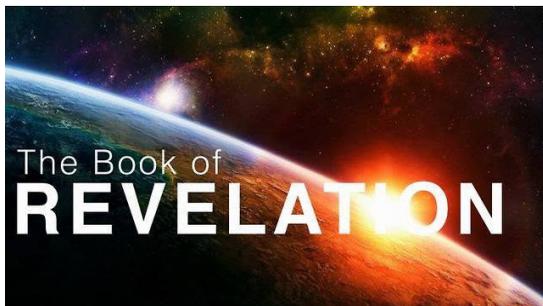
An enlightening, educational living history presentation in 18th Century, period clothing featuring the Flintlock Musket & Rifle just in time for America's 250th Birthday Celebration!

TODAY, March 15, 2026 at 10:50 AM

Join us for a discussion about living history reenacting at 9:45!

Nursery Provided For Children Through Age 3.

DON'T FORGET TO BE HERE TONIGHT AS WE CONTINUE TO STUDY -



Last week, I began sharing with you some things that God has laid on my heart about the current condition of Christendom, the condition of the church immediately prior to the Rapture, and how Satan is preparing mankind for his one-world religion under the antichrist.

Let me sum up what I said and add some things along the way, too:

I. Before The Antichrist Can Be Revealed, There Must Be A "Falling Away" In The Church -

In his second letter to the Thessalonian believers, the Apostle Paul said -

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"
- II Thess. 2:3

A. The basic sequence of events of the end of time as we know it will be:

1. There will be a great falling away,
2. The Christians of the Church Age will be removed during what is known to us as The Rapture,
3. The Antichrist will be revealed, then, after 7 years,
4. Christ will return to rule and reign for 1000 years.

B. The great "falling away" that happens prior to the revealing of the Antichrist and his one-world government, his one-world economy, and his one-world religion will NOT be lots and lots of empty church buildings. Rather, it will be a religious world comprised of **empty people**. The passage for this, as we discussed last week, is Revelation 3:20, where Christ Himself speaks of standing at the door of the church asking to be let back in. This occurs during the Laodicean era of church history, which is the time period we live in right now.

C. Though Christ is and will save souls during the last days of Church history, it will not be on a wide scale as it was in the past - it will be on a small, individual scale.

D. The reason He will be outside of the Church looking in (and I might say that, in reality, He already is), is **because He is being forced out by the people inside**. By and large, many of those who name Him as their Saviour, by their very actions and attitudes (some knowingly, others unknowingly) are **forcing** him out of the Church.

E. The one-world religion of the antichrist will be one that is empty of doctrinal truth, and will be characterized by an overemphasis on emotionalism, intellectualism, and mysticism (see II Thessalonians 2:9-12 and Revelation

Chapter 13; Revelation 16:14; Revelation 19:20) .

F. To achieve this, Satan will have to empty all faiths of any and all semblances of substance, so that the antichrist will become the "substance" - the object of worship - of the new one-world religion (Rev. 13:12).

G. Emptying all systems of faith in the world of any real substance has already been accomplished, with two exceptions:

- Orthodox Judaism, and
- Traditional Christianity (also known as conservative or fundamental Christianity)

H. These two are the only things standing in the way of Satan's plan to create a one-world religion. He'll deal with the Jews during the tribulation, but he'll have to get bible-based Christianity to apostasize - **to fall away** - first, in order for the Church Age to end, for the Holy Spirit to cease His hindering of the revealing of the Man of Sin, and for the master-plan he began through Nimrod can come to fruition (see II Thess. Chapter 2; Genesis Chapter 10; and Rev. 1:19 & 4:1).

I. In order to eviscerate Christianity, Satan has to strip it of its foundation, which is its dependence on the Word of God - **the Bible**.

This has been going on for all of time as we know it, beginning in Genesis 3:1 ("**Yea, hath God said...?**"), through the questioning and ultimate abandonment by most churches, denominations, and even professing Christians of the truth of the inspiration, infallibility, innerancy, preservation, and authority of the Bible. This poisoning of the minds of most professing Christians has come about by many methods, most notably through textual criticism, and is happening even this down to this very hour - when man's **experience** has become the preeminent criteria upon which all religious thought is based. It is this emphasis on man's experience - **not the Word of God** - that is fueling the falling away the Apostle Paul spoke of in his second letter to the Church in Thessalonica, and will be the same vehicle Satan uses to catapult the antichrist to the place of adoration and worship in the one-world religion of the Tribulation.

J. The manner in which Satan is carrying this out is slow and ponderous, yet no less dangerous or effective. He cannot change it all overnight - he has to gently "**nudge**" the people in the churches towards it, or they'd rebel and his plan would be foiled.

Now - having reminded us of these things, let's look for a moment at how Satan has and is working to destroy the effectiveness of the foundation of our faith - The Bible - in the hearts and minds of mankind:



God has placed a lot of importance upon His words.

"Heaven and earth shall pass away, but my WORDS shall not pass away" (Matthew 24:35).

"... for thou hast magnified thy WORD above all thy name" (Psalm 138:2).

"For ever, O LORD, thy WORD is settled in heaven" (Psalm 119:89).

The spiritual life-blood of the human race is the Word of God:

**** It brings salvation: "Being born again, not of corruptible seed, but of incorruptible, by the word of God. . ."*** (I Peter 1:23)

**** It produces faith: "...faith cometh by hearing, and hearing by the word of God"*** (Romans 10:17).

**** It produces spiritual growth: "...desire the sincere milk of the word, that ye may grow thereby"*** (I Peter 2:2).

Jesus Christ said in John 6:63, "***...the words that I speak unto you, they are SPIRIT, and they are LIFE.***" Small wonder that the first time Satan attacked the human race was done using a direct attack on the Word of God!

In his book, *The Bible For Today's World*, my pastor in Dallas, Dr. W. A. Criswell said the following with regard to why it is so important for us to have in our hands an uncorrupted copy of the Word of God:

"If a man ever sees the face of God, if a man ever goes to heaven, he must go by the revelation and truth imparted to us in the holy Word of God. There is no other way to be saved....There is only one way to be saved and that way is revealed in the sacred book."

Because of this Satan started early, in the Garden of Eden, by planting a small seed of doubt into the mind of Eve. As Eve questioned the truthfulness of God's Word - the fall of mankind was only a bite away, and beloved, Satan's main attack on mankind has not changed!

Jesus said, in Luke 8:11-12, that the Devil comes to take away the Word. That's his primary purpose - to deceive mankind by preventing them, if he can, from hearing the true Word of God.

If Satan is going to have mankind ready for the one-world religion of the Antichrist, he MUST distance mankind from the truth of the Word of God to the point that they will accept The Beast as their all-in-one leader. There are many ways to do this, and he tailors his methods for the type of person he's targeting. He attacks it:

**** Historically*** - through attempts to prove that the Bible is not accurate in its account of the histories it presents.

**** Scientifically*** - through the elevation and near worship of science apart from (and supposedly superior to) the Word of God.

**** Intellectually*** - through the pseudo-intellectualism that cannot and will not acknowledge the existence of God.

These areas, while very effective on the general populace, are not as persuasive as they need to be in the minds and hearts of those who are in the Church. So - Satan began many years ago a program of working at undermining the faith of those in the Church **from the inside**.

Only life in Christ, as brought to us in God's Holy Word, can

bring peace, happiness, and joy to our lives. Without His life, we care empty. Satan is working to destroy any and all confidence in God's Word that men may have so that he can prime them for the one-world religion of the Tribulation, where mankind will be deceived into accept his counterfeit messiah, and the Antichrist will be worshiped, instead of the one true Christ. Now, while it is relatively easy to manipulate the minds of those who have no Faith, it's quite another to pull the legs out from under the foundation of the Church - the Bible. To try to do so quickly would incur the ire of the people in the pews - the attempts of the folks who publish the NIV found this out when they attempted to bring a "gender-neutral" version of the NIV to America: it was met with such resistance that they dropped the idea completely.

Therefore, he began to do this well over 100 years ago by casting doubt as to the reliability of the texts from which our King James Version of the Bible was translated. I've written about this here before, so I will not go into detail here about it again, but suffice to say that, by sponsoring the higher-critical method of Bible study, and through the release of "superior" manuscripts, Satan has succeeded in diluting the Bible to the point that it no longer **IS** the Word of God, it merely **contains** the Word of God.

Never in history has such doubt and confusion over the Bible existed as is today, and nothing has flamed the fire of confusion and doubt over the Bible more than the scores of different translations flooding the scene. Even Time magazine (April 20, 1981 p.62) reported, "***...there is an UNPRECEDENTED CONFUSION of choices in Bibles. Never have so many major new translations been on the market.***" Since 1880, over 200 different translations have appeared. Every six months a new English version appears! **SMALL WONDER PEOPLE ARE CONFUSED!** This is all part of the smokescreen of the Devil - to cast doubt and confusion in the minds of those in the churches as to the reliability of the Bible as the inspired, inerrant, infallible Word of God.

With regard to what happens if the veracity of Scripture is destroyed, Dr. Criswell well said:

"As long as we hold to our hearts this Holy Book, with its revelation from the God of heaven who can see the end from the beginning, we have a message that can save our souls....As long as the Bible is the course of our doctrine and of our preaching; as long as its message is our faith; as long as God's Word is dear to us - the Word Incarnate which is Jesus, the Word written which is the Holy Bible, the Word spoken by the mouth of the living God which the prophets and apostles heard - as long as the Word is precious to our souls, we hope, we have faith, we have strength, we have salvation, we have heaven and all that God has prepared for those who love Him."

"But when the basis of our persuasion and our hope is destroyed, the whole revelation of God in Christ turns to dust and ashes in our hands. There is then no authority, no revelation, no ultimate Word, and we live in a world of hopeless and darkening despair" (Page 108).

Today, precious few believe that they hold in their hands the inspired Word of God - like one of my daughter's teachers at a

professedly Christian school told me, they believe that modern “scholarship” has produced “better” manuscripts and, thus, a better, more reliable translation of the Bible for the modern day world. The actual reality is the opposite: the corrupted manuscripts that came through Alexandria will one day be demonstrated as such, and the bulk of Christendom will no longer have any ground to stand on, whereupon the Antichrist will enter, give them something/someone to believe in, and they will believe the lie - that HE is the messiah, and that his religion is the only TRUE religion.

- more next week



Andrew Murray
1828-1917

THE PRAYER LIFE

by Andrew Murray
Continued from Last Week

Would that we might understand God’s counsels of grace for us! ‘The flesh’ on the cross - the Spirit in the heart and controlling the life.

This spiritual life is too little understood or sought after; yet it is literally what God has promised and will accomplish in those who unconditionally surrender themselves to him for this purpose.

Here then we have the deep root of evil as the cause of a prayerless life. ‘The flesh’ can say prayers well enough, calling itself religious for so doing and thus satisfying conscience. But ‘the flesh’ has no desire or strength for the prayer that strives after an intimate knowledge of God; that rejoices in fellowship with him; and that continues to lay hold of his strength. So, finally, it comes to this, ‘the flesh’ must be denied and crucified.

The Christian who is still carnal has neither disposition nor strength to follow after God. He rests satisfied with the prayer of habit or custom; but the glory, the blessedness of secret prayer is a hidden thing to him, till some day his eyes are opened, and he begins to see that ‘the flesh’, in its disposition to turn away from God, is the archenemy which makes powerful prayer impossible for him.

I had once, at a conference, spoken on the subject of prayer and made use of strong expressions about the enmity of ‘the flesh’ as a cause of prayerlessness. After the address, the minister’s wife said that she thought I had spoken too strongly. She also had to mourn over too little desire for prayer, but she knew her heart was sincerely set on seeking God. I showed her what the word of God said about ‘the flesh’, and that everything which prevents the reception of the Spirit is nothing else than a secret work of ‘the flesh’. Adam was created to have fellowship with God and enjoyed it before his fall. After the fall, however, there came immediately, a deep-seated aversion to God, and he fled from him. This incurable aversion is the characteristic of the

unregenerate nature and the chief cause of our unwillingness to surrender ourselves to fellowship with God in prayer. The following day she told me that God had opened her eyes; she confessed that the enmity and unwillingness of ‘the flesh’ was the hidden hindrance in her defective prayer life.

Oh my brethren, do not seek to find in circumstances the explanation of this prayerlessness over which we mourn; seek it where God’s word declares it to be, in the hidden aversion of the heart to a holy God.

When a Christian does not yield entirely to the leading of the Spirit - and this is certainly the will of God and the work of his grace - he lives, without knowing it, under the power of ‘the flesh’.

This life of ‘the flesh’ manifests itself in many different ways. It appears in the hastiness of spirit, or the anger which so unexpectedly arises in you, in the lack of love for which you have so often blamed yourself; in the pleasure found in eating and drinking, about which at times your conscience has chidden you; in that seeking for your own will and honour, that confidence in your own wisdom and power, that pleasure in the world, of which you are sometimes ashamed before God. All this is life ‘after the flesh’. ‘Ye are yet carnal’ (1 Con 3.3) that text, perhaps, disturbs you at times; you have not full peace and joy in God.

I pray you take time and give an answer to the question: Have I not found here the cause of my prayerlessness, of my powerlessness to effect any change in the matter? I live in the Spirit, I have been born again, but I do not walk after the Spirit-‘the flesh’ lords it over me. The carnal life cannot possibly pray in the spirit and power. God forgive me. The carnal life is evidently the

cause of my sad and shameful prayerlessness.

The Storm Centre on the Battlefield

Mention was made in conference of the expression ‘strategic position’ used so often in reference to the great strife between the kingdom of heaven and the powers of darkness.

When a general chooses the place from which he intends to strike the enemy, he pays most attention to those points which he thinks most important in the fight. Thus there was on the battlefield of Waterloo a farmhouse which Wellington immediately saw was the key to the situation. He did not spare his troops in his endeavours to hold that point: the victory depended on it. So it actually happened. It is the same in the conflict between the believer and the powers of darkness. The inner chamber is the place where the decisive victory is obtained.

The enemy uses all his power to lead the Christian and above all the minister, to neglect prayer. He knows that however admirable the sermon may be, however attractive the service, however faithful the pastoral visitation, none of these things can damage him or his kingdom if prayer is neglected. When the Church shuts herself up to the power of the inner chamber, and the soldiers of the Lord have received on their knees ‘power from on high’, then the powers of darkness will be shaken and souls will be delivered. In the Church, on the mission field, with the minister and his

congregation, everything depends on the faithful exercise of the power of prayer.

In the week of conference I found the following in *The Christian*:

Two persons quarrel over a certain point. We call them Christian and Apollyon. Apollyon notices that Christian has a certain weapon which would give him a sure victory. They meet in deadly strife, and Apollyon resolves to take away the weapon from his opponent and destroy it.

For the moment the main cause of the strife has become subordinate; the great point now is who shall get possession of the weapon on which everything depends? It is of vital importance to get hold of that.

So it is in the conflict between Satan and the believer. God’s child can conquer everything by prayer. Is it any wonder that Satan does his utmost to snatch that weapon from the Christian, or to hinder him in the use of it? How now does Satan hinder prayer? By temptation to postpone or curtail it, by bringing in wandering thoughts and all sorts of distractions; through unbelief and hopelessness. Happy is the prayer hero who, through it all, takes care to hold fast and use his weapon. Like our Lord in Gethsemane, the more violently the enemy attacked the more earnestly he prayed and ceased not till he had obtained the victory. After all the other parts of the armour had been named, Paul adds: ‘with all prayer and supplication in the Spirit’ (Eph. 6.18). Without prayer, the helmet of salvation, and the shield of faith, and the sword of the Spirit which is God’s word, have no power. All depends on prayer. God teach us to believe and hold this fast!

The Fight Against Prayerlessness

As soon as the Christian becomes convinced of his sin in this matter, his first thought is that he must begin to strive, with God’s help, to gain the victory over it. But alas, he soon experiences that his striving is worth little, and the discouraging thought comes over him, like a wave, that such a life is not for him - he cannot continue faithful! At conferences on the subject of prayer, held during the past years, many a minister has openly said that it seemed impossible for him to attain such a strict life.

Recently I received a letter from a minister, well known for his ability and devotion, in which he writes, ‘As far as I am concerned, it does not seem to help me to hear too much about the life of prayer, about the strenuous exertion for which we must prepare ourselves, and about all the time and trouble and endless effort it will cost us. These things discourage me - I have so often heard them. I have time after time put them to the test, and the result has always been sadly disappointing. It does not help me to be told: “You must pray more, and hold a closer watch over yourself, and become altogether a more earnest Christian.

My reply to him was as follows: ‘I think in all I spoke at the conference or elsewhere, I have never mentioned exertion or struggle, because I am so entirely convinced that our efforts are futile unless we first learn how to abide in Christ by a simple faith.’

My correspondent said further: ‘The message I need is this:

“See that your relationship to your living Saviour is what it ought to be. Live in his presence, rejoice in his love, rest in him.---A better message could not be given, if it is only rightly understood. ‘See that your relationship to the living Saviour is what it ought to be.’ But this is just what will certainly make it possible for one to live the life of prayer.

We must not comfort ourselves with the thought of standing in a right relationship to the Lord Jesus while the sin of prayerlessness has power over us, and while we, along with the whole Church, have to complain about our feeble life which makes us unfit to pray for ourselves, for the Church, or for missions, as we ought. But if we recognise, in the first place, that a right relationship to the Lord Jesus, above all else, includes prayer, with both the desire and power to pray according to God’s will, then we have something which gives us the right to rejoice in him and to rest in him.

I have related this incident to point out how naturally discouragement will be the result of self-effort and will so shut out all hope of improvement or victory. And this indeed is the condition of many Christians when called on to persevere in prayer as intercessors. They feel it is certainly something entirely beyond their reach - they have not the power for the self-sacrifice and consecration necessary for such prayer; they shrink from the effort and struggle which will, as they suppose, make them unhappy. They have tried in the power of the flesh to conquer the flesh - a wholly impossible thing. They have endeavoured by Beelzebub to cast out Beelzebub and this can never happen. It is Jesus alone who can subdue the flesh and the devil.

We have spoken of a struggle which will certainly result in disappointment and discouragement. This is the effort made in our own strength. But there is another struggle which will certainly lead to victory. The Scripture speaks of ‘the good fight of faith’, that is to say, a fight which springs from and is carried on by faith. We must get right conceptions about faith and stand fast in our faith. Jesus Christ is ever the author and finisher of faith. It is when we come into right relationship with him that we can be sure of the help and power he bestows. Just, then, as earnestly as we must, in the first place, say: ‘Do not strive in your own strength; cast yourself at the feet of the Lord Jesus, and wait upon him in the sure confidence that he is with you, and works in you’; so do we, in the second place, say: ‘Strive in prayer; let faith fill your heart - so will you be strong in the Lord, and in the power of his might.’

An illustration will help us to understand this. A devoted Christian woman who conducted a large Bible class with zeal and success once came in trouble to her minister. In her earlier years she had enjoyed much blessing in the inner chamber, in fellowship with the Lord and his word. But this had gradually been lost and, do what she would, she could not get right. The Lord had blessed her work, but the joy had gone out of her life. The minister asked what she had done to regain the lost blessedness. ‘I have done everything,’ said she, ‘that I can think of, but all in vain.’

He then questioned her about her experience in connection with her conversion. She gave an immediate and clear answer: ‘At first

I spared no pains in my attempt to become better, and to free myself from sin, but it was all useless. At last I began to understand that I must lay aside all my efforts, and simply trust the Lord Jesus to bestow on me his life and peace, and he did it.’

‘Why then,’ said the minister, ‘do you not try this again? As you go to your inner chamber, however cold and dark your heart may be, do not try in your own might to force yourself into the right attitude. Bow before him, and tell him that he sees in what a sad state you are that your only hope is in him. Trust him with a childlike trust to have mercy upon you, and wait upon him. In such a trust you are in a right relationship to him. You have nothing he has everything.’ Some time later she told the minister that his advice had helped her; she had learned that faith in the love of the Lord Jesus is the only method of getting into fellowship with God in prayer.

Do you not begin to see, my reader, that there are two kinds of warfare - the first when we seek to conquer prayerlessness in our own strength. In that case, my advice to you is: ‘Give over your restlessness and effort; fall helpless at the feet of the Lord Jesus; he will speak the word, and your soul will live.’ If you have done this, then, second, comes the message: ‘This is but the beginning of everything. It will require deep earnestness, and the exercise of all your power, and a watchfulness of the entire heart - eager to detect the least backsliding. Above all, it will require a surrender to a life of self sacrifice that God really desires to see in us and which he will work out for us.’

NEWS OF INTEREST TO CHRISTIANS

□ ***PROMINENT SOUTHERN BAPTIST CONVERTS TO ROME VIA DANGEROUS LITERATURE AND ECUMENICAL VENTURES*** - Prominent Southern Baptist **Jerry Johnson** recently announced his conversion to the Roman Catholic Church. Johnson grew up Southern Baptist, professed Christ at age 8 and was baptized at age 9, pastored SBC congregations, was a leader in the “conservative resurgence” of the 1990s, served as President of Criswell College, Academic Dean of Midwestern Baptist Seminary, Dean of Boyce College, and Chairman of the Board of the Southern Baptist Theological Seminary.

On January 24, Johnson delivered an address entitled “*A Path to Rome: My Conversion Experience to the Catholic Church*” at the Tradition, Family, Property Washington Bureau in McLean, Virginia. “Dr. Johnson highlighted that his work in pro-life and pro-family causes brought him into contact with many Catholics. The examples of these leaders played a significant role in helping him take the step” (“*TFP Bureau Hosts Dr. Jerry Johnson, American Society for the Defense of Tradition, Family, and Property, Jan. 30, 2026*”).

Johnson also said his reading of **C. S. Lewis** and the church fathers influenced him toward Rome, **as we have warned**. (See the free eBook *C.S. Lewis and Evangelicals Today* and the report “*The Church Fathers: A Door to Rome*” at www.wayoflife.org.)

Johnson disobeyed the multiple warnings of Scripture about associating with error (e.g., Psalm 1:1-3; Acts 20:28-31; Romans

16:17; I Corinthians 15:33; II Corinthians 6:14; 11:1-4, 12-15; II Timothy 2:15-21; II John 1:8-11) and was devoured by the devourer (I Peter 5:8).

Evangelicalism today, with its decades-old renunciation of separatism, is a bridge to every sort of error in end-time, apostate Christianity. It is definitely a potential bridge to Rome. In 2025, the Pew Research Center said, “*Catholicism continues to attract a steady stream of converts in the United States.*”

The most fundamental issue is born again salvation through the one true gospel of grace alone without works on the sole basis of Jesus Christ’s substitutionary atonement. It is impossible for a born again believer to accept a false gospel. When some of Paul’s converts began to entertain a false gospel, the apostle wrote the forceful, shocking epistle to the Galatians. He twice said any gospel other than the pure grace of Christ is accursed (Gal. 1:6-9). He said, “***My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you***” (***Galatians 4:19-20***). The issue of a false gospel is not one of mere doctrine; it is an issue of heaven or hell.

We must warn that Jerry Johnson is deceived in his handling of the Scriptures (e.g., accepting Rome’s impossible interpretation of Matthew 16:17-19 and Matthew 26:26) and in his presentation of the teachings of Rome. He claims, for example, that Rome teaches the same gospel as the one he held as a Baptist, but that is pure nonsense. Rome’s gospel is salvation through the **sacraments**, beginning with baptism. That is not an opinion; it is the clear teaching of Rome’s most authoritative and up-to-date statements of doctrine, such as the Second Vatican Council and the New Catholic Catechism. In fact, Rome’s Council of Trent **cursed** anyone who preaches that salvation is by grace alone, and this curse has never been rescinded.

□ ***INDIANA COURT RULES ABORTION IS A RELIGIOUS PRACTICE PROTECTED BY RELIGIOUS FREEDOM*** - For years now, we’ve been told to cool it with the comparisons of abortion to ancient paganism. Stop invoking Molech. Stop talking about sacrifice. Stop saying that modern society is quietly reenacting the most perverse rituals of the ancient world. We’re told, even by our church leaders, that it’s “rhetorical excess” from people who take the Bible too seriously and modernity not seriously enough.

And yet here we are. A judge in Indiana has now ruled that there can be a religious right to abortion. Not metaphorically or rhetorically. Not even as a philosophical analogy.

Literally.

In a March 5 order out of the Marion Superior Court (pasted below), Judge Christina Klineman granted summary judgment to a group of plaintiffs—two anonymous women and an advocacy group called “*Hoosier Jews for Choice.*”

Their argument was simple and impudent. Indiana’s abortion restrictions violate the state’s Religious Freedom Restoration Act because their religious beliefs require access to abortion in certain circumstances. The judge agreed and issued a permanent injunction preventing the state from enforcing portions of its

abortion law against members of the plaintiff class when abortion is claimed as a religious exercise.

The court concluded that abortion can qualify as an exercise of religion, and therefore the state may not prohibit it if doing so would substantially burden that religious practice.

One plaintiff testified that her religious belief is that life begins at first breath and that Jewish law requires abortion when the physical or mental health of the mother is threatened. Another claimed a spiritual belief rooted in something like a cosmic collective consciousness—a kind of vague New Age metaphysics—which she says gives her a religious obligation to maintain bodily autonomy, including the right to terminate a pregnancy.

For decades, critics of abortion have said the practice functions like a religion—complete with sacred language, sacred rites, sacred defenders, and a priesthood of professionals who administer the sacrament. We were told that was overheated rhetoric.

Now a court has effectively confirmed it.

Abortion is a religious act.

The ancient world would understand this perfectly.

In the Old Testament, the worship of Molech involved the ritual killing of children. It was presented as devotion, as necessity, as a transaction with a higher moral order. Parents surrendered their offspring on the altar of a god that promised security, prosperity, stability—some version of a better future purchased with the blood of the next generation.

Sound familiar?

The modern version just looks cleaner. No bronze statue heated with fire. No drums beating to drown out the cries of the infants.

Instead we have courtrooms, sterile clinics, legal briefs, and judges solemnly declaring that “terminating a pregnancy” can be part of someone’s religious life.

The altar has changed. The theology hasn’t.

And the social logic is exactly the same. Children are sacrificed so that adults can preserve their autonomy, their comfort, their plans. In the modern West, motherhood has been recast as an obstacle—a detour from career trajectories, personal fulfillment, travel plans, professional ambitions. The language used to justify abortion often circles around the same theme. This child would interfere with the life I want to live.

So the child goes and the world keeps spinning.

And society barely notices.

That might be the most chilling part of all this. Not the ruling itself, but the collective shrug that surrounds it. Forty years ago something like this would have detonated like a bomb in the public square. Today it barely registers as a blip on the news cycle.

We have become accustomed to it. The sacrifice has been normalized. Institutionalized. Litigated. Even celebrated.

The judge’s reasoning, though dressed in legal language, reveals the strange moral terrain we now inhabit. The court argued that the state’s interest in protecting prenatal life isn’t fully compelling because the law already contains exceptions—rape, incest, certain medical circumstances—and because Indiana law doesn’t

explicitly define embryos or zygotes as human beings.

In other words, because the law doesn’t protect unborn life in every possible situation, the court concluded the state’s interest in protecting that life cannot be compelling enough to override religious claims.

That reasoning is very disturbing, and demonstrates the shortfalls of the mainstream pro-life movement, which seeks to regulate, rather than abolish abortion completely. It illustrates the need for the Church to make the case that the unborn child is a person, deserving of equal protection under the law as any other person.

So, legally speaking, this fight isn’t over.

Not even close.

But culturally, the trajectory is hard to ignore.

This ruling didn’t appear out of nowhere. It’s the product of decades of moral drift, decades of reengineering the public conscience until something that once horrified the human heart now feels routine. Courts do not create cultural revolutions—they ratify them.

Which means the deeper problem isn’t the judge in Indiana.

It’s the civilization that produced the lawsuit.

We are living in a moment where child sacrifice can be reframed as spiritual devotion, where autonomy has become the highest good, and where the destruction of the unborn can be baptized in the language of religious freedom. And that’s not a legal anomaly. It’s a moral diagnosis.

And it explains why so many of these battles now feel like playing defense in a collapsing structure. The laws change and the courts waffle. The arguments evolve. But the deeper current keeps moving in the same direction.

Away from life.

Away from truth.

Away from the God who created both.

Which is why Christians cannot place their hope in courts or legislatures alone. Those things are important, of course—they restrain evil, they shape public order—but they cannot heal a civilization that has forgotten the most basic truth about human life.

Only Christ can do that.

Because the gospel does something the courts never can.

It exposes the darkness, calls people to repentance, and replaces hearts of stone with hearts that actually love life.

And until that happens on a broad scale, things like this will keep coming.

More creative.

More brazen.

More openly religious in their defense of the ancient practice we thought civilization had left behind.

Turns out we didn’t leave it behind at all.

We just gave Molech a law degree.