

AND THE PEOPLE CAME...

- Week of March 15, 2025 -

Sunday School	27
Sunday Morning Service	41
Sunday Eve. Service	23
Wednesday Eve. Service	14

AND THE PEOPLE GAVE...

- Week of March 15, 2026 -

Undesignated Tithes & Offerings	\$ 2,530.85
Missionary Daniel Charland	\$ 246.00
TOTAL RECEIVED FOR WEEK OF 03/15/26:	\$ 2,676.86

- Week of March 8, 2026 -

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

- Week of March 1, 2026 -

Undesignated 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 -

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

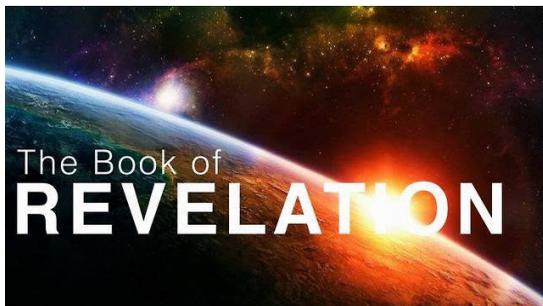
- Week of February 15, 2026 -

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

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



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



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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 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

JOIN US April 5th - 8th

TO HEAR AN EXPOSE' ON :

THE GROWING DANGER OF ANTI-SEMITISM



TOPICS COVERED:

- Sunday School, April 5: *"What Is Replacement Theology?"*
- Sunday Morning, April 5: *"One Gospel For All Men"*
- Sun. Evening, April 5 @ 6:30 PM: *"God's Purpose For Israel"*
- Mon. Evening, April 6 @ 7 PM: *"God's Eternal Covenant with Israel"*
- Tue. Evening, April 7 @ 7 PM: *"Israel's Cycle of Judgment & Restoration"*
- Wed. Evening, April 8 @ 7:00 PM: *"Antisemitism in the Bible & History"*

PRESENTED BY:

Dr. Phil Stringer
 Vice President
 Dayspring Bible College & Seminary
 Mundelein, Illinois



DON'T MISS THIS!

Everyone Welcome. Nursery Provided For Children Through Age Three.

LiveStreaming:

www.facebook.com/pg/SouthHeightsBaptistChurchOfSapulpa/video

**The Great Falling Away:
 How Satan Is Preparing
 Mankind For The One-
 World Religion Of The
 Antichrist, Part 3**

For the past few weeks, I have been sharing with you some things that God has laid on my heart about the current condition of Christendom, the condition the church will be in immediately prior to the Rapture, and how Satan is preparing mankind for his one-world religion under the antichrist as found in the Book of The Revelation.

The last time I wrote here, I began talking about how the first step in Satan's plan to bring this about is to get people to doubt God's Word. This isn't new, of course, for it began in the Garden of Eden, where he places doubt in the mind of Eve about God's Word by saying, "Yea, hath God said...?" (*Genesis 3:1*).

From that time until this very hour, he has been at it - attempting to cause people to doubt, and, therefore, disobey, the Word of God.

However - while it is fairly easy for him to manipulate the masses of unchurched in this world to ignore (or at least doubt) the Word of God, his plan for a one-world religion will always be resisted by those who have been exposed to the TRUE Word of God - the Jews and the Christians. SO - knowing this process takes time, he started early on attempting to cast doubt and/or corrupt the Word of God. For the sake of space, we'll not deal with the events that occurred prior to the birth of Christ along this line. Instead, we'll focus on his attempts during the Christian era, specifically in our modern era.

With regard to the Word of God, we've looked at the following thusfar:

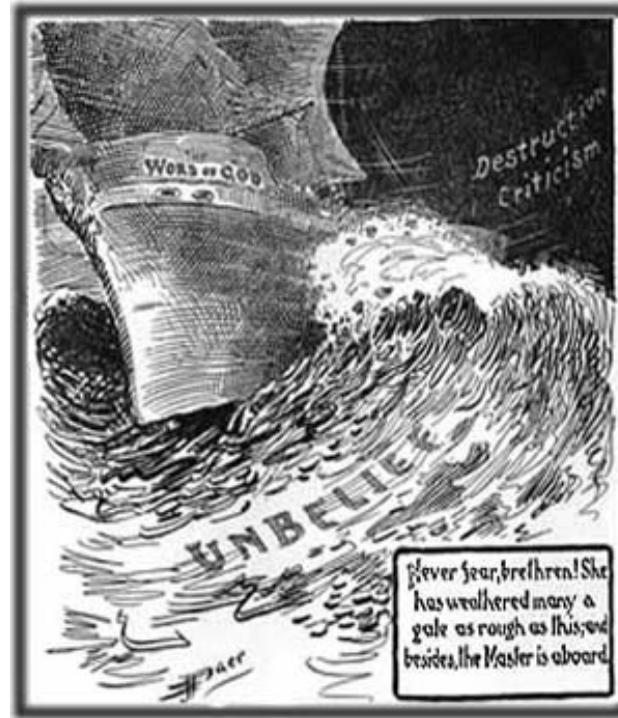
- * **The Importance God Places On His Words.**
- * **That Satan Attacks God's Word From A Historical Viewpoint.**
- * **That Satan Attacks God's Word From A Scientific Viewpoint.**
- * **That Satan Attacks God's Word From An Intellectual Viewpoint.**

All of these can be addressed elsewhere by others, and many have been quite successful doing so. Books such as **Did Man Just Happen?** and **The Bible For Today's World**, by Dr. W. A. Criswell, **The Battle For The Bible** by Harold Lindsell, are two of the best ones. Another author who has done excellent work dealing with the intellectual attacks on the Bible is Dr. Francis Schaeffer.

What is most troublesome to your pastor is the attacks on the Bible from inside the world of professing Christians. In my lifetime, I have watched as the Word of God has been reduced to a book that is viewed as something that *contains* the Word of God,

but really is not *THE* Word of God.

Now - in my last article, I started this topic by talking about how that the accuracy and reliability of the Bible has been under attack for over 100 years in Christian circles. The method of Bible study usually called the "Higher Critical Method" or "Higher Criticism" has resulted in a watering down of the Word of God. This "scholarly" approach to the Bible is, in my view, part of the Master Plan that Satan has to prepare mankind for the one-world religion of the Antichrist - to remove the Bible from it's rightful place in the minds and hearts of God's people as the inspired, inerrant, infallible, authoritative WORD for mankind.



Once the authority of Scripture has been stripped away, as Dr. Jimmy Draper points out in his books on the subject, anything and everything imaginable will flow in to fill the void such a removal has created. And, beloved, this is what is happening right now in churches across America.

Now, others far more eloquent and scholarly than I have written, as I said, excellent books and articles on this topic, and I shall not attempt to duplicate their efforts here. However - what I have not seen written or heard being discussed is how this relates to the issue of Bible versions: the issue of the accuracy and, therefore, the authority of the Bible rests, I believe, on the authenticity of the Word - can we trust the Bible we hold in our hands to be THE true Word of God? Is it the ACTUAL Word of God, or is it merely a translation that CONTAINS it?

Well, the psuedo-intellectuals and Bible "scholars" think and teach that the Bible we hold in our hands is inspired in spots, and,

as my pastor in Dallas, Dr. Criswell used to say, "...and they think *THEY are inspired to spot the spots!*" Now, while that may be true for the copy THEY are reading, it isn't true for all of us!

If you trace the history of the Bible down through time from the Apostles to today, you will find that there are two basic "lines", for want of a better term, from whence the books called "bibles" we have today descend. One line, or family tree, comes to us down through Antioch, and the other through Alexandria. While detailed reading on this topic is available from many sources, such as the writings of the David Otis Fuller, the late Dr. David F. Reagan, those of Dr. Thomas Cassidy, and many, many others.

When you look into it, you will find that the manuscripts that came to us through Alexandria were corrupted by subtractions from God's Word by the so-called scholars of the day. It is from the Alexandrian "side of the house" that 99% of the modern versions of th Bible have come. To extent, the higher critics are now right - their version of the Bible really IS inspired in certain spots.

While I do not believe any translation is supra-inspired (more inspired than the originals), we who reject the corrupted versions of God's Word that emanate from the Alexandrian tradition (also called the Minority Texts) hold, instead, to the belief that God has *preserved* His Word for us, even to this very hour. Going through Antioch, we believe that God preserved His Word for us, and, today, we can and do have in our hands a preserved copy of the original Word of God. If your Bible has been translated carefully from the manuscripts called the **Majority Texts** (also known as the Byzantine Texts or, in Latin, the *Textus Receptus*), then you have God's preserved Word for man. If you do not have one of these, then you have a book that has no right to call itself The Holy Bible.

Now - what has this got to do with the One-World religion of the Antichrist?

I'll answer that for you - *next week*. ■



Andrew Murray
 1828-1917

THE PRAYER LIFE

by Andrew Murray
Continued from Last Week

**HOW TO BE DELIVERED FROM PRAYERLESSNESS;
 HOW DELIVERANCE MAY CONTINUE**

The greatest stumbling-block in the way of victory over prayerlessness is the secret feeling that we shall never obtain the blessing of being delivered from it. Often have we put forth effort in this direction, but in vain. Old habit and the power of the flesh, our surroundings with their attractions, have been too strong for

us. What good is it to attempt that which our heart assures us is out of our reach? The change needed in the entire life is too great and too difficult. If the question is put: 'Is a change possible?' our sighing heart says: 'Alas, for me it is entirely impossible!' Do you know why that reply comes? It is simply because you have received the call to prayer as the voice of Moses and as a command of the law. Moses and his law have never yet given anyone the power to obey.

Do you really long for the courage to believe that deliverance from a prayerless life is possible for you and may become a reality? Then you must learn the great lesson that such a deliverance is included in the redemption that is in Christ Jesus, that it is one of the blessings of the New Covenant which God himself will impart to you through Christ Jesus. As you begin to understand this you will find that the exhortation, 'Pray without ceasing', conveys a new meaning. Hope begins to spring up in your heart that the Spirit - who has been bestowed on you to cry constantly, 'Abba, Father' - will make a true life of prayer possible for you. Then you will hearken, not in the spirit of discouragement, but in the gladness of hope, to the voice that calls you to repentance.

Many a one has turned to his inner chamber, under bitter selfaccusation that he has prayed so little, and has resolved for the future to live in a different manner. Yet no blessing has come - there was not the strength to continue faithful, and the call to repentance had no power, because his eyes had not been fixed on the Lord Jesus, If he had only understood, he would have said: 'Lord, thou seest how cold and dark my heart is: I know that I must pray, but I feel I cannot do so; I lack the urgency and desire to pray.'

He did not know that at that moment the Lord Jesus in his tender love was looking down upon him and saying: 'You cannot pray; you feel that all is cold and dark: why not give yourself over into my hands? Only believe that I am ready to help you in prayer; I long greatly to shed abroad my love in your heart, so that you, in the consciousness of weakness, may confidently rely on me to bestow the grace of prayer. Just as I will cleanse you from all other sins, so also will I deliver from the sin of prayerlessness - only do not seek the victory in your own strength. Bow before me as one who expects everythin from his Saviour. Let your soul keep silence before me however sad you feel your state to be. Be assured of thi - I will teach you how to pray.'

Many a one will acknowledge: 'I see my mistake; I had not thought that the Lord Jesus must deliver and cleans me from this sin also. I had not understood that he wa with me every day in the inner chamber, in his great lov ready to keep and bless me, however sinful and guilty felt myself to be. I had not supposed that just as he will give all other grace in answer to prayer, so, above all and before all, he will bestow the grace of a praying heart. What folly to think that all other blessings must come from him, but that prayer, whereon everything else depends, must be obtained by personal effort! Thank God I begin to comprehend - the Lord Jesus is himself in the inner chamber watching over me, and holding himself responsible to teach me

how to approach the Father. This only he demands - that I, with childlike confidence, wait upon him and glorify him.’

Brethren, have we not seriously forgotten this truth? From a defective spiritual life nothing better can be expected than a defective prayer life. It is vain for us, with our defective spiritual life, to endeavour to pray more or better. It is an impossibility. Nothing less is necessary than that we should experience that he who is in Christ Jesus is a new creature: old things have passed away; behold, all things are become new.’ This is literally true for the man who understands and experiences what it is to be in Jesus Christ.

Our whole relationship to the Lord Jesus must be a new thing. I must believe in his infinite love, which really longs to have communion with me every moment and to keep me in the enjoyment of his fellowship. I must believe in his divine power, which has conquered sin and will truly keep me from it. I must believe in him who, as the great intercessor, through the Spirit, will inspire each member of his body with joy and power for communion with God in prayer. My prayer life must be brought entirely under the control of Christ and his love. Then, for the first time, will prayer become what it really is, the natural and joyous breathing of the spiritual life, by which the heavenly atmosphere is inhaled and then exhaled in prayer.

Do you not see that, just as this faith possesses us, the call to a life of prayer which pleases God will be a welcome call? The cry, ‘Repent of the sin of prayerlessness’, will not be responded to by a sigh of helplessness, or by the unwillingness of the flesh. The voice of the Father will be heard as he sets before us a widely opened door and receives us into blessed fellowship with himself. Prayer for the help of the Spirit to pray will no longer be in fear of an effort too great for our power; it will be but falling down in utter weakness at the feet of the Lord Jesus, to find there that victory comes through the might and love which stream from his countenance.

If the question arises in our mind: ‘will this continue?’ and the fear comes: ‘You know how often you have tried and been disappointed’, faith will find its strength, not in the thought of what you will, or do, but in the changeless faithfulness and love of Christ, who afresh has succoured you and assured you that those who wait on him shall not be ashamed.

If fear and hesitation still remain, I pray you by the mercies of God in Jesus Christ, and by the unspeakable faithfulness of his tender love, dare to cast yourselves at his feet. Only believe with your whole heart that there is deliverance from the sin of prayerlessness. **‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness’ (1 John 1.9).** In his blood and grace there is complete deliverance from all unrighteousness and from all prayerlessness. Praised be his name for ever!

How Deliverance from Prayerlessness May Continue

What we have said about deliverance from the sin of prayerlessness has also application as answer to the question: ‘How may the experience of deliverance be maintained?’

Redemption is not granted to us piecemeal, or as something of which we may make use from time to time. It is bestowed as a fullness of grace stored up in the Lord Jesus, which may be enjoyed in a new fellowship with him every day. It is so necessary that this great truth should be driven home and fastened in our minds that I will once more mention it. Nothing can preserve you from carelessness, or make it possible for you to persevere in living, powerful prayer, but a daily close fellowship with Jesus our Lord.

He said to his disciples: **‘Ye believe in God, believe also in me...Believe me that I am in the Father, and the Father in me ...He that believeth on me, the works that I do shall he do also; and greater works than these shall he do’ (John 14.1, 11, 12).**

The Lord wished to teach his disciples that all they had learned from the Old Testament concerning the power and holiness and love of God must now be transferred to him. They must not believe merely in certain written documents but in him personally. They must believe that he was in the Father, and the Father in him, in such a sense that they had one life, one glory. All that they knew about Christ they would find in God. He laid much emphasis on this because it was only through such a faith in him and his divine glory that they could do the works which he did, or even greater works. This faith would lead them to know that just as Christ and the Father are one, so also they were in Christ and Christ was in them.

It is this intimate, spiritual, personal, uninterrupted relationship to the Lord Jesus which manifests itself powerfully in our lives, and especially in our prayer lives. Let us consider this and see what it means: that all the glorious attributes of God are in our Lord Jesus Christ.

Think of -

1. GOD’S OMNIPRESENCE

God fills the world and every moment is present in everything. Just as it is with the Father, so now our Lord Jesus is everywhere present, above all with each of his redeemed ones. This is one of the greatest and most important lessons which our faith must learn. We can clearly understand this from the example of our Lord’s disciples. What was the peculiar privilege of the disciples, who were always in fellowship with him? It was uninterrupted enjoyment of the presence of the Lord Jesus. It was because of this they were so sorrowful at the thought of his death. They would be deprived of that presence. He would be no longer with them. How, under these circumstances, did the Lord Jesus comfort them? He promised that the Holy Spirit from heaven should so work in them a sense of the fullness of his life and of his personal presence that he would be even more intimately near and have more unbroken fellowship with them than ever they experienced while he was upon earth.

This great promise is now the inheritance of every believer, although so many of them know little about it. Jesus Christ, in his divine personality, in that eternal love which led him to the cross, longs to have fellowship with us every moment of the day and to keep us in the enjoyment of that fellowship. This ought to be explained to every new convert: ‘The Lord loves you so that he

would have you near him without a break, that you may have experience of his love.’ This is what every believer must learn who has felt his powerlessness for a life of prayer, of obedience, and of holiness. This alone will give us power as intercessors to conquer the world and to win souls out of it for our Lord.

2. THE OMNIPOTENCE OF GOD

How wonderful is God’s power! We see it in creation; we see it in the wonders of redemption recorded in the Old Testament. We see it in the wonderful works of Christ which the Father wrought in him, and above all in his resurrection from the dead. We are called on to believe in the Son, just as we believe in the Father. Yes, the Lord Jesus who, in his love, is so unspeakably near us, is the almighty one with whom nothing is impossible. Whatever may be in our hearts or flesh, which will not submit to us, he can and will conquer. Everything that is promised in God’s word, all that is our inheritance as children of the New Covenant, the almighty Jesus can bestow upon us. If I bow before him in my inner chamber, then I am in contact with the eternal, unchanging power of God. If I commit myself for the day to the Lord Jesus, then I may rest assured that it is his eternal almighty power which has taken me under its protection and which will accomplish everything for me.

Oh, if we would only take time for the inner chamber so that we might experience in full reality the presence of this almighty Jesus! What a blessedness would be ours through faith! An unbroken fellowship with an omnipresent and almighty Lord.

3. THE HOLY LOVE OF GOD

This means that he, with his whole heart, offers all his divine attributes for our service and is prepared to impart himself to us. Christ is the revelation of his love. He is the Son of his love - the gift of his love - the power of his love; and this Jesus, who has sought on the cross to give an overwhelming proof of his love in his death and blood-shedding, so as to make it impossible for us not to believe in that love - this Jesus is he who comes to meet us in the inner chamber, and gives the positive assurance that unbroken fellowship with him is our inheritance, and will, through him, become our experience. The holy love of God which sacrificed everything to conquer sin and bring it to naught, comes to us in Christ to save us from every sin.

Brethren, take time to think over that word of our Lord: **‘Ye believe in God, believe also in me’...Believe me that I am in the Father ... and ye in me, and I in you’ (John 14. 1, 11, 20).** That is the secret of the life of prayer. Take time in the inner chamber to bow down and worship; and wait on him till he unveils himself, and takes possession of you, and goes out with you to show how a man may live and walk in abiding fellowship with an unseen Lord.

Do you long to know how you may always experience deliverance from the sin of prayerlessness? Here you have the secret. Believe in the Son of God, give him time in the inner chamber to reveal himself in his ever present nearness, as the eternal and almighty one, the eternal love who watches over you. You will experience what, up till now, you have perhaps not

known - that it has not entered into the heart of man what God can do for those who love him. ■

NEWS OF INTEREST TO CHRISTIANS

□ ***TECH COMPANY CEO SAYS HIS AI MIGHT HAVE GAINED CONSCIOUSNESS*** - Dario Amodei, CEO of Anthropic, claims that AI Claude “may or may not have gained consciousness, as the model has begun showing symptoms of anxiety” (“Tech company at odds,” Fox News, Mar. 7, 2026). This is nonsense. Elon Musk, founder of xAI, well replied, “He’s projecting.” AI is a computer program; it is not a living thing. It has no consciousness.

A computer has no spirit, no soul. Man is a soul because God made him a soul. **“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7).** God can make living souls, but man has no power to impart a soul to his machines. In the coming day of the Lord, the devil will have **“power to give life unto the image of the beast, that the image of the beast should both speak” (Revelation 13:15).** This refers to an image of the Antichrist which all men will be required to worship on pain of death. This is not happening today. The day of the Lord will not begin until the Rapture occurs and the man of sin makes his appearance in God’s perfect time (II Thessalonians 2:1-12).

DID JESUS DRINK WINE?

Although it might be logical to assume that Jesus drank fresh, unfermented wine at times during his life (Matt. 11:8-19; Mtat. 21:33), there is no scripture that actually says so, and there is definitely no scripture that says he drank fermented wine. In fact, just the opposite is stated.

At the last supper, Jesus gave wine to his disciples, but He did not drink of it. In fact, He was careful not to even call it wine. In Matthew, Mark, and in Luke Jesus uses the term “fruit of the vine,” and in two of these accounts the word “new” is used to describe the “fruit of the vine” that He will one day drink in His kingdom:

“But I say unto you, I will NOT drink henceforth of this FRUIT OF THE VINE, until that day when I drink it NEW with you in my Father’s kingdom.” (Matt. 26:29)

“Verily I say unto you, I will drink NO MORE of the FRUIT OF THE VINE, until that day that I drink it NEW in the kingdom of God.” (Mark 14:25)

“For I say unto you, I will NOT drink of the FRUIT OF THE VINE, until the kingdom of God shall come.” (Luke 22:18)

According to these accounts, Jesus did not drink wine at the last supper, and the text does not indicate that He gave His disciples fermented wine. Even if we accepted the premise that it WAS fermented, this wouldn’t be a very strong support text for moderate drinking since (1) this was a very rare occasion and (2) He gave the disciples a very small amount. This was not a casual, social event where everyone mingled around with their own glass of wine. This was a special, symbolic event where the fruit of the

vine stood as a symbol of the blood of Christ that was about to be shed for the sins of the world. To use this sacred text as a justification for social drinking shows disregard for its context in particular and disrespect for the Word of God in general.

It should also be added that the symbolism of the fruit of the vine at the last supper should stand as some indication of the quality of drink being served. If the blood of Christ to be shed is the sinless blood of the Lamb of God (I Peter 1:19, John 1:29), even God’s own blood (Acts 20:28), then would this blood be best symbolized by leavened, fermented wine or by the fresh fruit of the vine? In His divine wisdom, the Holy Spirit has not left us without an answer:

“ . . . *thou didst drink the PURE BLOOD of the GRAPE*”
(Deut. 32:14).

“*For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: THEIR WINE is the POISON of dragons, and the cruel VENOM of asps*” (Deut. 32:32-33).

Just as the Lord delights in contrasting “our Rock” (capitol “R”) with “their rock” (lower case “r”) in the preceding verse 31, He also delights in contrasting the two kinds of wine in verses 32-33. The one that’s compared to blood is said to be “pure,” not fermented and poisoned.

So, in addition to Jesus not drinking wine at the last supper, it isn’t likely that fermented wine was even present. Later, Jesus is actually offered some wine, but he declined to drink it. Mark 15:23 says that while Jesus suffered on the cross, “. . . they gave him to drink wine mingled with myrrh: but HE RECEIVED IT NOT.”

The claim that Jesus drank fermented wine cannot be supported with scripture.

- Pastor James L. Melton

THE HERESY OF ONENESS PENTECOSTALISM

Oneness Pentecostalism, a growing movement within the broader Pentecostal tradition, has ensnared many in a web of theological errors and heresies. While it might present itself as a vibrant expression of Christian faith, it is, in truth, a radical departure from biblical orthodoxy. This movement, with its roots in early 20th-century revivalism, champions a distorted view of God and Christ that stands condemned according to the clear teachings of Scripture and the historic creeds of the Christian faith.

At the center of Oneness Pentecostalism is the heresy of **Modalism**, a pernicious doctrine that denies the Trinity.

Modalism asserts that God is a single person who manifests Himself in different modes or aspects, rather than being three distinct persons - Father, Son, and Holy Spirit.

This heresy is a direct assault on the foundational Christian belief in the Triune God. According to Modalism, the Father, Son, and Holy Spirit are **not** distinct *persons*, but simply different **manifestations** of the one God. The early church rightly condemned this view as a heresy because it undermines the

distinct personhood and relational nature of the Godhead.

The ramifications of this heresy are deep-seated. By denying the Trinity, Oneness Pentecostalism distorts the very nature of God, rendering the doctrine of the Incarnation nonsensical. If Jesus is merely a mode of the one God rather than a distinct *person*, then the mystery of God becoming flesh in the person of Jesus Christ is lost. This not only contradicts the clear teaching of Scripture but also strips the gospel of its power and coherence.

In addition to Modalism, Oneness Pentecostalism often veers into the heresy of **Subordinationism**. While claiming to uphold the full deity of Christ, Oneness theology effectively subordinates the Son to the Father, denying the co-equality and co-eternity of the persons of the Trinity. This heresy rears its ugly head in the movement’s denial of the eternal Sonship of Christ, suggesting instead that Jesus, as the Son, had a beginning in time. Such a view is a blatant rejection of the biblical testimony that Jesus is the eternal Word, who was with God in the beginning and through whom all things were made (John 1:1-3).

Subordinationism diminishes the glory and majesty of Christ, reducing Him to a lesser deity rather than acknowledging Him as the second person of the Trinity, equal in power and glory with the Father and the Holy Spirit. This defective theology leads to a deficient understanding of salvation, as it is only through the eternal Son of God that we can truly know the Father and receive the gift of eternal life.

Adding to the theological chaos of Oneness Pentecostalism is its embrace of modern-day **Montanism**. Montanism, an early heresy, was characterized by an overemphasis on **new revelations, ecstatic experiences, and a rejection of established ecclesiastical authority**. Similarly, Oneness Pentecostalism, and the majority of the charismatic and Pentecostal movements in general, places undue emphasis on personal experiences, emotional fervor, and supposed new revelations, at times *superseding* the authority of Scripture.

This dangerous inclination toward experientialism over doctrinal fidelity opens the door to all manner of excesses and errors by fostering a subjective faith that is easily swayed by the winds of emotion and personal revelation, rather than being anchored in the unchanging truth of God’s Word. Such a religion is not only unstable but also highly susceptible to deception and spiritual abuse.

Prominent figures within this movement include T.D. Jakes, pastor of The Potter’s House in Dallas, Texas, who has been criticized for his Modalistic view of God, and Steven Furtick of Elevation Church, whose theological ambiguity often leans towards Oneness perspectives.

The United Pentecostal Church International (UPCI), a major Oneness denomination, institutionalizes these heretical views, rejecting the doctrine of the Trinity. Charity Gayle, a highly popular worship artist in the UPCI movement, has also gained prominence, with her music widely used across Evangelical and Baptist churches, demonstrating the pervasive influence of the Oneness movement on mainstream Christianity.

These people and organizations draw people in with dynamic preaching and emotional worship experiences but build on a damning theological foundation. By rejecting the Trinity and other clear biblical doctrines, they distort the biblical revelation of God and the saving gospel. But that is all by design.

Oneness Pentecostalism is not a harmless variation of Christian belief—it is a dangerous heresy that leads people away from the true knowledge of God and the salvation He offers in Jesus Christ. Its errors on Modalism, Subordinationism, and modern-day Montanism are not minor doctrinal disputes but fundamental departures from the faith once delivered to the saints.

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The Jihad Against Jews (and Christians)

by Dr. Shelton Smith, Editor - Sword of the Lord

The word **jihad** found its way into common usage in English as a result of the Islamically-motivated attack on America on September 11, 2001. In Arabic, where it has long since been a part of everyday vocabulary, the word means struggle. That struggle translates into an all-out holy war utilizing terrorism against the perceived enemies of Islam. The attacks in Australia are an example of the hatred birthed out of Islam that is targeting the Jews.

After the 9/11 attacks, President George W. Bush downplayed the role of Islam by declaring that it was “a religion of peace.” I understand that he was trying to de-escalate the tension, but he was totally wrong. It has never been a religion of peace. To the contrary, the track record is anything and everything but peace.

Now, in the past few weeks, some politicians and a few media personalities are awakening to the realities of the issue and finding the courage to raise their voices. Our pulpits across the world need to do likewise.

Europe is already paying a dear price for allowing Muslims to flood into its countries. They have flooded those countries with immigrants who have no intention of assimilating into the European cultures.

With bullets, births and ballots, they are taking control. It is not a pretty scene.

Here in America, we have areas such as Dearborn, Michigan and Minneapolis, Minnesota, where they have settled thousands of them in a specific voting district. The people they elect, we often see on television, and we are not happy with what we see.

The conflict between the Arabs (predominantly Muslim) and the Jews is thousands of years old. The Arabs have killed many Jews, as they did on October 7, 2024, while the Jews have fought back to sustain themselves and survive.

The Jihadist Islamists of this generation hate Israel, and they hate America. They refer to Israel as “the little Satan” and to America as “the big Satan.” When they march in the streets screaming “Death to America,” and “From the river to the sea,” they are deadly serious. We should take them very seriously

because what they are saying is exactly what they are planning.

Far too many people have been asleep on this. We simply must not let that continue. It is time, indeed, past time for America’s leadership to take charge and deal with the threat that the Islamists pose to our existence.

The strategy of assuming that “all is well” or that “everything will work out” must be replaced with action. I’m saying that prosecutions, deportations, and other measures are in order, and they need to be taken before it is too late.

We need to “pray for the peace of Jerusalem” (Ps. 122:6), as well as the protection and preservation of America.

As Christians, you and I need to stand alongside Israel and extend friendship to them. Long ago, the Lord said, “*Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed*” (Gen. 12:1–3).

The Lord has neither revoked nor rescinded that covenant. Therefore, we support Israel and the Jews and stand solidly against the hatred that has been unleashed against them all across the world.

Christians Are Also Victims of the Jihadists

Although this has been happening in a lot of places with one, two or three victims, the one major case that is finally getting notice is in Nigeria, where Islamists have massacred thousands of Christians. This is an ongoing tragedy that, as of this date, remains totally unresolved.

What Do We Do?

While we want to see everybody, Jew and Gentile, Israelis and Islamists, come to Christ and be saved, we must also not cower in fear of those who are given to hatred and violence.

We must not let them intimidate us into silence!

We must also commend and support the politicians and the media who have the courage to stand up, speak out, and tell it like it is.

There is no justification whatsoever for the ongoing and escalating violence against Christians and Jews. Let’s stand together and add our voice to what’s right and reasonable. ■

