

AND THE PEOPLE CAME...

- Week of July 26, 2026 -

Sunday School -----	20
Sunday Morning Service -----	40
Sunday Eve. Service -----	22
Wednesday Eve. Service -----	15

AND THE PEOPLE GAVE...

- Week of July 26, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,535.00
Auditorium A/C Replacement Fund -----	\$ 116.22
TOTAL RECEIVED FOR WEEK OF 07/26/26:	\$ 1,651.22

- Week of July 19, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,464.25
TOTAL RECEIVED FOR WEEK OF 07/19/26:	\$ 1,464.25

- Week of July 12, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,685.93
Auditorium A/C Replacement Fund -----	\$ 119.12
TOTAL RECEIVED FOR WEEK OF 07/12/26:	\$ 1,805.05

- Week of July 5, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,504.19
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 07/05/26:	\$ 1,649.54

- Week of June 28, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,301.18
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 06/28/26:	\$ 1,446.53

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,800.00



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
SAPULPA, OKLAHOMA
SOUTHHEIGHTSBAPTIST.COM

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
Hannah Dietrich ----- Flowers
Seth White ----- Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery ----- Trustees

SOUTH HEIGHTS BAPTIST’S WEEKLY

REMINDER

Volume XXXII

August 2, 2026

Number 29



Why Men Do Not Preach Repentance

by Charles R. Curtman, Pastor
Cornerstone Baptist Church o Wyldewood, Missouri

I want to state at the outset what is NOT a reason why men are not preaching repentance today. It is not because repentance is not a biblical doctrine or is not a vital part of the gospel message.

Mark 1:4 tells us of the forerunner of Christ, that “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” Mark 1:14 says, “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” When the twelve were sent out by Jesus on their first preaching mission, Mark 6:12 says, “And they went out and preached that men should repent.”

So, we have John the Baptist, Jesus Christ, and the twelve clearly preaching repentance.

Obviously, John the Baptist, our Lord, and the apostles understood repentance to be an important, indispensable part of the Gospel. Luke 24:46,47 says, “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Notice, that the same context that talks about how intended and important it was that Christ suffer and rise from the dead, the Bible goes on to say, “And that repentance and remission of sins should be preached...” (Do you see how these two things, Christ’s suffering and resurrection, and the preaching of repentance, are linked together?)

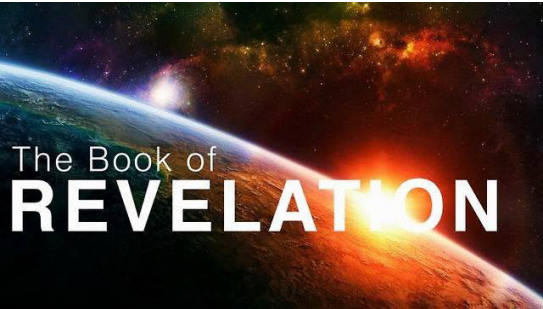
Repentance is inseparably, inextricably linked (by anyone with an ounce of brains or integrity) with forgiveness of sins and with believing unto salvation. God not only gave the very words that are in the Bible, He also directed as to the order in which these words were to be placed. See how John connected repentance as a precedent to the remission of sins in Mark 1:4, and how Jesus associated repentance as a precedent to belief in the gospel in Mark 1:15 above? Jesus said that when John preached the gospel to certain ones, they were incapable of believing it because of their refusal to repent: “For John came unto you in the way of righteousness, and you believed him not: but the publicans and harlots believed him: and ye, when you had seen it, repented not afterward, that ye might believe” (Mart. 21:32). See the connection? Because they would not repent, they were unable to believe. WHERE THERE IS NOT REPENTANCE, THERE CAN BE NO SAVING FAITH! “Repent ye therefore, and be converted, that your sins may be blotted out...” (Acts 3:19). What comes before conversion and the blotting out of sins here? According to the Apostle Peter, repentance does.

The Book of Acts is called the Acts of the Apostles. Really, it is the record of the acts of the Holy Spirit through the early church when thousands were being saved and added to the church. I think the apostles and the early church[es] understood what is involved in preaching the gospel message and winning the lost to Christ. They obviously believed repentance was an integral. indispensable part of the gospel.

When the apostles were forbidden to preach by the Sanhedrin court, they simply gave testimony to Jesus, what they were preaching and what they intended to keep on preaching: “Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel and forgiveness of sins” (Acts 5:31). The idea of preaching is to bring people to repentance and faith so they can receive forgiveness of sins.

By the way, while we are noticing the significance of the order in which the words of Scripture are arranged, you might observe

(continued inside)



the order of “Prince” and “Saviour” in Acts 5:31. There must be an attitude of heart that recognizes Jesus as King or Prince or Ruler or Lord or Master, and is willing to accept him as such before the humility of heart will ever be there to receive Him as Saviour. It is interesting, but not surprising, that people who have a problem with repentance also have a problem with recognizing the Lordship of Christ and this is evidence of a stubborn, self-preserving, egotistical pride after the nature of Satan, whose main problem was and is, an unwillingness to render total submission to the Lord. It is a mark of the fallen nature to want to maintain some degree of self-elevation rather than humble oneself entirely in the dust before God.

When Peter gave his report about the salvation of Cornelius and members of his household, the church in Jerusalem became convinced that these Gentiles had experienced the same work of grace in salvation as themselves. Acts 11:18 says, **“when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”** **WHAT HAD GOD GRANTED THEM BEFORE HE GRANTED THEM ETERNAL LIFE? REPENTANCE!** These words and their order were not placed in the New Testament by the Holy Spirit as a matter of happenstance.

When the Apostle Paul was giving his testimony before Felix, he explained to him of what his ministry consisted. He said the objective of his preaching was, **“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me”** (Acts 26:18). What did Paul recognize as having to happen before people could turn to light and to God, and receive forgiveness of sins and an inheritance with and become part of them who are sanctified by faith? Why, he said they needed to turn from darkness and from the power of Satan! That’s repentance!

In verses nineteen and twenty, Paul tells King Agrippa about the ministry God had called him to: **“whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.”** Nobody is going to turn to God until they repent.

When Paul wrote to the church at Thessalonica, he recognized the fruit of the ministry he had had among them. He said that they **“turned to God from idols to serve the living and true God”**(I Thess. 1:9). They had to first turn from their idols before they could turn to God. This idea that a person can turn to God without turning from sin is as nonsensical as it is heretical.

How can you turn to something without turning from something? “Oh,” says the Jehudi crowd that wants to cut repentance out of the Bible, **“it just means to repent of unbelief not sin in general, not the principle of sin that has been ruling and reigning in one’s life. It just means to turn from not believing in Jesus to believing in Jesus. A heart attitude that is repulsed by sin and resolves not to sin may, or may not, come later on in a believer’s life.”** My friends, this line of reasoning is nothing but

jabberwocky and doublespeak. This kind of argument by these verbal contortionists is an insult to anyone who can read the Bible, and to anyone who has enough discernment to put his shoes on the right feet when he gets up in the morning. This kind of “repentance” is not what the Bible teaches in connection with salvation. It is not what Jesus demanded. It is not what the early church or the apostles understood repentance to mean. It is not what the Protestant reformers, the Wesleys, or Whitfield understood it to mean. It is not what the great evangelists of the past or of more modern times have believed. **YOU CANNOT FIND ANY MENTION OF THIS REPENTANCE-FREE GOSPEL IN THE HISTORY OF REVIVAL. IT IS NOT WHAT BAPTISTS THROUGH THE AGES HAVE EVER BELIEVED, AND IT HAS NO PLACE IN THE HISTORY OR HERITAGE OF BAPTIST PEOPLE.**

Repentance is a turning from sin with all the heart and all of the soul as the Holy Spirit convicts the sinner of his need and convinces him of the ability and the willingness of God to save him. It is an attitude of the heart and mind that is ready and willing to turn from sin in all of its shapes and forms. It is a necessary part of the gospel. Why then do men not preach this repentance today? First, I think some men do not preach repentance out of ignorance. Secondly, I think some men do not preach repentance because they are intimidated. Thirdly, I think some men refuse to preach repentance, and do not want to have it preached, because it would be incriminating.

I. SOME DO NOT PREACH REPENTANCE OUT OF IGNORANCE -

I mean to use the word ignorance in the nicest way that it can be used. I do not mean it in a mean, derogatory way. But I am simply saying that many men, for whatever the reason--lack of study, lack of good influence, or lack of thinking--do not preach repentance as thoroughly and faithfully as it should be preached, if they preach it at all.

Some simply do not see the importance of the role that repentance plays in bringing a person to a saving relationship with the Lord Jesus Christ. They need to reflect on the Bible fact that a person cannot turn to God without it, they cannot receive forgiveness of their sin, they cannot even exercise saving faith without repenting. These men fail to fully appreciate the stakes that are involved where the preaching of repentance is concerned.

Some men who used to give repentance a stronger place in their preaching and teaching have unconsciously gotten away from doing so and don’t even realize it. Men can change, though. They can realize where they have fallen short and get their priorities correctly adjusted. They can take another look at Acts 17:30 which tells us that God **“now commandeth all men everywhere to repent”**; and figure out what that means without the help of concordance, commentary, or word study. They can rededicate themselves to preaching the whole counsel of God. Men can start giving repentance the place it deserves and demands in their preaching.

Ignorance may be an explanation for why some men do not preach repentance, and I believe that it is one explanation, but it is

not a real good excuse. It is not an excuse that a preacher would want to offer to the Lord at the Judgment Seat of Christ for why he didn’t preach repentance.

II. SOME DO NOT PREACH REPENTANCE BECAUSE OF INTIMIDATION -

Some men do not preach repentance because it would not be popular with some in their congregation. Many independent Baptist churches are glutted with worldly, contentious members who are easily offended themselves and always ready to take up an offense for someone else. They know how to cause trouble and are not afraid to do it. They are carnal, combative, and confrontational, and the pastor knows it and would prefer not to “set them off.”

Pastors don’t want to see disturbances in their churches. They don’t want the new converts or any of their sheep to have to experience church trouble. There are financial considerations to think about. There are (in their minds) situations where families are concerned that make a less confrontational approach to preaching the better part of wisdom. My friends, this is called “the fear of man,” and Proverbs 29:25 says, **“The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.”**

Some men do not preach repentance because they feel it is in the best overall interest of their church not to. Let me help you. Brother, you are not in your church primarily to serve that church. Your being a servant to the church you pastor is not the main thing. Primarily and ultimately you are the servant of God, and unless you are thinking straight and walking straight where this is concerned, you will never be worth much to your ‘church or anybody else, including yourself. Paul said, **“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ”** (Gal. 1:10).

Don’t be a “menpleaser” (Col. 3:22). You can’t be a true pastor that way. The Bible makes it clear that if your focus is on pleasing men, then unequivocally you cannot be the servant of God, and if you are not the servant of God, you have no business preaching or pastoring or being in any kind of ministry.

Some men don’t preach repentance because of their colleagues or the circle of preachers in which they run. It wouldn’t set well with “the brethren.” It wouldn’t coincide with the position that the pastor’s home, church, or his Alma Mater has taken on repentance. Don’t be intimidated by people in any shape, form, or fashion! It will ruin your usefulness to God and to man, and you will be ashamed when it is time for you to give an account to the Lord for your ministry. In the meantime, you will be disgusted with yourself and will simply degenerate spiritually.

When folks were casting their disapproving looks at Jeremiah’s ministry, God said, **“Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them”** (Jer. 1:17). Forget about their faces, and forget about their favors, and preach the mighty doctrine of repentance in your church and in the preachers’ meetings. If your church puts you out over it or your crowd cuts you off, thank God for the grace that is

keeping you from being the servant of men rather than the servant of God. Thank God that you are not willing to be soft-pedaling, rung-climbing, wind-testing, man-pleasing politician in a pulpit.

III. SOME DO NOT PREACH REPENTANCE BECAUSE OF FEAR OF INCRIMINATION -

I said above that many Baptist churches are glutted with worldly members. Perhaps it would be more accurate to say that many Baptist churches are glutted with unsaved members. Preachers have filled their churches and allowed their churches to be filled with unsaved members by preaching a repentance-free gospel. These members are carnal, self-willed, spiritually blind, unhearing, unheeding, and often mean. The only way the pastor can survive in a church like this is to be as blind and unhearing and unheeding as his members are, and in some cases meaner than they are.

A man has to be able to explain why so many of his converts have never darkened the door of a church. He has to be able to explain why so many others who are baptized and join the church show no noticeable change in their lifestyles. The only difference between them and people who have never even bothered to make a profession of faith, is geographical. There is no spiritual difference, only geographical. Their bodies are simply located somewhere different (the church building) two or three times a week--maybe.

How is a man to explain the fruit of a ministry like this? He can’t explain it by the Bible except perhaps with some isolated cases he will try to wrest with far-flung speculation, conjecture, and pontificating that is not upheld by the overall context of the Scriptures. Repentance means “turning around, turning away” from sin and sins. The Bible says, **“if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new”** (II Cor. 5:17). This is an outcome of a work of repentance. In the Bible Christians are called “holy brethren “and a ‘holy priesthood” and a “holy nation” (I Thess. 5:27; I Pet. 2:5; & I Pet. 2:9). We are told that before the foundation of the world, God has ordained believers to be **“holy and without blame before him in love,”** and we are born of the “Holy Spirit,” and we have the “Holy Scriptures” and we are called with a “holy calling”; and told **“But as he which hath called you is holy, so be ye holy in all manner of conversation”** (Ephesians 1:4; John 3:5,6; Romans 1:2; II Timothy 1:9; I Peter 1:15). We are bound for a “holy city” (Rev. 21:2). Where is the holiness, or even the desire for it, in so many of these “converts”? This has to be explained, so out comes Jehudi’s penknife to do away with the doctrine of repentance in connection with salvation.

It has been decided in some circles of self-professed Baptists to reject and deny the scriptural, historical teaching regarding repentance. Not to do so would be incriminating to ministries which promote and practice a repentance-free gospel and what has been called **“easy believism.”**

I have read articles and books by preachers who ridicule those who object to a gospel that involves neither repentance nor a desire and willingness of the heart at conversion to make Jesus Lord of one’s life. These preachers’ articles, books, and sermons

scorn those who object to an “easy believism” that does not result in salvation. They sarcastically say, “What is easy believism?” *Well, easy believism is what the devils have.* The Bible says, “***The devils also believe, and tremble***” (***James 2:19***). The devils (like unconverted church members) have an intellectual knowledge, a mental assent, but they are not going to stop rebelling against God, they are not interested in holiness, and they are not going to change. They just believe. That’s not too hard to do. It’s easy--until the “believer” gets to hell!

We have now had at least twenty-five years of repentance-free, easy believism converts--many of them herded into baptisteries, pews, church positions, and offices. Some have wound up in pulpits.

I have heard the testimonies of hundreds of people concerning a false profession of faith they made as a child during a five-minute encounter with a “soul winner” on a playground or during the invitation after a V.B.S. program when the only thing they understood was that they didn’t want to go to hell, or they wanted to please some adult, or they wanted to be part of the crowd that was going forward. Adults have made professions for nearly the same reasons, or during a time of physical, financial, or family crisis when they were desperate for help, and were told that by “accepting Jesus” things would get better and life would be happier. Sometimes people really do begin to be convicted of their sin and at the first expression of concern, they are instantly guided into a profession of faith. **But - conviction is not the same thing as conversion.**

I have been busy in pastoral and evangelistic work for over 25 years and have heard all kinds of scenarios involving false professions of faith. Oftentimes, alter the “convert” is baptized and put to work in the church, he begins to struggle with his profession, and the reality of his salvation. Later, under the preaching of the Word, he begins to be convicted by the Holy Spirit that he is not saved, shares this with the preacher or personal worker, and is told again and again that he is saved. After all, didn’t he say “yes” to Jesus? Didn’t he sign a decision card? Hasn’t God blessed his work as a Sunday School teacher or bus worker? Hasn’t God used him to lead others to Christ? How could he not be saved? What is the problem then? Why, he is told, most likely God is convicting him about his need to work harder or win more souls. Or maybe, probably, God is calling him into full time service. That must be it! After all, he did sign the card, shake the hand, mumble a profession, and he does work in a church. So, God must be calling him into the ministry. The next thing he knows, he is in and out of Bible school, pastoring a church, and doing what he has been taught to do--creating more and more converts like himself. Through the years he is still bothered about his own relationship with God, but he anesthetizes himself with more activity, more “soul winning,” and he feels guilty, condemned, and trapped. Naturally, these men are inclined to find some comfort for themselves and concerning their converts in the teaching that repentance and a changed life does not necessarily have anything to do with salvation. And they will fight anything or anyone who threatens their false assurance relative to

themselves or their ministries. The last thing they are ever going to do themselves is preach or teach repentance!

It is a tragic situation, but a true one. Many churches are filled with unsaved members and have preachers who have never been saved because they have leap-frogged over repentance and went straight to “accepting,” “trusting,” “making a decision for” Christ. No broken heartedness over their condition, no hungering after God. It is no wonder that these members and ministers can have lifestyles inconsistent with the Bible, have no remorse about it, and even defend their carnality. They have never experienced repentance in salvation, so they are incapable of feeling genuine repentance over inconsistencies in their lifestyle. The “***root of the matter***” (***Job 19:28***) is not in them.

When a man doesn’t preach repentance out of ignorance or carelessness, that is one thing. When he doesn’t preach it because of intimidation, that’s another. These situations can be corrected, and the likelihood that they will be in many cases is strong. But when a man not only refuses to preach repentance, but refutes it because the doctrine of repentance is incriminating to himself and his ministry, that is another thing altogether. It is reminiscent of the Roman Catholic Church which had its own agenda, and developed its own belief system which required not only a rejection of; but replacements for, certain Bible doctrines. Obviously, Romanism has attracted plenty of adherents and rabid defenders. In fact, every denomination, sect, movement in “Christendom” today can trace its beginnings to a deviation from the truth and a departure from “***the church of the living God, the pillar and ground of the truth***” (***I Tim. 3:15***).

Many Baptists are irate today, and they should be, over the obvious rewriting of American history by those committed to a self-serving social agenda. But where is the concern over those who are rewriting and reinterpreting the very doctrine of salvation? This is nothing less than heresy--a modern day heresy that is unprecedented relative to its proclamations and its promoters who claim to be fundamentalists and Baptists. It is time for Bible believing Baptists in the pulpits and in the pews to recognize Baptist doctrinal distinctives, draw some lines of demarcation, and be valiant for truth!



When the Bible Permeated British Society

by Evangelist David W. Cloud

The following is excerpted from “Why We Hold
to the King James Bible”,

available at the Books and Courses sections of www.wayoflife.org

Though seldom acknowledged by historians, the free distribution of the Bible was the most significant influence in England’s era of greatness.

For the first time in its history, the Bible permeated British society in the 16th to 17th centuries and propelled the nation out of the spiritual darkness in which it had long dwelt under Rome’s

hand. Protestant Britain has never been a thoroughgoing godly nation, but the Bible had a great influence for good.

- In 1525, William Tyndale published the first printed English New Testament and the first translated from Greek.
- The Miles Coverdale Bible of 1535 was the first entire English printed Bible.
- The Matthews Bible of 1537 was produced by John Rogers, using the pen name Thomas Matthews.
- The Geneva Bible was produced in 1560 by refugees from the persecution of Queen Mary. It was a study Bible. The headings across the top of each page told the reader at a glance what book he was reading. Each chapter was preceded by a summary of its content. It contained many notes, explaining the text, teaching Protestant doctrine, and, in some cases, condemning Roman Catholicism. It was the most popular edition of the English Bible prior to the publication of the King James. It was the Bible of America’s first British settlers.
- The Bishops Bible of 1568 was produced during the reign of Queen Elizabeth I.
- In 1611, the King James Bible was published and soon became the most popular English Bible of all time.

Beginning especially in Tyndale’s day, the English Bible was widely read, propelling the nation out of spiritual darkness.

In about 1537 Thomas Swynnerton observed in his handbook of rhetoric, which was not a religious tract, “*Every man hath a Testament in his hand.*”

The Tyndale Bible was read aloud to groups large and small, in churches, homes, and public places. Historian John Strype (1643-1737) described the people’s enthusiasm.

“It was wonderful to see with what joy this book of God was received, not only among the learner sort, but generally all England, over, among all the vulgar and common people; and with what greediness the Word of God was read, and what resort to places where the reading of it was! Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves. Divers more elderly people learned to read on purpose; and even little boys flocked, among the Rest, to hear portions of the Holy Scripture read” (Ecclesiastical Memorials).

The services of the Church of England called for the New Testament to be read through, aloud and in English, three times a year, the Old Testament once, and the Psalms (read or sung) every month. And every citizen was required to attend those services!

This began under Queen Elizabeth I. In the fifty-three articles that she published in 1559, the queen ordered that every church purchase an English Bible and that it be read in services. This was dramatic new thinking for the rulers of England. Only a few years earlier, during the reign of Elizabeth’s father and sister, the Bible was still forbidden and burned. The readers were required to privately read at least two chapters of the Bible daily “to the increase of their knowledge.” No one was allowed to walk in and out of the service during the reading of Scripture or to “be

otherways busied.” We follow this wise rule in our church today, not only for Bible reading but also for Bible preaching. When God’s holy Word is being proclaimed, let man be still and take heed! It was also required that children be given biblical instruction.

Consider these descriptions of 17th century England:

“For most men and women the Bible was their point of reference in all their thinking. ... The Bible was the source of virtually all ideas; it supplied the idiom in which men and women discussed them” (*Christopher Hill, The English Bible and the Seventeenth-Century Revolution, p. 34*).

“[T]he world ruled. In early seventeenth-century England, endlessly and repetitively, the word of God was preached in the 8,000 or so pulpits across England. It was the ocean in which everyone swam. Attendance at sermons was compulsory. Many people would hear two or three on a Sunday in which every last echo of meaning would be squeezed from the words of the Bible. And week after week, preachers would occupy the pulpits, analysing texts, pursuing moral and theological arguments, exercising the difficult and demanding skills that hold a congregation’s attention. They were clearly good at it. Laurence Chaderton, the moderate Puritan leader, once paused after two hours of a Cambridge sermon. The entire congregation stood up and shouted, ‘For God’s sake go on!’ He gave them another hour. There can never have been a time in which Englishmen were so thoroughly drenched in the word. James I used to sleep, it was said, with Lancelot Andrewe’s sermons under his pillow. Andrewes himself could speak for an hour, to an enraptured audience, on the multiple significances of a single word. ... At moments of intensity and crisis, the natural direction a man’s thoughts took ... to the words of scripture from which they had all drawn their sense of reality, their sense of how the world was, for their entire conscious lives. In a sense that almost no one now understands, the words of the Bible were the ultimate and encompassing truth itself. ... The king himself was obsessed with words. He was a book man to his core. ... He was the only person ever to have occupied the English throne to have his works collected--political treatises, designed to guide his sons towards good government, blasts against tobacco and witches, translations of the Psalms, endless theological tracts--bound in a magnificent edition published in 1616. ... England was a kingdom of the word. On the frontispiece to his Workes, James stands beside a table on which there is a book inscribed with the words Verbum Dei” (*Adam Nicolson, God’s Secretaries: The Making of the King James Bible, p. 182*).

Between 1525 and 1640, printed English Bibles and portions numbered, “at a modest estimate, over two million. ... England had far more Bibles than Germany” (Daniell, The Bible in English, pp. 121, 129). This was for a population of only about six million. In Shakespeare’s lifetime alone (1564-1616), a mere 52 years, a whopping 211 editions of the English Bible and New Testament were published.

In the 18th and 19th centuries, more than 1,200 editions of the English Bible were printed, largely of the KJV.

These figures barely begin to describe the breadth of the Bible’s influence in past centuries, for it is impossible to document the Bible’s influence through preaching and teaching, through printed sermons, through private study and conversations, through quotations in newspapers and magazines and books, and through the publication of Scripture portions.

There was a Cromwell’s Soldier’s Bible for the Commonwealth Army (1645).

A Soldier’s Pocket Bible was printed in large quantities in England and America up to the end of the American Civil War in 1865, containing 150 Bible verses.

Multitudes of commoners were motivated to learn to read by their enthusiasm to study the Bible in their own tongue and were thus lifted out of illiteracy.

“By 1770, shopkeepers were 95% literate. Literacy in England is directly attributable to the Bible” (*“The Bible and Written Literacy,” The Washington Times, Dec. 11, 2014*).

NEWS OF INTEREST TO CHRISTIANS

❑ **TURKEY’S FOREIGN MINISTER SAYS ISRAEL IS BURDEN HUMANITY CANNOT BEAR** - Turkish Foreign Minister Hakan Fidan told CNN Türk that Israel has become “a problem for the entire international community” and that “Israeli authorities have become a burden humanity can no longer bear” (*“Turkish FN Fidan,” World Israel News, July 3, 2026*).

He is unwittingly citing Scripture. The prophet Zechariah said, ***“The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it” (Zech. 12:1-3).***

This is a reference to Armageddon when the foolish nations will besiege Jerusalem during the coming day of the Lord. Jerusalem will be a stone that is too heavy to lift and too strong to break.

This is exactly what we see in the last 2,000 years of history. It is as if Jerusalem were a massive stone in a field that someone wants to remove, but no matter how much they labor, they cannot remove it, and they become drunk with a fervor to solve this unsolvable problem. Both the city (Jerusalem) and the field (the land of Israel) are God’s, and those who are wise will leave them alone. Jerusalem is mentioned 814 times in Scripture.

In addition, it is called Zion 153 times. Jerusalem was chosen by God that His name might be there (II Chr. 8:6). This is not said of any other city on earth. God calls Jerusalem “my city” (Isa. 45:13). God loves Jerusalem (Ps. 78:68; 87:2) and has stated that He will dwell in Jerusalem forever (Ps. 132:13-14).

God delivered Jerusalem to Israel by the hands of David in

about 1050 BC (I Chr. 11:4-9) and it was Israel’s capital city until the Babylonian Captivity. Since then Israel has been under “the times of the Gentiles” and has largely been under Gentile control, but Jerusalem still belongs to God and will be the capital of the Messianic kingdom. (*See Ps. 2:6; 48:1-2; 68:35; 87:5-7; 102:16, 21; 110:2; 132:11-18; Isa. 2:1-4; 4:3-5; 12:4-6; 24:23; 27:13; 30:19; 33:5, 20; 35:10; 40:2, 9; 41:27; 44:26; 46:13; 51:3, 11, 17; 52:1-2, 9; 59:20; 60:14; 61:3; 65:18-19; 66:10, 13, 20; Jer. 3:17; 17:25-26; 30:17; 31:12; 32:44; 33:10, 13, 16; 50:28; Joe. 3:1, 16-17, 20; Ob. 1:17; Mic. 4:2, 7, 8; Zep. 3:14-17; Zec. 2:4, 10, 12; 8:3-4, 8; 8:22; 9:10; 12:6-11; 14:8-11, 14, 16-17, 21; Mal. 3:4.*)

Throughout the times of the Gentiles, Jerusalem has been a cup of trembling and a burdensome stone for many people. The city has been captured and recaptured more than 40 times. Jerusalem was a cup of trembling to the Babylonians, to the Greek Seleucid Empire of Syria, to the Romans, to the Catholic Crusaders, to the Muslims, and to the British. The latter seemed to be drunken with the desire to solve the Jerusalem problem, but the great world empire builders had zero success and finally gave up in disgust and left. Jerusalem has been a cup of trembling to American presidents who have tried repeatedly and unsuccessfully to solve “the Middle East problem.” Jerusalem is a cup of trembling to Hamas, Hezbollah, the Palestinian Authority, the PLO, and Iran. Jerusalem will be a cup of trembling at Armageddon.

❑ **UK HAS “GAYEST PARLIAMENT IN THE WORLD”** - The following is excerpted from “*Keir Starmer’s parting gift,*” *The Bridgehead, July 9, 2026*:

“On June 29, outgoing U.K. Prime Minister Keir Starmer, who resigned on June 22, hosted an LGBT event for ‘pride’ month at 10 Downing Street. ... ‘I’m really proud that we’ve got the gayest Parliament,’ he declared. ‘I don’t think there’s any Parliament that is gayer than this Parliament. That is fantastic.’ The U.K. Parliament has 76 members who identify as LGBT, with 62 MPs from Starmer’s Labour Party, four from the Tories, one from the Green Party, and eight from the Liberal Democrats. ... ‘I want to be clear that all lesbians, all gay, all bi and trans people--that this government will defend your rights,’ he stated. ... Ironically, Starmer’s ‘conversion therapy ban’ is an extraordinarily totalitarian piece of legislation ... which critics warn could make it illegal for parents to affirm their child’s biological sex and criminalize body-affirming therapy for people who struggle with gender dysphoria. Additionally, the bill could also criminalize pastoral conversations and prayer, as well as exploratory therapy for those who are struggling. Starmer’s divisive bill comes with teeth--up to five years in jail or massive fines, which would immediately trigger a chilling effect on freedom of speech even with regard to personal, private conversations.”

❑ **THE SPORTS GOD CULTURE AND BIBLE-BELIEVING CHURCHES** - Fundamental Baptist pastors have a lot to answer for in modeling enthusiasm for the sports god culture. I received the following communication from a brother in Christ who is fed up with the worldliness of supposed Bible-believing churches and the role of sports in the worldliness: “I go to church to worship

Jesus Christ. I expect to hear scriptures from the pulpit. The pulpit is not for the teams and its pro athletes. We don’t know the athletes, and they don’t know us. Why mention them? I know Jesus Christ in a personal way, and want to hear about Him and his scriptures. Professional sports teams, and its worldly athletes, might be the primary distraction for men in major U.S. cities. The culture is inundated with it. Businesses, billboards, grocery-store ads, and car decals flood the public, influencing the mind to think about pro sports. The teams are the gods of the culture. The athletes are revered like Hollywood actors. The ‘sports gods’ culture has bled into the church. It distracts Christians from witnessing, studying the Bible, doing devotions, and handing out tracts. Here’s a sad story: On the night of the Super Bowl in February of 2025, [a] Baptist pastor asked the congregation ‘What color does Philadelphia wear?’ There were 12-15 people in the congregation, and they all collectively answered his question by saying ‘GREEN!’ It was the most energetic response of the Sunday night service. None of those people said ‘AMEN!’ when the pastor preached scriptures. But they all perked up in the flesh when pro sports were mentioned. What a sad state of affairs. A useless NFL team gets more respect than the scriptures? Every liquor store in town has a Detroit Lions logo. That fact alone should make us preach against the NFL, not support it. Sunday is THE LORD’S DAY. The NFL literally keeps lost souls out of church, as it did to me from ages 18-32. I have an online book called Out of The Illusion, which is available on Amazon. It is 99 cents, only because I cannot make it free on that platform. Through the eyes of a saved soul, the booklet details the idolatry of my upbringing inside an NHL stadium, and a pursuit as a sportswriter inside the same stadium. It was all an illusion, a part of the world system to distract lost souls.”

❑ **THE CHARACTER OF ENGLAND UNDER ROME** - “Violence and bribery everywhere overawed or corrupted justice. ‘There was not,’ we are told, ‘so much as one of the king’s ministers and judges who did not receive bribes, and very few who did not extort them’

[*Henry’s History of Great Britain, 4th ed., 1805, vol. viii, p. 384*]. Perjury was a vice so universal, that the words of scripture might have found an almost literal application to the English people, from the king to the serf--‘All men are liars.’

Life and property were kept in perpetual insecurity by the numerous and ferocious bands of robbers which roamed over the country, under the protection of powerful barons, who sheltered them in their castles and shared with them their booty. Englishmen and Englishwomen were still sold like cattle at the great fairs. Grossness of manners characterized all ranks, and exhibited itself in the most revolting forms of licentiousness among the leading classes.

‘Like priest, like people,’ was never more fully verified than in this portion of English history” (*H.C. Conant, The Popular History of the Translation of the Holy Scriptures, revised edition, 1881, pp. 22, 23*). ■

