

NURSERY MINISTRY WORKERS
FOR THIS WEEK

Sunday School -----	Jessica Quinnelly & Christy Davis
10:50 a.m. Service -----	Berdena Bergman & Sarah White
6:30 p.m. Service -----	GinaMarie Shufelt & VOLUNTEER NEEDED
Wed. Evening Service -----	Derek Quinnelly & Harrison White

AND THE PEOPLE CAME...

- Week of August 23, 2026 -

Sunday School -----	21
Sunday Morning Service -----	42
Sunday Eve. Service -----	19
Wednesday Eve. Service -----	13

AND THE PEOPLE GAVE...

- Week of August 23, 2026 -

Undesignated Tithes & Offerings -----	\$ 3,506.95
Auditorium A/C Replacement Fund -----	\$ 116.22
TOTAL RECEIVED FOR WEEK OF 08/23/26: \$	3,623.17

- Week of August 16, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,921.56
Auditorium A/C Replacement Fund -----	\$ 125.93
TOTAL RECEIVED FOR WEEK OF 08/16/26: \$	2,047.79

- Week of August 9, 2026 -

Undesignated Tithes & Offerings -----	\$ 474.33
Auditorium A/C Replacement Fund -----	\$ 125.93
Children's SS Missionary Offering -----	\$ 11.00
TOTAL RECEIVED FOR WEEK OF 08/16/26: \$	611.26

- Week of August 2, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,641.35
Auditorium A/C Replacement Fund -----	\$ 125.93
TOTAL RECEIVED FOR WEEK OF 08/02/26: \$	1,767.28

- 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

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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23 EAST WELLS BOULEVARD
SAPULPA, OKLAHOMA
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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
Hannah Dietrich -----	Flowers
Seth White -----	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery -----	Trustees

SOUTH HEIGHTS BAPTIST'S WEEKLY

REMINDER

Volume XXXII

August 30, 2026

Number 33

YOU VS. THEE
THE IMPORTANCE OF SECOND-PERSON
PRONOUNS IN BIBLE TRANSLATION



by Bill Fortenberry

YOU vs. THEE

One of the most frequently heard complaints about the KJV is that people don't like reading the words *thee*, *thou*, and *thy*. They would much rather, we are told, read a version that only uses the words *you* and *your* instead. No one has any difficulty understanding that *thee*, *thou*, and *thy* are **second-person pronouns**, but they don't like these words because they are "different" from the way we normally communicate in modern society.

When God communicated His Word to men, He chose to

do so in languages that had a **clear distinction** between the **singular second-person pronouns** and the **plural second-person pronouns**. The Bible incorporates that distinction, and it is necessary for communicating the Word of God correctly. Unfortunately, modern English does not have a distinction between the singular and plural second-person pronouns. Our language uses the same word (you) for both singular *and* plural. This presented a problem to the KJV translators, and they chose to solve it by reviving the words *thee*, *thou*, and *thy* to be used as the **singular second-person pronouns** while retaining *you* and *your* as the **plurals**.

Critics of the KJV often claim that the KJV's use of thee, thou, and thy is an archaism from the seventeenth century, but a recent exhaustive study of English documents across multiple genres found that the primary difference between the words thee, thou, and thy and the words ye, you, and your during the period from 1560 to 1760 was that the former were used derogatorily when one was speaking to his social inferior. *The KJV translators did not use these words in their common usage* - they used words that were already fading out of use to create a **new grammatical standard solely to preserve the distinction between singular and plural second-person pronouns in the Bible**.

Modern translations, on the other hand, capitulate to the discomfort of the masses by removing thee, thou, and thy from their text and replacing them with you and your, but this change causes confusion by removing an important feature of the Word of God. When the second-person pronouns are **all** translated as *you* and *your*, it can be difficult for readers to realize who is being spoken to in the text. This leads to erroneous understandings and flawed applications of God's Word, and it often leads the translators themselves to add to or change the Word of God out of a desire to undo the confusion caused by their removal of the distinction between singular and plural second-person pronouns.

Here is a small sample of passages where the distinction between the pronouns is an important factor in understanding what God said. I've included the KJV translation for each passage, followed by examples of readers **mis**interpreting the passages because they either did not notice the distinction between the pronouns or they used a translation that did not have that distinction.

❑ **Luke 22:31-32: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."**

Notice that the Lord changed pronouns in the middle of this statement. He began by using the plural second-person pronoun **you** but then *changed* to the singular pronouns *thee*, *thy*, and *thou*. This change in pronouns is the only indicator that Christ was speaking of the **disciples as a group** at the beginning of His statement and then speaking of **Peter as an individual** for the last part.

This helps us understand what Jesus meant when He mentioned sifting. To *sift* something is to shake it through a sieve so that the group is broken up into its individual elements. This makes **no** sense when applied to Peter as a single individual, and many who

(continued inside)

apply it that way interpret “sift” as a synonym for “destroy.” This is how Chuck Smith **incorrectly** interpreted this word in his commentary. He wrote, “*It seems that Satan is always seeking to destroy the leadership of the church. He knows that by destroying one of great influence, he can destroy many. Satan desired that he might sift Peter like wheat.*”

If Smith had properly understood the Lord’s change in pronoun use, he would have realized that Satan’s desire was to *break up the fellowship of the disciples, destroy their unity, and make them ineffective*. Jesus instructed Peter to **strengthen** the others so they would be able to resist Satan’s attempts and maintain a unified front in the face of persecution. This is the same thing that Jesus requested of the Father in the Garden of Gethsemane when He prayed that His disciples would “*be one, even as we are one*” (*John 17:22*).

❑ *Exodus 29:42: “This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.”*

Here is another example of God changing His pronoun use in the middle of a statement. In this case, God was giving Moses instructions for the daily sacrifices in the tabernacle, and He promised to *meet with the nation of Israel* at the tabernacle and speak to *Moses*. If the distinction between the singular and plural pronouns is lost, we might interpret this incorrectly and conclude that God promised to speak to the entire nation when they met at the tabernacle. This is how Southern Baptist Pastor Shawn Thomas interpreted this verse, and it led him to an incorrect application.

Thomas wrote: “*Look at :42, God says ‘where I will meet with you, to speak to you there.’ We’ve seen that our main purpose is meeting with God. But when we do meet with Him, God says He will also SPEAK to us: ‘I will . . . speak to you there.’”* Thomas failed to note the change in pronouns and concluded that since God spoke **directly** with the nation of Israel when they assembled at the tabernacle, He must, therefore, also speak directly to us when we assemble at the church.

What **actually** happened, however, is that God came to the tabernacle and spoke with *Moses*, and Moses then communicated the message of God to *the people*. God only spoke directly to the nation one time, and the people were so afraid of the voice of God that they begged Moses to be *their representative* so they would not have to hear God’s voice themselves. God praised them for their wisdom, and He spoke only to Moses from that point forward (Deut. 5:23-31).

❑ *Matthew 26:64: “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”*

This is a verse that is often used by skeptics to cause people to doubt the validity of the Bible. For example, the Skeptics Annotated Bible says of this verse, “*In both gospels he falsely prophesies that the high priest would see his second coming.*”

Failure to distinguish between the singular and plural pronouns here has caused many to doubt and possibly even leave the faith.

When the pronouns are translated *properly*, we can see that Jesus *only addressed the priest* at the **beginning** of His answer. Most of His answer was directed *to the nation as a whole* as a general prophecy of His return.

❑ *Isaiah 7:11-16: “Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”*

Here is another passage that is often used to lead people away from the faith. Skeptics claim that this could not have been a prophecy of Christ’s virgin birth because the prophecy was given as a sign to Ahaz who lived several hundred years before Christ was born. Even Christian apologists like Robby Lashua at *Stand to Reason* fall into this trap when they use modern translations. Robby said that “*the Isaiah 7:14 sign given to Ahaz wasn’t about a miraculous virgin birth. It was about the name of a child soon to be born, which signified the war would be over.*”

When we read this passage in a translation like the KJV that keeps the distinction between the singular and plural second-person pronouns, we can see instantly that Isaiah’s prophecy was **not** given to King Ahaz. Isaiah *started out* speaking to the king, but when Ahaz refused to ask God for a sign, God refused to give him one. Isaiah then turned *to the body of the people*, and God gave a sign to *the entire line of David*. This sign was fulfilled in the birth of Christ as is explicitly stated in the Gospel of Matthew (Matt. 1:22-23).

❑ *Acts 13:33-34: “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”*

Even the venerable R. C. Sproul *misapplied* this passage when he failed to notice the distinction between the singular and plural pronouns. Sproul claimed that “*the promise to give the right descendant ‘the holy and sure blessings of David’ in today’s passage is really a promise to raise this descendant from the dead.*” But Sproul’s use of the modern translations led him into error.

If Sproul had read this passage in the KJV, he would have noted that the second-person pronouns *changed* from **singular** in verse thirty-three to **plural** in verse thirty-four. The plural second-person pronouns could *not* have been a reference to Jesus who was a *single* descendent of David. To understand who the

plural pronouns refer to, we need to turn to the book of Isaiah and read the source that Paul was quoting.

Isaiah wrote, “***Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price...Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David***” (*Isa. 55:1-3*). This is the prophecy that Paul quoted, and we can see that the second-person pronouns refer to those who come to God for His blessings. When we apply this back to Paul’s statement in Acts, Paul’s message becomes clear. He was *not* talking about God raising Jesus from the dead as Sproul claimed. What Paul actually said was that we who believe on Christ would receive the sure mercies of David *because* Christ had risen from the dead.

❑ *I Samuel 17:46-47: “This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD’S, and he will give you into our hands.”*

At the **beginning** of this passage, David addressed Goliath with *singular* pronouns, but the final second-person pronoun is *plural*. David Guzik missed this change in a recent sermon on his YouTube channel.

Guzik said, “*Notice David’s humility. He didn’t say He’ll give you into my hands. David knew that this was a battle and that he fought on behalf of all Israel. If they weren’t trusting in the Lord, David would trust for them. David fought the battle but not only for himself but for all of God’s people. His victory became their victory.*”

If Guzik had noticed the change in the second-person pronouns, he would have realized that David was saying the Lord would deliver the *Philistines* into the hands of the Israelites. He **wasn’t** saying that all of Israel would have a share in *his* victory of Goliath. He was telling Goliath that his death would only be first of many as Israel vanquished their enemy.

❑ *Job 13: “But ye are forgers of lies, ye are all physicians of no value . . . Only do not two things unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid . . . Wherefore hidest thou thy face, and holdest me for thine enemy?”*

There are many places in the book of Job where the change in second-person pronouns is the **only** indication that Job has switched from speaking to his friends to speaking to God or vice versa. At the beginning of chapter thirteen, Job is speaking to his friends, but in verse twenty he turns from his friends and begins speaking to God.

Chuck Smith provided another example of **mis**interpreting this passage when he wrote in his commentary, “*And so when Job gets to this point, he says, ‘Just show me.’ And they go, ‘Ohh,*

noo.’ And so Job says, ‘Why are you hiding your face?’” Smith did not notice the pronoun change, and, as a result, he *misapplied* Job’s statement to the **friends** instead of to God. Job didn’t think his friends were hiding their faces. He thought that God was hiding **His** face, and he cried out for an explanation.

❑ *Job 16:7-8: “But now he hath made me weary: thou hast made desolate all my company. And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.”*

Most of the modern versions recognize the difficulty of understanding the Bible properly without the distinction between the singular and plural second-person pronouns. Many of them tried to overcome this problem by *rewriting* parts of the Bible. The ESV provides a good example of this in Job chapter sixteen. The KJV correctly translates a change in the second-person pronouns between verse seven and verse eight, but the ESV translators *removed* all distinction between the singular and plural second-person pronouns. Job chapter sixteen begins with Job speaking to his friends, but it *changes* in the middle of verse seven to record Job speaking to God.

Here is the same passage in the ESV: “*Surely now God has worn me out; he has made desolate all my company. And he has shriveled me up, which is a witness against me, and my leanness has risen up against me; it testifies to my face.*” The ESV translators changed Job’s address to God into a description about God addressed to Job’s **friends**. This clears up the confusion that would have resulted from the ESV just using plural second-person pronouns in place of singular, but it does so at the cost of **changing** the Word of God.

❑ *Job 30:20: “I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.”*

The NIV treats this passage similarly to the way the ESV changed the previous one. In this case, the NIV **adds to** God’s Word by inserting a phrase to show that Job was addressing God instead of continuing to speak to his friends. The added phrase conveys the proper understanding of the recipient of Job’s words, but it does so at the cost of **adding to** the Word of God. The NIV translates this verse as, “*I cry out to you, God, but you do not answer; I stand up, but you merely look at me.*”

CONCLUSION -

These nine verses are just a small sample of the places where God relied on the distinction between singular and plural second-person pronouns to communicate His Word to us. There are many more found all throughout Scripture. This distinction is so crucial to a proper understanding of the Bible that the KJV translators essentially crafted a new system for conveying that distinction in English. The translators did **not** simply translate into the common style of their day. They changed the common vernacular to fit the needs of the translation in order to maintain accuracy. This stands in stark contrast against the capitulations of modern translators.

- Bill Fortenberry is a Christian philosopher and historian in Birmingham, AL. His work has been cited in several legal journals, and he has appeared as a guest on shows including The Dr. Gina Show, The Michael Hart Show, and Real Science Radio.



CONSUMERISM AND THE WORSHIP OF WORSHIP

Somewhere along the way, the church stopped asking how **God** wants to be worshiped and started asking “what people will show up for?” As a result, we have spent decades perfecting an experience God never commanded - not because our doctrinal statements changed. They often haven’t. Not because we quit using the word “worship.” We use it constantly. The problem is that we have artfully *redefined* it.

We Have Traded Reverence for Relevance, Awe for Atmosphere, and the Fear of God for the Pursuit of an Experience.

We have taken the holy assembly of God’s people and run it through the machinery of the entertainment industry until it comes out looking suspiciously like every other product competing for people’s attention.

I recently saw someone sincerely ask what is actually wrong with scenes like this. Answers - Bright lights. Smoke. A frontman pacing a stage with a microphone. Thousands of people with hands in the air. Music pounding through the room.

But what’s the *biblical* objection? The answer reaches far deeper than stage lights or loud music. *The problem is worship itself.*

The question is **never** whether people are emotionally engaged. Pagans are emotionally engaged. Taylor Swift concerts produce tears. Football stadiums erupt into ecstasy. Political rallies generate devotion. Human beings are worshipers by nature. The issue has never been whether our hearts are stirred. The issue *IS* “What God has commanded when His people gather before Him?”

That question has almost disappeared from the church. Instead, churches ask a different one - “*What works?*”

That single question has done more damage to the visible church than almost any theological error of the past century. If flashing lights attract people, use them. If a concert atmosphere keeps young adults engaged, build one. If emotional manipulation creates powerful moments, turn it up. If people leave saying, “That was amazing,” then success has supposedly been achieved.

Somewhere along the way, the church platform became a stage, the congregation became the audience, and the audience simply became *the customer*. What is being touted as “energetic” or “passionate” or other adjectives about “worship” has become nothing more than consumerism wearing a worship team’s lanyard.

Consumerism has taken over so much of Evangelicalism, even on Sunday mornings. The church becomes a brand - there are even consultants they can hire to help it develop “it’s brand”. The

pastor becomes a personality. The worship leader becomes a performer. The congregation becomes customers shopping for whichever church gives them the strongest emotional payoff. Yet, while everyone keeps insisting Jesus is at the center, every decision is filtered through one relentless question—“Will people like it?”

That is pragmatism. Pure and simple.

However, Scripture never teaches the church to organize worship around human preference. Quite the opposite. When Nadab and Abihu “*offered strange fire before the Lord, which he commanded them not*” (*Leviticus 10:1*), the issue was not their sincerity. Fire came from the Lord and consumed them because they presumed they could approach Him **on their own terms**. God’s explanation for why He did so terrifying in its simplicity:

“...I will be sanctified in them that come nigh me” (Lev. 10:3).
Sanctified = Set apart.

Not marketed. Not optimized. Not reimaged. Not rebranded. Not “under new management.”

Holy.

The regulative principle of worship grows out of that reality. God determines how He is worshiped because God alone is worthy of worship. He has **never** delegated that authority to marketing consultants, church-growth experts, or creative directors.

Yet look around - the visible church is obsessed with “innovation”. Every conference promises the “next thing”. Every ministry wants a bigger production. Every worship experience has to become more immersive than the last.

All while the ordinary means God has ordained—Scripture read, Scripture preached, prayer, singing, baptism, the Lord’s Supper—have somehow become **insufficient** for “modern” people.

Apparently God needs our upgrades - *now*.

I simply do not believe that.

When Israel built the golden calf, they did not announce they were abandoning Yahweh. No - instead, Aaron literally proclaimed, “*...Tomorrow is a feast to the LORD*” (*Ex. 32:5*).

Think about that.

The calf was introduced *as an aid to worship*: a visual enhancement. Something exciting, engaging... a thing that people could see, touch, FEEL, and rally around. The people ate. They drank. They celebrated. They rose up to play.

It was energetic. It was emotional. It was unforgettable.

Yet, God called it *idolatry*.

Today, idolatry often arrives wearing church clothes. That is why I have become increasingly convinced that much of what passes for “worship” today is actually *self-worship dressed up with Christian lyrics*.

People chase a feeling. They crave the emotional crescendo. They measure God’s presence by the intensity of the music. They leave saying, “I really encountered God today,” when what they often encountered was *expertly engineered emotional*

stimulation.

The human nervous system is remarkably predictable: Build enough anticipation - dim the lights, sustain the chords, repeat the chorus, increase the volume, drop everything except an electropiano. Pause. Whisper. Then explode into the final refrain.

None of that requires the Holy Spirit, incidentally.

Las Vegas understands emotional engineering. So does Disney. So does every major concert promoter on earth.

The church once understood something **different** - The early Christians gathered under the shadow of persecution to devote themselves to the apostles’ teaching, fellowship, the breaking of bread, and prayers. Their confidence rested in the foolishness of preaching because God had ordained it. They sang because Scripture commands singing. They prayed because God hears prayer. They baptized because Christ commanded baptism. They observed the Lord’s Table because He instituted it.

Simple. Ordinary. *Holy*.

The modern church often finds that unbearably UNimpressive. We seem embarrassed by God’s simplicity. We assume people need spectacle before they’ll listen to Scripture. So we package Christ the way corporations package products -

We *market* Him.

We *accessorize* Him.

We *STAGE* Him.

Then, we wonder why biblical literacy collapses, discernment evaporates, and churches become revolving doors of restless consumers, always chasing the next emotional high.

Why? *Because consumer Christianity creates consumer Christians*. After all, it could hardly produce anything else.

None of this means music *itself* is evil (though rhythm-based music, which the world calls “Rock”, is always the preferred music form being used in the modern “worship” services.

None of it means excellence is wrong. None of it means Christians must gather in dimly lit buildings with off-key singing and broken microphones. That misses the point entirely.

The issue is *authority* - **WHO** decides what worship is? God or us?

And - the answer to that question produces two radically different visions of the church: One that believes worship exists primarily to satisfy God’s revealed will, while the other believes worship succeeds when people leave satisfied.

Those are diametrically opposed to one another, and each leads to a DIFFERENT destination, not the same one. One produces reverence, while the other produces *customers*.

After years of watching evangelicalism race toward bigger productions, flashier stages, celebrity worship leaders, and endless reinvention, I have become convinced that the church does not need another concert. Instead, she needs to recover the terrifying privilege of standing before a holy God on His terms instead of our own, because the living God has never asked us to impress Him - He has commanded us to *obey* Him.

- copied from 07/21/26 edition of [Disintr.com](#)

NEWS OF INTEREST TO CHRISTIANS

☐ *CANADIAN POLITICIAN MUST PAY CHRISTIAN GROUP FOR CANCELLING THEIR EVENT* - The following is excepted from “*Canadian Politician*,” *The Bridgehead*, Aug. 5, 2026:

“...former tourism minister Caroline Proulx has been ordered to personally pay Harvest Ministries International \$30,000 by a Quebec judge for violating their right to freedom of speech. As LSN reported at the time, Harvest Ministries International had a contract to host their *Faith, Fire, Freedom Rally* at the Quebec City Convention Centre from June 23 to July 2, 2023. Their contract was abruptly cancelled at the behest of Proulx, who ordered its nullification on June 1 on the basis that the event was ‘*against the fundamental principles of Quebec*.’

The event was to cap off a series of cross-province events and was expected to draw 1,200 participants per day. After being asked about the event by a Radio-Canada journalist, Proulx looked up the group; Harvest’s website states that abortion has ‘made the mother’s womb the most dangerous place for a child in Canada’ and urges people to ‘pray for the sanctity of life, and for an end to abortion in Canada!’ As CTV reported, Proulx ‘then instructed her chief of staff to inform Pierre-Michel Bouchard, President and CEO of the Convention Center, in writing of her decision to cancel the lease agreement for the event.’ The message stated: ‘We firmly believe in freedom of expression, but just as strongly in freedom of choice...’ ... Other senior government figures in Quebec concurred with Proulx’s decision at the time; Premier François Legault stated that ‘we’re not going to allow anti-abortion groups to put on big shows in public places.’ ... On July 28, Superior Court Justice Alain Trudel ruled that Proulx had exercised her ministerial authority in ‘an arbitrary and abusive manner’ and stated that her order to cancel the event ‘is not justified in a free and democratic society.’”

☐ *CHARLES SPURGEON, SLAVERY, AND THE OLD SOUTH* - The following is excerpted from “*The Lion of Anacostia and the Prince of Preachers*,” *World*, Aug. 13, 2026:

“Spurgeon never visited the United States, despite multiple invitations and his considering a trip in 1859. His vocal anti-slavery stance made it too dangerous. ‘I do from my inmost soul detest slavery ... and although I commune at the Lord’s table with men of all creeds, yet with a slave-holder I have no fellowship of any sort or kind,’ he wrote. ‘Whenever one has called on me, I have considered it my duty to express my detestation of his wickedness ... as a man-stealer.’

Spurgeon’s stance was noticed. ‘If the Pharisaical author should ever show himself in these parts, we trust that a stout cord may speedily find its way around his eloquent throat,’ thundered *The Southern Reporter and Daily Commercial Courier* in 1860. The North Carolinian noted that many ‘would like a good opportunity at this hypocritical preacher.’ *The Weekly Raleigh Register* stated that anyone selling his sermons should be arrested and charged with ‘circulating incendiary publications.’ A Florida paper accused him of being a ‘beef-eating, puffed-up, vain,

over-righteous, pharisaical, English blab-mouth.’ Spurgeon’s sermons were banned and burned. Some Southern newspapers actually put out calls inviting people to contribute to scheduled bonfires of Spurgeon’s works. ‘Spurgeon’s character was assassinated throughout the Confederacy,’ noted The Spurgeon Center at Midwestern Seminary. ‘His sermons, which in 1862-1863 sold one million copies annually, were censored. His books, which sold 1,000 copies per minute at trade shows, were publicly destroyed. Sermon bonfires illuminated jail yards, plantations, and bookshops throughout the Southern states.’”

☐ **TENS OF THOUSANDS OF JEWS ABANDONING ULTRA-ORTHODOXY** - Large numbers of ultra-Orthodox Jews are abandoning the bondage of rabbinical tradition, with its endless minute rules covering every area of life. Some are atheists. Others are following different forms of Judaism. Sadly, most of them have not yet come to the truth that Jesus is the Messiah, the Son of God, the only Lord and Saviour. The following is excerpted from “*The Double Life of an Ultra-Orthodox Rabbi*,” *Israel Today*, June 10, 2026:

“Rabbi Avraham Tfilanski was a leading rabbi in one of the strictest ultra-Orthodox communities in Israel. His family of rabbis has been living in Jerusalem for over 200 years, and as a young man he was head of a large yeshiva and a brilliant expositor of Torah, Talmud and Halacha. Ultra-Orthodox Jews came to Rabbi Tfilanski from far and wide to study under his guidance. And for twelve years Rabbi Tfilanski lived a double life. He went through the motions of performing as a renowned rabbi, all the while possessing no faith in the only God, and Judaism, he had known. ... Tfilanski, or Avi as he now likes to be called, leads a movement of tens of thousands of former Orthodox Jews who, like him, have left the fold, but found a new way to faith in the living and loving God of the Bible. ... he became the spokesman for ANUSIM, a growing movement of young Orthodox Jews crying out to be heard. ... Avi says, ‘I was married for 17 years, and we brought six children into the world. Even at home I had to pretend to live as an Orthodox Jew for fear that my father would find out. My wife soon discovered that I was not keeping the traditions as required, like smoking a cigarette on the Shabbat. She told my father that I was having doubts about the Orthodox faith in God, and my family held a funeral for me. I was excommunicated from family, friends and the entire Jewish community. I am not allowed to speak to anyone, not even my own children. A legal guardian was appointed by law over my children. I cannot see them, speak to them, or send them gifts. I am forbidden all contact with them. ... We now know that there are at least 30-40,000 Anusim. All of these, men and women, are running desperately from some trauma. There are now congregations and fellowships with tens of thousands like myself. ... I am now teaching communities of Anusim how to rediscover the God of Israel even after such horrendous trauma. I understand God in a different way. God has become alive to me. ... I believe Jesus is one of the greatest Jewish prophets.’”

☐ **NOT FORSAKEN: THE STORY OF HOPE** - Not Forsaken: The Story of Hope is an autobiography by Pastor Courtney Lewis

of Chicago. He grew up in the Henry Horner and LeClaire Court projects, raised by a single mom who died about the time he graduated from high school. A problem child, he was kicked out of multiple schools. He was even kicked out of Sunday School the first time he attended. But, through the patient love of Christian workers and education in a sound Bible College, he was saved and prepared for the ministry.

He and his wife, Portia, were both bus kids. Today they have four daughters and are leading Cornerstone Baptist Church of Chicago (founded in 2008), where the life-changing gospel is being proclaimed, souls are being saved out of gross darkness, real conversions are happening, godly families are being built, and children and youth are being disciplined for Jesus Christ. *Not Forsaken* describes the only true hope for inner city communities that have been devastated by the filthy pop culture, woke propagandizing public schools, and runaway socialism which has destroyed the family. Politics has no answer. The great need is for the bold proclamation of the gospel of Jesus Christ and the establishment of sound New Testament churches that practice a pilgrim lifestyle in the midst of a corrupt generation. The great need is godly leadership. <https://www.notforsaken2710.com/home>

☐ **ISRAEL MISTAKENLY EXPECTS CLEANSING FROM A RED HEIFER** - Orthodox Jews in Israel are trying to raise a red heifer that can be used for ritual cleansing according to Numbers 19. A third heifer was born the first week of August in Shiloh, Israel. Under the law of Moses, the heifer was to be slain outside the camp, its blood sprinkled before the tabernacle seven times, and it was to be burned together with cedar wood, hyssop, and scarlet. The ashes were to be used “for a water of separation: it is a purification for sin” (Numbers 10:9). The water was to ritually purify those who came into contact with a dead body or were in a tent where a dead body died.

The Bible Believer’s Commentary notes, “The children of Israel had just rebelled against the Lord at Kadesh. They were now being sent out into the wilderness to die because of their unbelief. Over 600,000 people would die in a thirty-eight year period, or over forty people a day. One can see the need for the ashes of the red heifer, for who could avoid contact with death on such a journey?” The New Testament explains the Levitical sacrifices. They pointed to Jesus the Christ. They were shadows (Heb. 8:5) and figures (Heb. 9:9). Now that we have the reality, there is no more need of shadows. Jesus the Christ is both the High Priest and the sacrificial offering. He is the Passover Lamb and the Red Heifer, the Sin Offering and the Scapegoat. He made the perfect atonement for sin by His blood and death on Calvary, rose from the dead the third day, and ascended to the right hand of God the Father in perfect fulfillment of Scripture. His blood and death was the propitiation that perfectly satisfied God’s holy law. He suffered in the place of sinners in fulfillment of Isaiah 53.

All of this is explained wonderfully in the amazing book of Hebrews: “**But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into**

the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb. 9:11-14).

☐ **COUNTRY SINGER DOLLY PARTON DIES, LEAVES QUESTIONS ABOUT HER SALVATION** - Though obviously a compassionate, kind, caring person, singer Dolly Parton, who passed away 08/25/26, is remembered by many Evangelicals as a sweet, generous person and immediately grounded her faith and eternal state in her accomplishments and her persona rather than a clear biblical profession of the gospel.

Dolly unquestionably had an unusually warm and approachable public presence even as people who disagreed with her on political or social issues still found her likeable. She had fans on all sides of the political aisle, and she never made her politics a divisive issue in her career. But it was largely her generosity and her Southern charm that made her so loved among Evangelicals. She often spoke about God, prayer, faith, and even her Pentecostal upbringing. She wrote and sang songs about Jesus, and co-authored songs with other Christian musicians.

But none of these things are evidence of saving faith. None of these things demonstrate a life that has been transformed by the blood of Christ. Talking about God or Jesus is **not** a substitute for repentance and faith and being warm and cozy does **not** guarantee that one will inherit the Kingdom of God.

Dolly Parton explicitly supported same sex “marriage” and the LGBTQ movement in 2009. When asked by Joy Behar if she supported it, she answered: “I know that’s true ... I always say, ‘Sure, why can’t they get married? They should suffer like the rest of us do.’” As far back as 1991, Dolly Parton was affirming homosexuality. Her song, “Family,” from her album *Eagle When She Flies* explicitly included homosexuals in her definition of “family.”

In 2023, Parton publicly opposed legislation protecting children from genital mutilation surgeries while affirming “transgender” ideologies. In an interview with *Hollywood Reporter*, asked about her thoughts on this legislation, she replied: “I have some of everybody in my own immediate family and in my circle of employees. I’ve got transgender people. I’ve got gays. I’ve got lesbians. I’ve got drunks. I’ve got drug addicts — all within my own family. I know and love them all, and I do not judge...If there’s something to be judged, that is God’s business. But we are all God’s children and how we are is who we are.”

She consistently used “love” and “acceptance” as substitutes for faith and repentance. Parton clearly did not care that her sexually immoral fans and followers were leading and living a destructive lifestyle that only leads to judgment. Her fans made her rich.

But - it was her bizarre view of eternity that really casts doubt on any credible profession of faith she may have had. When asked about her view of death, she replied: “**You don’t really know, you**

just hope,” ... “I think we’re recycled and if nothing else we just go back into that great flow of divine energy and hopefully we spread ourselves around in other wonderful ways.”

A person who truly understands the Christian faith and believes the Gospel does not frame her views of the afterlife as uncertainty or speculate about being “recycled” or “reincarnated” into some unknown, undefined “divine energy.” This view is not just strange, it is diametrically opposed to the Bible Gospel.

To add to this, there is no credible evidence that she ever actually believed the true Gospel at all. Any reference to the biblical Gospel is conspicuously absent from her public life, as far as this writer could find. Again - she spoke regularly about God, love, prayer, kindness, generosity, purpose, and “divine guidance.” All of those words can **sound** Christian, but using Christian vocabulary does **not** establish that one understands Christian doctrine.

Dolly Parton grew up in church, the granddaughter of a Pentecostal preacher, but she rejected his hellfire-and-brimstone preaching, which just made her feel scared. She said she “found God” on her own one day at the age of 12, in an abandoned church that had pornographic drawings and curse words on the walls, and was a place where young people went to make out and have sex. There, she says, is where she felt a “divine presence” as a little girl. “I would go to that old church, and I felt the presence.”

When asked about that, she said, “...I just remember being in that church and I felt something. I remember it just came to me. I didn’t hear it like a voice. It came to me as a feeling that was strong as a voice though. And I felt like I found God that day. And I felt like I knew who I was that day...I found real truth, here, in one place, I found God, music, and sex. My fascination was complete...Everybody thinks of God as a different thing. To me, God is that greater, higher energy - that greater, wiser wisdom. It’s that thing in all of us that we have to draw from...” (From *MIX Magazine*, “*The Gospel According To Dolly Parton*”, 2026.

Of course, these statements can be interpreted in various ways, but, considering her Pentecostal background, and her lifetime of obvious rebellion to it and the standards of it, replete with her overabundant emphasis on sexuality and sensuality, coupled with repeated statements about “faith”, “God”, “heaven”, and a whole host of Christian-sounding terms, it’s hard to know if Dolly Parton was a born-again believer or not. Yet, here’s what she said in an interview: “*And as far as what happens after we go on, like I say, I’m no saint so I’m hoping just as a Christian faith person, that we go on to a greater thing. I believe that we’re all part of that great divine plan, and I’m hoping to get on up there, and do some more writing, and singing, and playing with those golden harps, and write some more songs, and have my own mansion, and walk them golden streets of glory, and keep doing it forever and ever and ever. So I’m going to get in the angel band, for sure.*” (From *Dolly Parton’s America*).

Compare that with the words of Christ: “**Ye shall know them by their fruits....a corrupt tree bringeth forth evil fruit” (Matthew 7:16a & 17b).**