NURSERY MINISTRY WORKERS FOR THIS WEEK

Sunday School ---------- *Piper & RennieMae Quinnelly*
10:50 a.m. Service ---------- *Shirley White & Christy Davis*
6:30 p.m. Service ---------- *GinaMarie Shufelt & Jessica Quinnelly*
Wed. Evening Service ---------- *Berdena Bergman & Brenda White*

AND THE PEOPLE CAME...

- Week of September 20, 2026 -

Sunday School ---------- 22
Sunday Morning Service ---------- 39
Sunday Eve. Service ---------- 22
Wednesday Eve. Service ---------- 15

AND THE PEOPLE GAVE...

- Week of September 20, 2026 -

Undesignated Tithes & Offerings ----------	$	582.77
Auditorium A/C Replacement Fund ----------	$	125.93
TOTAL RECEIVED FOR WEEK OF 09/20/26:	***$***	***708.70***

- Week of September 13, 2026 -

Undesignated Tithes & Offerings ----------	$	1,420.97
Auditorium A/C Replacement Fund ----------	$	116.22
TOTAL RECEIVED FOR WEEK OF 09/13/26:	***$***	***1,537.19***

- Week of September 6, 2026 -

Undesignated Tithes & Offerings ----------	$	2,823.06
Love Offering, Bro. Daniel Charland ----------	$	1,700.00
Auditorium A/C Replacement Fund ----------	$	116.22
TOTAL RECEIVED FOR WEEK OF 09/06/26:	***$***	***4,639.28***

- Week of August 30, 2026 -

Undesignated Tithes & Offerings ----------	$	1,636.50
Auditorium A/C Replacement Fund ----------	$	116.22
TOTAL RECEIVED FOR WEEK OF 08/30/26:	***$***	***1,752.72***

- 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***

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
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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 | **September 27, 2026** | **Number 37**



"Mansion" Is Not a False Friend in the KJV

John 14:2 is a passage that is often brought up in discussions of the differences between the KJV and other translations, and it is no surprise to find the word mansions from this passage listed among Mark Ward's "false friends." In his video on this word, Ward follows the typical anti-KJV argument by saying that *"there's an obvious contextual conflict. What in the world does it mean for the Father's house to have many mansions inside it? Mansions are houses."* Regarding the Greek word translated as "mansions," Ward claims, "The word means 'room.'" ***Room*** is the word that most modern translations use here, and it has become widely accepted as accurate. Ward claims that the KJV translators also understood the Greek word to mean room and that they only used the word mansion because that word used to mean "room."

Ward is mistaken on several counts.

Mistake #1 – Mansions Actually Can Fit in Houses.

Ward's first mistake in this passage has little to do with the word mansion. His understanding of the ***mansions*** mentioned here is limited by a flawed assumption about the word ***house.*** Ward *assumes* that the word house refers to *a single building*. He probably imagines the house in this verse to be a large stately building similar to the White House or one of the other governing residences in America, but that's an overly simplistic understanding of the word *house.*

The word **house** in English and ο κος (oikos) in Greek can be used for homes as humble as a cave or tent or as massive and lavish as a royal estate. Before we can answer the question of what the KJV translators meant by the word *mansion* in John 14:2, we should attempt to discover what Jesus meant when he used the word ο κος, or house, in the same verse.

The largest house in history is known today as the Forbidden City, and it was built as the royal residence of the Emperor of China. This home sits on more than 700 acres surrounded by a wall and a moat, and there are 980 surviving buildings on the site. Access to the forbidden city was restricted to the Emperor, his household, and his invited guests. It is a single house that has many mansions within its walls.

Of course, it could be argued that John had no knowledge of the Forbidden City since he died long before it was constructed, but Jesus surely knew about it since He knows almost as much as the Father knows (Matt 24:36). Nonetheless, I'm sure that Mark Ward would argue that Jesus must have used an example that would have been familiar to His disciples. In that case, the Lord may have compared His Father's house to the houses of the greatest rulers known to His disciples, the Roman Caesars. These rulers also lived in houses with multiple mansions. Nero's *Domus Aurea* (Golden House), for example, was a first-century home that included several individual mansions.

Or maybe Jesus was alluding to the grand Roman villas or country houses. These also were prone to having multiple buildings in a single house. The Roman Villa Borg had at least six distinct buildings.

There's also Hadrian's Villa, the largest known villa, consisted of at least thirty individual buildings spread across 300 acres of land.

Even massive estates like these with multiple mansions have historically been referred to as *houses.* In fact, the Latin word ***domus***

(continued inside)

in the name of Nero's *Domus Aurea* is the word used for ο κος in Latin translations of John 14:2. Thus, it is at least conceivable that Jesus was alluding to something similar to these palatial Roman estates when He said, ***"In my Father's house are many mansions."***

Is the Father's house a single building, maybe "a big, big house with lots and lots a room," or is it more likely to be a large estate with many majestic buildings? We can find the answer to this question in Revelation 21 where we find John referring to the dwelling place of the Father. John described the Father's house as both a city (vs. 2 & Rev. 3:12) and a tabernacle or tent (vs. 3). The Father's "tent" will be a city extending 1,400 miles on each side. In other words, God's house will make even the Forbidden City and Hadrian's Villa look puny, and it will have more than enough room for an abundance of stately mansions.

We are told in Hebrews that this city is built by God (Heb. 11:10). He is both the ***architect*** (builder) and the ***worker*** (maker) responsible for its construction. The Father's house is ***"the city of the living God, the heavenly Jerusalem" (Hebrews 12:22)***, and it is the place where the Father and the Son will dwell with the saints for all eternity (Rev. 21:3 & 22-27). When we realize that the new Jerusalem is the city/house/tabernacle of the Father, we will have no difficulty at all figuring out how God can have many majestic buildings called mansions inside of His house.

Now, I don't know anything about Ward's eschatological views. He may believe that things found in the book of Revelation are not to be taken literally. But *even if* we were to assume that the new Jerusalem is just a metaphor, we would still have no difficulty imagining this metaphorical city/house/tabernacle having many metaphorical mansions inside of it.

Mistake #2 – The Greek word μον does not mean "room."

The word translated as "mansion" in the KJV is the word *μον* (monay). In his video on this topic, Ward said that he *"just kept thinking about how simple and straightforward the translation of John 14 is."* He said that the word μον is "not tricky to translate." Ward then turned to the BDAG lexicon entry for this word and pointed out that the word "room" is listed as a possible translation for μον . He concluded that -

"In a context like this one, the word means 'room,' and that makes a lot more sense . . . there's just no way it means a whole separate house, because unless Jesus is really playing with words here in a way he doesn't explain, by saying that this Greek word is in a house, he has to mean rooms."

As you can see, Ward's only argument for why μον must mean "room" in this verse *is that a house can't have a whole separate building inside of it.* I've already demonstrated that this argument is flawed because it has always been common to use the term house in reference to large estates with multiple buildings. This leaves Ward's claim without **any** supporting evidence, but what about the fact that "room" is listed as a possible translation in the BDAG lexicon?

I looked up the word μον in several different lexicons including Friberg, Louw-Nida, BDAG, Thayer, TDNT, EDNT, VGNT, and LSJM. The BDAG was the **only** lexicon that gave "room" as a possible translation for *μον* . The LSJM offered "apartment" as a possible translation, but it listed John 14:2 as the only source for that possibility. The entry in BDAG did not give any sources for "room" as a translation, but both Danker and Gingrich (the D and G of BDAG) list John 14:2 as their source for that definition.

I also read through about a dozen occurrences of this word in Greek literature, and I was unable to find any uses of μον for a single room within a house. What I found instead were *multiple uses of this word to refer to houses, tents, temples, and monasteries.* Granted, I am nowhere near as widely read in Greek as I am in English, but my meager efforts, coupled with the fact that none of the lexicons provide a source outside of John 14:2 for translating μον as "room" lead me to the conclusion that this particular translation choice is based on the flawed assumption that the Father's house is a single building. In other words, the BDAG lists "room" as a possible translation of μον solely because some theologians *claim* that John 14:2 must be referring to rooms within a house.

This means that Ward is using circular reasoning when he claims that John 14:2 should be referring to rooms within a house because of the listing in BDAG. He is claiming that ***μον*** should be translated as *"room"* in John 14:2 because BDAG **says** that μον means "room," but BDAG only says that μον means "room" because μον is translated as "room" in some of the English translations of John 14:2. Ward is forgetting that the lexicons reflect the choices of the translators. Without an example of μον being used for "room" in some other ancient document, it is illogical to view this part of the BDAG entry as a rule for translators to follow.

Mistake #3 – Mansion has never meant "room."

Ward's argument is already based on a weak foundation, but he compounds his error with even more assumptions when he discusses the English definition of ***mansion.*** Ward's conclusion about the Greek word μον is that it means *"room"* in this passage, and he tries to assert that the English word mansion means the same thing. There's just one itty-bitty problem: *None of the dictionaries that Ward quoted and none of the additional dictionaries that I searched ever say that mansion could mean "room."*

Ward notes that the American Heritage Dictionary, the Merriam-Webster Dictionary, and the OED all say that mansion *could be* defined as "a separate apartment or lodging in a large structure." But throughout this section of his video, Ward repeatedly equates the word "apartment" found in the English definitions of "mansion" with the word "room" found in the BDAG definition of *μον* . After reading the OED definition of mansion, Ward exclaims *"Ah-ha! That is exactly what the Greek word means!"* But - there is an important difference between the word *apartment* and the word *room.* The word **room** used in this sense always refers to *a single enclosed space inside of a building,* but the word apartment has a much broader application.

In modern America, the word *apartment* is generally, but not exclusively, used to refer to a suite of rooms to be used as a dwelling place. This is listed as definition 1.b of apartment in the OED, but apartment is a broad enough term that it *can* be used for *any* subdivision of space set aside for a dwelling space within a larger structure. For example, the 1893 Inspector General's report to the U.S. Secretary of War speaks of a military barracks that is large enough to serve as a "sleeping apartment" during the night and a drill room during the day in case of inclement weather. The word *apartment,* here, refers to *an entire building,* but it is appropriate for this context because it is speaking of a *subdivision of the military base that is set aside as a dwelling place.*

The definitions of the words "mansion" and "apartment" overlap. Both words are used for dwelling places, and both can refer to subdivisions within a larger structure. The primary difference between them is that the word *apartment* is generally focused on the **structure of the space itself** while the word *mansion* is focused more on the **purpose of the space.**

It is significant to note that Ward **left out** part of the definition of mansion found in the OED. The actual definition is***: "each of a number of separate dwelling places or apartments in a large house, group of buildings, etc."*** Ward dropped the words **"group of buildings, etc."** This seemingly insignificant part of the OED's definition demonstrates that their lexicographers recognized that this sense of mansion *can be applied* to a stand-alone structure within a larger complex of buildings like the Forbidden City or Domus Aurea.

Ward claims that **mansion** meant *"room"* in the early seventeenth century, ***but that is not supported by the literature.*** The closest mansion gets to meaning "room" is in the sense where it refers to a separate dwelling place in a larger structure, but even this sense allows for mansion to mean separate buildings within a complex. Just as with the lexicon treatment of *μον* , the dictionaries do **not** give any indication that the word "mansions" in John 14:2 must be limited to a reference to rooms within a house.

Mistake #4 – Mansion has not changed in meaning.

In his debate with Dan Haifley, Ward said that *"mansions did not mean in 1611 a large, stately, opulent residence."* This statement illustrates one of the major flaws in Ward's assertion that there are "false friends" in the KJV. Ward claims in his book that *"many words and phrases in the KJV are still in use but meant different things in seventeenth-century England."* In my rebuttals of Ward's arguments, I've focused mostly on the modern uses of these words and phrases to show that he is ignorant of the continued use of older definitions, but we could reverse that demonstration and show just as easily that Ward is ignorant of the ancient use of what he considers to be modern definitions.

Ward asserts that the word *mansion* did **not** mean a large and stately residence in 1611, but his "beloved OED" disagrees with him. According to the OED, this definition of the word "mansion" as a large, stately, and opulent residence dates back to at least 1375. In fact, the current edition of the OED actually claims that the earliest known use of this definition pre-dates the earliest known use of the definition Ward attributes to the word by about twenty-five years!

By 1611, the word ***mansion*** already had about as much nuance as it has today. The only exception is that the use of mansion to refer to a large building containing individual flats or apartments didn't enter the language until the latter half of the nineteenth century. Apart from that, the original readers of the KJV were confronted with just as many options for understanding the word mansion as we have today. Had they consulted the dictionaries of that time, they would have found that mansion could be applied equally to ***any*** dwelling place from the smallest apartment to the grandest castle. How, then, did the KJV translators expect their readers to grasp the correct understanding of this word?

But wait, there's more! The Greek word *μον* has the same range of meanings as the English word mansion! How were the original readers of the Gospel of John or even the people who heard Jesus speak supposed to know which meaning to attribute to the words of Christ? How were they to know whether to expect mansions in Heaven or mere rooms in a house?

I suspect that the answer lies in the phrase ***"if it were not so, I would have told you."*** Given the broad spectrum of definitions available for *μον* and *mansion,* which end of the spectrum is more likely to have produced Christ's statement that He would have told us if it weren't true? If He were merely telling His disciples that there are lots of **rooms** in God's house, ***why*** would that be anything to doubt? There's nothing strange or fantastical about the idea that God lives in a big house with lots of rooms. Imagine someone from the Midwest visiting Washington, D.C., and then going around to everyone in his hometown and telling them, *"You know what? There are a lot of rooms in the White House. It's true! If it weren't true, I would tell you because I've been there and have seen it for myself."* Would people be relieved to hear this assurance that the White House has lots of rooms, or would they be concerned that this man was mentally disturbed?

What if that same man came back from Washington, D.C., all excited about the art, the architecture, and the wealth of history found in the capital? Imagine this man returning home and telling everyone about the grand paintings in the Rotunda. He might say, *"You wouldn't believe the art on display in the capital. Pictures on the internet just don't do it justice. You've heard people talk about the art there before, but I'm telling you it's incredible. You've got to go and see it for yourself. I've been there, and if it weren't worth the trip, I'd tell you."* Would people look at this man with concern for his mental health, or would they be more likely to catch his excitement and wish that they could experience the art of the capital for themselves?

Clearly, the second scenario is a closer parallel to Christ's words in John 14:2. If Jesus were just telling His disciples that there were lots of **rooms** in His Father's house, there would be no reason for Him to essentially say, *"Believe me, if it weren't true, I would tell you."* Why would anyone say that about a house having lots of *rooms* in it? Who would find it hard to believe that there's a big house somewhere in Heaven? But, if Jesus was talking about ***mansions*** being built for the saints, His reassurance

that He would have told us if it weren't true *makes a lot more sense.* Mark Ward and all of the modern Bible translators are living proof that people doubt the existence of large stately houses in Heaven. Christ's guarantee of individual mansions is validated by their doubts.

Conclusion -

To wrap this all up, the Greek word *μον* has a very wide range of uses. It can refer to literally any dwelling place from the smallest shack to grand palaces. While I could not find any uses of *μον* that referred to *individual rooms within a house,* it could certainly be used for *apartments in a large building*. The English word ***mansion*** is just as expansive as *μον* because "mansion" is nothing more than the word *μον* carried into English by way of Latin. The only argument for assuming that *μον* means "room" in John 14:2 is the claim that mansions can't fit inside of houses, but this argument ignores the two facts that (a) the word *house* can be applied to large complexes of buildings and (b) the new Jerusalem is large enough for many buildings and is still called "the tabernacle of God." Plus, the "plowboys" of both the first and the seventeenth centuries would have had just as many possible definitions of mansion as we have today.

In the contest between *mansion* and *room* as a translation of *μον* in John 14:2, ***mansion*** is clearly the better option of the two. *Ward's insistence that Jesus was only speaking of rooms within a large house is completely groundless.* Jesus used a word with a range of definitions that could include a suite within a house but could also include an entire building. The word ***room*** does not have that same range of possible definitions, and without clear contextual limitations, it is always better to use a word with the same range of meanings as the original. In this case, *μον* should be translated as ***"mansion"*** and not as *"room."* ■

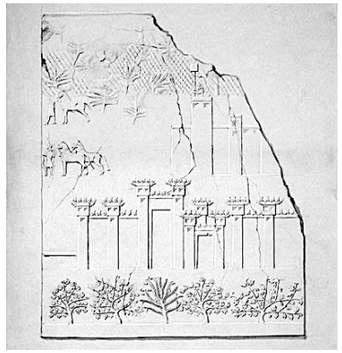
- Bill Fortenberry. Used by permission.

NEWS OF INTEREST TO CHRISTIANS

❑ ***PROBABLE 2,700-YEAR-OLD DEPICTION OF JERUSALEM AND HEZEKIAH -*** The following is excerpted from Brent Nagtegaal, *"Revealed: A 2,700-Year-Old Depiction," Let the Stones Speak, Dec. 2025:*

"When researcher Stephen Compton shared with me an image of Slab 28 of Sennacherib's throne room in Nineveh, I was awestruck. Surveying the scene on the relief, the identity of the city portrayed grew increasingly obvious: This was Jerusalem! ...He might be right! I thought. This is the oldest work of art depicting Jerusalem ever found! The evidence began to accrue immediately. There were the three species of fruit trees--grapes, figs and pomegranates--all native to Israel and Judah. It was noteworthy too that, unlike some depictions of trees on other reliefs, these were not hewn down, suggesting this city remained unconquered. Above the fruit trees, there was a massive city wall, defensive towers and two gates. Depicted on the defensive towers were twice-corbeled battlements.

Although I didn't know it at the time, these were almost identical to those on the Lachish wall reliefs, suggesting this was a Judean city. On top of the corbeled battlements was a series of



shields, recalling scenes described in several biblical passages from the time of King David onward. Higher up the slab, there was a second series of walls and towers. This was interesting. Did this indicate this city occupied two hills or ridges, just like Jerusalem?

Finally, standing alone in the tallest tower was a single figure. He's the only individual in the entire city. And he's holding a standard, suggesting royal status. If Slab 28 depicts a scene from King Sennacherib's invasion of Judah, and if the city depicted was Jerusalem, then this lone royal figure had to be King Hezekiah! ... Slab 28 [was] in the throne room, the epicenter of Sennacherib's prestige. Unfortunately, Sennacherib's throne room, along with its over 100 meters (330 feet) of reliefs, was destroyed in 2015–2016 by the Islamic State. ... Fortunately, [Henry] Layard and his team documented Sennacherib's throne room (and much of Nineveh) in detailed reports, including several drawings and illustrations."

❑ ***DARLENE ZSCHECH SAYS "CHURCH" ENTERING "REVIVAL DAYS AGAIN" -*** Darlene Zschech, former worship leader of Hills Christian Life Centre of Sydney, Australia, and **Hillsong Music** associate, "believes the Church is entering another season of spiritual revival, with a new generation of worship songs emerging alongside it." She said, "The new song has always coexisted with a fresh revival on the Earth, wherever it was. It was always a new song that accompanied historical revivals, and we're there again. ... I think we're on the brink of something so magnificent" (*"Darlene Zschech, Christianity Daily, Sept. 7, 2026*).

Hillsong is hugely influential and has invaded many independent Baptist churches. Popular Hillsong songs include *"Oceans," "Shout to the Lord," "Stronger," "This Is Our God,"* and *"Mighty to Save."* But there is no spiritual revival in contemporary Christian music. It is an illegitimate merger of Christ and the world. It is the music of the one-world church, not the New Testament church.

In a 2004 interview, Zschech expressed her unscriptural philosophy: *"I've been in the Catholic Church, in the United Church, the Anglican Church, and in many other churches, and when worship is offered in truth, this sound emerges--regardless of the style. It's the sound of the human heart connecting with its Maker"* (Michael Herman, *"Zschech, Please," Christianity Today, June 4, 2004*). She doesn't explain how worship can be "in truth" in the context of an ecumenical unity among denominations that teach heresies and false gospels. Zschech and Hillsong performed for the Roman Catholic World Youth Day in Sydney on July 18, 2008. Pope Benedict XVI was present and conducted a papal mass during the extravaganza. On July 3-4, 2015, Darlene Zschech and Hillsong joined hands with the pope at the Convocation of the Renewal of the Holy Spirit at the Vatican. On her Facebook page, Zschech said, *"Honoured to be singing this week, with Andrea Bocelli, Don Moen, Noa* [Israeli singer]*, with Pope Francis and thousands of worshippers gathering in St. Peter's Square at the Vatican. This is a celebration of unity and peace in the Renewal of the Holy Spirit. Amazing days for the Body of Christ."*

The Catholic mass was conducted at the event led by Cardinal Angelo Comastri. According to blasphemous Catholic dogma, the priest has the power to turn the bread into the **actual body and blood** of Jesus, and it is then worshiped in the form of the consecrated host. We wonder if the Hillsong folk took the time to visit the Santa Maria Maggoire (Saint Mary Major) basilica to pray to Mary the Queen of Peace, Mary the Queen of Heaven, and to meditate on the statue, just outside the church, of Mary hanging on the cross with Jesus?

❑ ***APPEALS COURT RULES NEW HAMPSHIRE SCHOOL VIOLATED FIRST AMENDMENT OVER "XX" WRISTBANDS -*** The following report illustrates how morally corrupt and antagonistic to God the public schools have become. The school district lost this particular case, but the corrupt school board remains in place. This is excerpted from *"Appeals Court Rules," Standing for Freedom, Sept. 2, 2026:*

"The First Circuit Court of Appeals ruled on August 26 that a New Hampshire school district likely violated the First Amendment by removing two fathers and a grandfather from a girls' soccer game after they refused to take off 'XX' wristbands as a protest **against** a transgender-identifying male's participation in a girls' competition. A three-judge panel overturned an earlier district court ruling in Fellers v. Kelley, concluding that Bow School District likely engaged in unconstitutional viewpoint discrimination when officials restricted the spectators' silent protest during a soccer game on September 17, 2024. The district had threatened Anthony Foote, Eldon Rash, and Kyle Fellers with arrest and issued no-trespass orders against the three men, but the panel noted that their silent protest did not disrupt the game nor attract the attention of players, including transgender athlete Parker Tirrell. School Superintendent Marcy Kelley had argued that displaying the 'XX' symbol was 'intimidating, threatening, harassing, and discouraging' toward Tirrell. The appeals court rejected that argument. While the three wore the wristbands 'because of Tirrell being a player, the record does not contain evidence of appellants engaging in harassment,' Judge Sandra Lynch wrote: 'To the contrary, appellants did not shout, chant, make threats, or aggressively gesture at Tirrell to communicate their views.'"

❑ ***UK JAILS BECOME JIHADIST TRAINING CAMPS -*** The following is excerpted from *"Jihadist training camps," Fox News, Aug. 29, 2026:*

"The problem of Muslim gangs in the nation's prisons has become progressively worse since Britain's Sky News first reported in 2013 that 'British inmates are being bullied into converting to Islam while in jail' while noting that the 'Prison Officers Association says it is symptomatic of the growing power and influence of Muslim gangs in prison.'

This week, Nick Timothy, the shadow justice secretary of the opposition Conservative party, has urged the left-of-center Labour government to root out forced conversions. Timothy posted on X Tuesday, 'Islamist gangs control many of our prisons. Conversion to Islam is the only way to stay safe from them. I obtained data showing 1 in 5 Muslim prisoners are white. That's four times higher than in the general population. This cannot continue.'

...According to Nile Gardiner, director of the Margaret Thatcher Center for Freedom at the Heritage Foundation, this growing trend is having a detrimental effect on the country's prison system. 'It is an absolutely outrageous state of affairs in the British prison system. This also poses a very significant national security risk for the United Kingdom. The British government appears to have lost control over its prisons, which have become jihadist training camps,' Gardiner, who advised Lady Thatcher, told Fox News Digital."

❑ ***EPISCOPAL PRIEST SAYS MARY ASSIGNED JESUS MALE AT BIRTH, BUT HE RESURRECTED TO HIS TRUE, TRANSGENDER SELF -*** An Episcopal priestess, with the fitting name, the *Rev. Flourish Klink,* wants us to know that ***"God is trans."*** And, not only is God trans, but Mary **assigned** Jesus a male at birth, she said. According to Klink, when Jesus was born, Mary said "Oh look, a baby boy!" - but Jesus wasn't a boy. (Nevermind that God sent the Angel Gabriel to tell Mary long before she even conceived that she would have a ***Son.***) Apparently, she was caught off guard after He was born.

But it gets worse.

"God isn't a boy," Klink says. *"We have established this. God is beyond boy and girl. God was assigned a gender at birth and later on it became clear that that gender wasn't quite right."*

Now, here comes the dire warning directly from Klink's mouth:

"If you're going to deny God is trans, I think you're going to be denying the divinity of our Lord Jesus Christ…"

.....Wow!



WHY MEN HAVE STOPPED SINGING IN CHURCH

by David Murrow

It happened again yesterday. I was attending one of those hip, contemporary churches — and almost no one sang. Worshippers stood obediently as the band rocked out, the smoke machine belched and lights flashed. Lyrics were projected on the screen, but almost no one sang them. A few women were trying, but I saw only one male (other than the worship leader) making the attempt.

A few months ago I blogged, ***"Have Christians Stopped Singing?"*** I did some research, and learned that congregational singing has ebbed and flowed over the centuries. It reached a high tide when I was a young man – but that tide may be going out again. And that could be bad news for men.

First, a Very Quick History of Congregational Singing -

Before the Reformation, laypersons were not allowed to sing in church. They were expected to stand mute as sacred music was performed by professionals (priests and cantors), played on complex instruments (pipe organs), and sung in an obscure language (Latin).

Reformers gave worship back to the people in the form of congregational singing. They composed simple tunes that were easy to sing, and mated them with theologically rich lyrics. Since most people were illiterate in the 16th century, singing became an effective form of catechism. Congregants learned about God as they sang about God.

A technological advance **– *the printing press* –** led to an explosion of congregational singing. The first hymnal was printed in 1532, and soon a few dozen hymns became standards across Christendom. Hymnals slowly grew over the next four centuries. By the mid 20th century every Protestant church had a hymnal of about 1000 songs, 250 of which were regularly sung. In the church of my youth, everyone picked up a hymnal and sang every verse of every song.

About 20 years ago a new technological advance **– *the computer controlled projection screen* –** entered America's sanctuaries. Suddenly churches could project song lyrics for all to see. Hymnals became obsolete. No longer were Christians limited to 1,000 songs handed down by our elders.

At first, churches simply projected the songs everyone knew – hymns and a few simple praise songs that had come out of the Jesus Movement. People sang robustly.

But that began to change about ten years ago. Worship leaders realized they could project anything on that screen. So they brought in new songs each week. They drew from the radio, the Internet, and Worship conferences. Some began composing their own songs, performing them during worship, and selling them on CD after church.

In short order, we went from 250 songs everyone knows to 250,000+ songs nobody knows.

Years ago, worship leaders used to prepare their flocks when introducing a new song. ***"We're going to do a new song for you now,"*** they would say. ***"We'll go through it twice, and then we invite you to join in."***

That kind of coaching is rare today. Songs get switched out so frequently that it's impossible to learn them. **People can't sing songs they've never heard.** ***And with no musical notes to follow, how is a person supposed to pick up the tune?***

And so the church has returned to the 14th century

Worshippers stand mute as professional-caliber musicians play complex instruments, sung in an obscure language. Martin Luther is turning over in his grave.

What does this mean for men? On the positive side, men no longer feel pressure to sing in church. Men who are poor readers or poor singers no longer have to fumble through hymnals, sing archaic lyrics or read a musical staff.

But the negatives are huge. Men are doers, and singing was one of the things we used to **do** ***together*** in church. It was a chance to **participate.** Now, with congregational singing going away, and communion no longer a weekly ordinance, there's only one avenue left for men to participate in the service – the offering. Is this really the message we want to send to men? Sit there, be quiet, and enjoy the show, and don't forget to give us money.

There's nothing wrong with professionalism and quality in church music. The problem isn't the rock band, or the lights, or the smoke machine. The key is familiarity. People enjoy singing songs they know.

How do I know? When that super-hip band performed a hymn, the crowd responded with gusto. People sang. Even the men!

- David Murrow writes a Christian blog entitled "A Few Grown Men"

HOW TO HELP YOUR CHURCH

1. You can help our church by being here faithfully. What a blessing when people are in their places! It encourages the body as a whole and empty places discourage the pastor, the people, and visitors who may be present that day.

2. You can help our church by being an encouragement to others, and exhorting one another. You will never know what a small word of encouragement means to those who are have a hard time.

3. You can help our church by tithing and giving to missions. Many a church today - big and small - is struggling, financially. Many pastors have to work outside jobs in order to be able to support their family. God's people need to learn the principle of giving, and, when they do, God will honor His Word and take care of them as they give to Him and His work.

4. You can help our church by praying for each other daily. The greatest help that you and I can give is when we get upon our knees and pray for each other - our pastor, our fellow church members, and the people of our city that need Christ.

5. You can help our church by witnessing to and inviting the lost to come to Christ and by bringing them to church. Soul winning is the of the utmost importance. It takes all to reach all with the gospel through carrying tracts in your pockets or mailing them with bills to praying for and inviting sinners.

6. You can help our church by help keeping it looking good: both where you sit and when you see something that needs to be picked up for fixed. If you see paper on the floor, pick it up. Police your areas when you leave the church. Change a light bulb, help fix something that's broken, etc. This is God's church and it is your church - the world around us should see that we care for HIM by caring for His church.

7. You can help our church by going out of your way to make our visitors welcome. Visitors should leave our church with a sore right arm! Everyone is welcome here and everyone should be welcomed!

8. You can help our church by singing or sharing your musical talent in the services. ***SING*** when it's time to sing! Don't be shy, ***SING!*** Make a joyful noise, if that's all you can do, but SING! Don't make the music man beg you to sing out, ***SING!*** And, if you're particularly talented in the area of music, get with your pastor or music man and offer to sing or play your instrument in church, either as a solo or as part of the music portion of the church service. When people visit your church, they should be pleasantly surprised at the Spirit-filled ***SINGING!***

9. You can help our church by forgiving and forbearing one another in love. Be kind to one another, tender hearted, and forgiving one another even as Christ has forgiven you. Always remember - it takes two to fight!

10. You can help our church by cheering up your dpastor. Many of God's men are discouraged in our day, and more are leaving the ministry than surrendering to it. Most are leaving because of the indifference and apathy that they see in the people God has called them to pastor. Love, appreciate, and be there for and with God's man. And, for his sake and for yours, **BE ON TIME!** Perhaps nothing is more discouraging to a pastor that to see a building nearly empty when it's time for church to start! Be on time, unless God Providentially hinders you, and, if you MUST be late, come in and sit near the FRONT, not the back!

Encourage your pastor by being here (and doing so on time), by singing in the song service, by being attentive when he's preaching, and, most of all, by bringing people with you to church - friends, relatives, classmates, people you meet in town, people from work - BRING THEM and see if your pastor will not preach better because he's not discouraged!

CONCLUSION: God placed each of you here for a reason; God placed each of you here because the church needs you; God placed each of you here to serve. Serving people are generally a blessing, not a burden.

SO LET'S GET TO IT!

- edited

Before The Throne Of God Above

Before the throne of God above,
I have a strong, and perfect plea,
A great High Priest
whose name is "Love,"
Who ever lives and pleads for me.

My name is graven on His hands,
My name is writen on His heart;
I know that while
in heav'n He stands
no tongue can bid me thence depart.
No tongue can bid me thence depart.

When Satan tempts me to despair,
and tells me of the guilt within,
upward I look and see Him there
Who made an end to all my sin.
Because the sinless Saviour died,
my sinful soul is counted free;
For God, the Just, is satisfied
to look on Him and pardon me.

Behold him there! the Risen Lamb,
my perfect, spotless Righteousness,
the great unchangeable I AM,
the King of glory and of grace!
One with Himself I cannot die,

My soul is purchased by His blood;
My life is hid with Christ on high,
with Christ, my Saviour and my God!