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 27, 2026 -

Sunday School ---------- 22
Sunday Morning Service ---------- 39
Sunday Eve. Service ---------- 26
Wednesday Eve. Service ---------- 9

AND THE PEOPLE GAVE...

- Week of September 27, 2026 -

Undesignated Tithes & Offerings ----------	$	1,958.00
Auditorium A/C Replacement Fund ----------	$	116.22
TOTAL RECEIVED FOR WEEK OF 09/27/26:	***$***	***2,074.22***

- 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***

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.***

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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 **October 4, 2026** **Number 38**



The Return of the Hymnal

Evangelicals seeking permanence and rootedness are reclaiming the practice of singing out of books

Before the service starts on Sunday morning at San Diego Reformed Church, the building fills with the sound of singing. Sean Kinnally, an associate pastor, leads a 45-minute Psalm-sing so the congregation can practice reading music together and using printed hymnals. *"We're seeking to add more and more hymns—it's a more robust form of worship,"* Kinnally said. *"There has been incalculable growth in the singing at our church."*

San Diego Reformed is in the process of shifting its worship toward hymnal-aided congregational singing. The congregation is part of what appears to be a growing number of churches working to recover the practice—never entirely lost, but not as popular as it used to be—of singing from books.

Hymnals offer perceived permanence and stability in a musical landscape that changes quickly and often. The decision to reintroduce congregations to hymnals is often an ideological one, especially for churches that made the transition away from them in recent decades. But a notable number of churches are making that choice, choosing the printed page over lyrics projected onto a screen.

Dan Kreider, a composer, arranger, and music minister who designed the *Sing! Hymnal*, said hymnals aren't going to replace projection or any of the tech tools that undergird contemporary worship music. But they offer something valuable and different. *"If you're in a church that just goes with the most popular songs, where is your sense of permanence? Think of the kids growing up in your church. Where is their sense of permanence? What songs are they going to remember and sing as they age? The hymnal slows us down,"* Kreider said.

Hymnals have often served to connect Christians to specific traditions. Lutherans form a liturgical link with Martin Luther, singing "A Mighty Fortress Is Our God," while Wesleyans recall the spirituality of the first Methodists with "Arise, My Soul, Arise." Many denominations still print and distribute hymnals to help congregations shape their worship according to doctrinal and traditional distinctives. Some denominations have recently renewed efforts to strengthen people's sense of musical connection. The Christian Reformed Church of North America has a vetting project, offering guidance on the suitability of the theology of songs that worship leaders might choose for a service. The Christian Missionary Alliance is seeking to create its own modern body of worship music that foregrounds its theological distinctives. And the Global Methodist Church, formed out of a split with the United Methodist Church, is seeking to renew its Wesleyan identity, in part through a slim blue collection of 202 Charles Wesley hymns, *O for a Heart to Praise My God.*

Over the past 40 years, hymnal production has become increasingly linked to the worship music industry. Integrity Music printed its first edition of *The Celebration Hymnal* in 1997, which included a blend of contemporary songs and traditional Protestant hymns. *The Sing! Hymnal* is a collaborative project between Crossway and Keith and Kristyn Getty, two standard-bearers of the "modern hymn movement." Many of the hymnals and sacred songbooks published by worship music companies also establish historical connections, giving Christians a sense of rootedness.

Jesse P. Karlsberg, a researcher at Emory University and the project director of the digital publishing project *Sounding Spirit*, which is financed by the National Endowment for the Humanities, said that the printing of sacred music has always been commercial,

(continued inside)

religious, and social. And, he points out, there have long been efforts to revive music of an idealized past through the compilation of hymnals and songbooks. *"There are lots of examples of hymnals and songbooks that are basically retrospective,"* said Karlsberg, who studies sacred music printed between 1850 and 1925. *"At times there seemed to be a belief that what was needed was the music of the past, even if that was an imagined past."* New hymnals, including the *Sing! Hymnal*,the *Scripture Hymnal*, and *The Gospel Story Hymnal*, don't connect people to a specific denomination or a particular Christian tradition. But they offer rootedness through the tactile, concrete nature of a bound and printed book.

Many of the people involved with new hymnals believe that the physicality—singing from an ink-and-paper book instead of the more popular projected lyrics—matters a lot. They say singing from a hymnal shapes Christian spirituality in a deep and lasting way. When Randall Goodgame, the creator of the popular kids' musical program "Slugs & Bugs," began writing songs for what would become the recently released *Scripture Hymnal*, he saw the music change children's relationship with Scripture. The music allowed God's Word to take root. *"I listened to people talk about how these songs impacted their kids, and I started to imagine churches and worship leaders and their congregations engaging with Scripture,"* Goodgame said. *"Think of the conversations we could be having if we were all just soaked in Scripture."*

The *Scripture Hymnal* includes 106 original songs that are all word-for-word settings of text from the Bible, written by Goodgame and a team of collaborators that includes fellow Christian artists Ellie Holcomb, Andrew Osenga, and Taylor Leonhardt. The commitment to singing Scripture alone is usually found in Calvinist Reformed churches, but Goodgame's project isn't rooted in that tradition. He said it grew out of a desire to offer more of the Bible to worshippers. "We want leaders to feel good about challenging their congregations to learn Scripture through song, so we tried to make it beautiful and singable," Goodgame said. "What we're talking about is revival. If people in the church learn a ton of new Scripture, it will produce revival in their own hearts and in the church."

Dan Kreider, who also designed and arranged the choral versions of songs in the *Scripture Hymnal,* said that the proliferation of new hymnal projects is an encouraging sign that worshipers are not just accepting whatever is new and popular but thoughtfully considering the music they want to sing. Kreider designed and printed his first hymnal, *Sing the Wonders*, in 2016, for his home church. A conversation with one of his graduate school professors inspired the project. "My hymnology professor said that the best hymnal a church could have would be one that a church could make for itself," said Kreider. "That stuck with me. He was speaking of hymns as an identity around which a group of people could coalesce."

Since that first in-house hymnal, Kreider has gone on to found the company Hymnworks and has designed more than 40 hymnals. Most of them grew out of word-of-mouth connections with other musicians and leaders who were intrigued by the idea of a bespoke hymnal. In Kreider's view, the rise of projection as the primary mode of reading and singing lyrics may be driving renewed enthusiasm for access to words and music on paper. "We're trying to curate songs that are rich in content, with lyrics that deserve to be chewed on. But with projection, they flash on the screen for a moment, then they're gone."

Kreider pointed out that because of the rise in self-publishing and increased access to custom printing, it's become easier and more affordable for churches to commission their own hymnals. For most churches, he added, it is still cheaper to purchase existing hymnals, but that price gap is getting narrower. "These are high-value, long-term projects," Kreider said. "This is a project churches should think of in terms of shaping their musical identity for the next 15 years."

Reintroducing hymnals in churches where they have fallen out of use requires both a shift in musical culture and the teaching (or reteaching) of skills like note-reading and harmonization. Some leaders and congregations are embracing this challenge, seeking out or creating new tools and resources in the process.

Isaiah Holt developed *Sing Your Part*, an app that teaches users to sing in individual parts and read music. He said the project grew out of the realization that if congregations are going to use their hymnals, they would need some education. "Pastors reach out to us looking for a lifeline," said Holt. "There are so many of us who don't read music, but still, a lot of Protestant churches are using hymnals every week."

Sing Your Part, which launched in June 2024, contains the full repertoire for seven hymnals and a large collection of songs in the public domain. Holt said 100 churches are currently using the app weekly. *"How Firm a Foundation"* is currently the most popular song on the app. Holt hopes the app will help "breathe new life" into print hymnals. In just a few months, it seems to have helped churches put roots down into older Christian traditions of worship. "Many church leaders we talk to are trying to help their churches reclaim something," said Holt. "They feel like they've lost the musical literacy their ancestors had."

Interest in traditional liturgy seems to ebb and flow in the trend cycle among American evangelicals, as does the search for historically informed musical worship practices. The current surge in demand for hymnals may be another cycle, and new volumes like the *Sing! Hymnal* and the *Scripture Hymnal* are meeting a demand for musical resources that can be held in hands and stacked on shelves. Perhaps the interest will wane again in a year or two. But the people promoting hymnals say they really want the permanence that hymnals seem to offer.

"My goal," said Dan Kreider, the minister behind the Sing! Hymnal, "is that every Christian could have, along with their Bible, a hymnal. We can't take projectors with us everywhere."

- Kelsey Kramer McGinnis
Christianity Today



Souls Need Songs

How God Shapes Us Through Singing
by Hayden Nesbit

I don't sing well — and that's putting it generously. I can't "carry a tune." I can't even hum the melody of a familiar song well enough for someone to recognize it. But nothing seems to draw out my heart's emotions like singing. There are few things that refresh my soul like singing the doxology around the dinner table with my family, or singing hymns to our daughter at bedtime.

God made our souls for song. Scripture brims with God's call for his people to sing his praises. Something about singing refreshes and reorients our souls.

Teach and Admonish -

In the apostle Paul's letter to the Colossians, he instructs the church to ***"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Colossians 3:16).*** Paul desires the church members to instruct each other through various means, including through singing. But how can singing instruct?

Here's where the transformative power of Scripture is crucial. Paul urges the believers to sing **psalms** — the inspired, God-breathed collection of praises and laments. He also advises them to sing **hymns** — a term that probably describes songs rich with theological truth. Finally, Paul even wants the Colossians to sing ***spiritual songs*** — which likely refers to spontaneous praises that overflow from the heart. All of which are able to instruct.

The Spirit-inspired Scriptures burst with power to convict us of sin and to build up our faith in God. I love that our church makes the effort to sing psalms. Nothing is more powerfully instructive than the word of God, and a beautifully engaging melody readies the heart to receive the word. When we sing hymns that artistically display the truths of Scripture, or spontaneous songs that arise from a deep indwelling of that truth, and especially when we sing the very words of Scripture, we draw on the teaching, reproving, correcting, and training ability of the word in a way that engages both heart and mind (II Tim. 3:16).

Soften the Soul -

Paul wanted the church members to sing to one another from overflowing hearts affected by scriptural truths, rather than from rote or ritualistic motives. Music isn't spiritual because we've used certain words or notes; music becomes spiritual when the Spirit inspires it. And when we sing Scripture — the Spirit's very words — God often uses his word to soften our souls.

God thinks singing is so important that he commissioned groups in Israel to ministries of music. For example, the Korahites' sole job description was to sing to the Lord. In II Chronicles 20:19, they ***"...stood up to praise the Lord God of Israel with a loud voice on high."*** The Korahites' singing wasn't just for show; their ministry had a purpose. Singing serves to refresh and reorient our souls in ways that other forms of instruction simply don't. Singing helps us love God not only with our minds, but also with our hearts and souls and strength (Mark 12:30).

Our souls need song. So God ordained a ministry of singers to drive theological teaching deep into the hearts of his people. As believers indwelled with the Holy Spirit, we now possess this gift of singing for our own and others' benefit.

Singing combines the instructive seeds of biblical truths with the soul-softening ministry of music.

Raise a Song -

How, then, can we grow in this ministry of singing? How can we sing so that our minds are instructed and our souls softened? We can start by letting "the word of Christ dwell in [us] richly" (Colossians 3:16) as we memorize psalms and hymns.

The Bible's Songbook -

Memorizing Scripture brings myriad benefits. One of the more transformative advantages is being able to speak or sing the words of Scripture directly into someone else's life.

Biblical counselor David Powlison says we should use psalms in at least two ways:

First, we should use the psalms like classical music. This is the technical, detail-oriented, word-for-word storing of psalms in the heart. When we do this, we can powerfully speak the living word of God into our own hearts and others'.

Second, we should use the psalms like jazz. When we tuck away the words of the psalms in our minds, we're free to improvise on them — adding refrains or adapting them to a certain melody — in order to drive them deeper into our hearts.

Scottish pastor Robert Murray M'Cheyne suggested singing all of the psalms in a year in addition to regular, systematic Bible reading. If we heeded his advice, we'd quickly become familiar with many of the psalms and be able to "play" them like jazz as they mingle down into our hearts through melody.

Memorizing Scripture, especially psalms, enables us to instruct both the mind and hearts of others in powerful ways.

An Arsenal of Hymns -

During a week of seminary classes, I and some of my classmates stayed with a pastor friend and his family. I'll never forget what I heard when we walked through the door into their home. Soaring from the back bedroom was a booming, unpolished voice singing verses from *"A Mighty Fortress is Our God,"* interspersed with his young daughters' giggling. I don't remember a lot from the classes we sat in that week, but this friend's singing with his children stuck with me. There was no pulpit; there were no hymnals or handouts. Just a father instructing his children with the theologically rich verses of a hymn, and overflowing with emotion within the walls of their own home.

Having an arsenal of theologically refreshing and reorienting hymns in your heart can help you minister to your own soul and

the souls of others in beautiful ways.

The Singing Saviour -

No one knows the ruin that marks the souls of men like Jesus does. And no one knows the remedy for such devastation like the Saviour of man himself. Everything Jesus does matters, and that includes his singing.

Jesus sang. He sang with people and to people. At the Last Supper, Jesus and his disciples sang a hymn together (Matthew 26:30). This was most likely a portion of what's known as the Hallel Psalms — Psalms 113–118. Jesus, the Word, led these men in singing the very words of Scripture He embodied. The very next day, Jesus died with a psalm on His lips. He bore the wrath of God on the cross whispering a psalm, so that we might one day sing those same psalms with joy as God's children.

It matters that the Saviour of souls was a singer to souls, and a singing soul Himself. It matters that the one who turns hearts of stone into hearts of flesh gave us the gift of song to drive that gospel reality and its instructive implications deep into our souls.

Singing matters. Souls need songs.

NEWS OF INTEREST TO CHRISTIANS

□ ***THE SMITHSONIAN MUSEUMS, D.C. FEDERAL TOURS, AND AMERICAN HISTORY -*** In August I (Evangelist David Cloud) spent a week doing research in Washington D.C. The Smithsonian museums are amazing, the architecture, the infrastructure, the artifacts, even the coffee shops and cafeterias, and I've spent many days in them in years past. But what struck me this time more than ever was what is ***absent.***

Even in the museum of ***American*** history and the ***American*** Art Gallery there's **nothing at all** about the pilgrims, the Puritans, and the major role of Christianity and the Bible in American history. Basically nothing. I talked with docents who are the supposed experts, volunteers who are stationed here and there, and they knew of nothing.

The National Museum of African American History and Culture is **totally absent** of any role of the Bible or Christianity. The focus is on *slavery, abolition,* and the *filthy pop culture,* but there is a **lot** more about black history than that. On the recent trip I visited the Hampton University Museum in Virginia, where Booker T. Washington was educated and taught. He was the most prominent graduate of the school and a major figure in black history, yet there is ***zero*** information about him in the Hampton Museum. *He has been deleted.* I was told that his artifacts are in storage. I was not surprised since Booker's philosophy was contrary to the one that is being pushed today, which focuses on victimization, systemic racism, endless reparations, and perpetual anger.

The corruption of history is a major way that America is being destroyed. I saw it in the federal tours of the Capital building and the judicial building. The tour guides are federal employees. In the rotunda of the Capital building there are two large paintings that depict Christianity's role in American history--Pocahontas' baptism in Jamestown in 1613 and the embarkation of the Pilgrims from Holland in 1620. The tour guide talked about those paintings in passing yet said **nothing significant** about what they actually represented.

This is part of the larger effort throughout the public education system to destroy the old America. Its beginnings can be traced back to John Dewey (1859-1952), the atheist, globalist, anti-Christian co-author of the Humanist Manifesto.

I'm thankful that there are many private schools, church schools, and home schools that are going against the grain and preserving accurate history and that God continues to answer prayer for liberty in such matters.

□ ***BIOLOGICAL MALES HAVE WON MORE THAN 2,000 GOLD MEDALS COMPETING AGAINST WOMEN -*** The following is excerpted from *"2,000 gold medals later," The Washington Times, Sept. 23, 2026:*

"Trans-identifying men have won at least 2,293 gold medals participating in women's and girls' sports in the U.S., a new study from a conservative organization found. The Concerned Women for Research compiled data from the organization *He Cheated*, which tracks male athletic wins in female sports. The data showed males who identify as females have not only won the big haul of gold medals, but have also collected $501,498 in prize money from women in professional sports since the mid-1980s. In all instances, the men pushed women down to second place, denying them championship medals and money, the organization said. ... The study found men prevailing over women on dozens of sports teams, ranging from U.S. swimming, bowling, volleyball, and track and field to the Ladies Professional Golf Association. Trans-identifying men have competed in more than 10,000 female sporting events, both amateur and professional."

□ ***MERYL STREEP AS ASLAN -*** In a fitting sign of the vast feminist influence in modern Western culture in general and the movie industry in particular, a woman has been cast as the voice for Aslan the Lion in the upcoming movie based on C.S. Lewis's *Narnia.*

Narnia the Magician's Nephew is scheduled to open in theaters in February. In Lewis's hyper-popular fantasy series *Chronicles of Narnia* (the books have sold 120 million copies and the film series has grossed $1.6 billion), Aslan loosely represents Christ as the Lion of the Tribe of Judah. Though Lewis was called "Superstar" in the December 2005 edition of *Christianity Today* and was rated by a reader's poll that year as the most influential evangelical writer, we do ***NOT*** recommend anything written by C.S. Lewis, including his children's fantasies.

Lewis did not have a biblical testimony of salvation (see his autobiography *Surprised by Joy*), held to baptismal regeneration, rejected the infallible inspiration of Scripture and Christ's substitutionary blood atonement, believed in purgatory, and denied the biblical teaching of hell. In the *Narnia* series, Lewis taught that those who sincerely serve the devil (called Tash) are actually serving Christ (Aslan) and will eventually be accepted by God. In *The Great Divorce*, which is about salvation, heaven, and hell, Lewis does **not** mention faith in Christ, the blood of Christ, or the new birth. It's all about works and character, which is a false gospel under the curse of God (Galatians 1). For more on this see the free eBook *C.S. Lewis and Evangelicals Today*, available at the Books section of wayoflife.org.

□ ***NEW JERSEY MAKES IT A FELONY TO "INTERFERE WITH REPRODUCTIVE HEALTHCARE SERVICES" -*** The following is excerpted from *"FACE Act 2.0?" Standing for Freedom, Aug. 26, 2026:*

"On the heels of an aggressive effort to smear, investigate, and shut down pro-life pregnancy centers, New Jersey has passed legislation that critics say will criminalize pro-life speech and potentially even prayer near abortion clinics. Last Thursday, New Jersey Gov. Mikie Sherrill, D, signed S2260, a bill she claims protects 'reproductive health services' for women and gender-confused minors, as well as abortionists from 'malicious out-of-state legal actions.' ... Sherrill ... earlier this year signed a law allowing abortions up to birth if a single 'certified fetal-maternal specialist' deems it necessary to save a mother's physical or mental health. ... S2260 is sweeping in its scope. For example, the law establishes a new crime of 'interference with reproductive healthcare services.' Interference doesn't only involve blocking access to a clinic, intimidating someone, or defacing property; a person can be charged with a felony if they cause a patient or healthcare worker 'mental anguish' or 'emotional harm.' A violation of the law carries with it a penalty of up to 18 months in prison and a $10,000 fine. If the charge is upgraded, a convicted defendant could receive as many as 10 years in prison and a $150,000 fine. In addition, S2260 creates a private right of action for businesses, doctors, and others to file lawsuits against those convicted under the law and allows judges and juries to award punitive damages, attorney's fees, and up to $1,000 in compensatory damages for each violation."

□ ***SBC PASTOR SAYS "SEX WAS CREATED BY GOD AS A SYMBOL OF THE TRINITY"-*** A Southern Baptist pastor named Tyler Edwards at Carolina Forest Community Church in South Carolina recently preached a sermon where he described sex as a "symbol of the Trinity."

Historically, the church has believed and taught that God is one in essence and eternally exists in three distinct, uncreated, coequal persons - Father, Son, and Holy Spirit. If we apply Edwards' logic, it would seem that he would be saying that the three persons of the Godhead somehow "combine together" to create one God.

Edwards seems to be confusing two completely different kinds of unions and his reasoning, worked out to its logical conclusion, would suggest three distinct and separate beings combine to form God.

That would be heresy.

Genesis 2:24 establishes the one-flesh union between husband and wife, and in Ephesians 5:31–32, Paul explicitly explains the mystery that marriage represents, which is the bond between Christ and His bride, the church. The sexual union belongs exclusively within the covenant of marriage and marriage itself is a picture of Christ's covenantal relationship with His church.

That's it. There is no further mystery to be uncovered or read into the Trinity, the hypostatic union, or any other union in Scripture.

These unqualified pastors are very good at inventing analogies and providing descriptions of biblical doctrines that don't actually align with the Scriptures. This is a huge problem in the Church today. Multiple studies show that the vast majority of professing Evangelicals are intellectually vapid when it comes to doctrine.

But churches are far more interested in finding a personality rather than a shepherd. Because personality sells seats—pews—and helps keep the doors of these megachurches open. People don't care about right doctrine -they just want to be entertained.



The Accuracy of Luke's Writings

by Evangelist David Cloud

Critics in the 19th century attacked Luke's Gospel and the book of Acts as historically unreliable documents that weren't written until many generations after Christ. German critic F.C. Baur (1792-1860), for example, claimed that the book of Acts was not written until the second half of the 2nd century. The critics claimed that most of the New Testament is based on myths that were passed along by word of mouth for generations before being committed to writing.

But the book of ***Acts*** is clearly written as a historical document. Luke mentions 32 countries, 54 cities, nine islands, and 95 different people, including many civil and military officials. Likewise, Luke's Gospel is filled with references to places and historical personages, such as the Herods, Caesar Augustus, Tiberius Caesar, Pontius Pilate, Philip tetrarch of Ituraea, and Cyrenius, governor of Syria.

Luke claims to base his writings on the accounts of eyewitnesses who were still alive (Luke 1:1-2).

If the Bible is historically inaccurate, it is obviously not the divinely-inspired Word of God. The liberal view was debunked by renowned archaeologist William Ramsay (1851-1939), among others. Ramsay was taught liberal theories at the University of Aberdeen and Oxford University and assumed that liberals such as Baur were correct. When he went to Asia Minor and Palestine on his first archaeological expedition he fully intended to prove that the Bible is "not the book from heaven it claimed to be."

"He regarded the weakest spot in the whole New Testament to be the story of Paul's travels. These had never been thoroughly investigated by one on the spot. Equipped as no other man had been, he went to the home of the Bible. Here he spent fifteen years digging. Then, in 1896 he published a large volume, *Saint Paul, the Traveler and the Roman Citizen*. ... The book caused a furor of dismay among the skeptics of the world. Its attitude was utterly unexpected because it was contrary to the announced intention of

the author years before. For twenty years more, book after book from the same author came from the press, each filled with additional evidence of the exact, minute truthfulness of the whole New Testament as tested by the spade on the spot. And these books have stood the test of time, not one having been refuted, nor have I found even any attempt to refute them" *(Josh McDowell, The New Evidence That Demands a Verdict, p. 62).*

In 1915 Ramsay testified: "Luke is a historian of the first rank; not merely are his statements of fact trustworthy, he is possessed of the true historic sense … In short this author should be placed along with the very greatest of historians" *(The Bearing of Recent Discovery on the Trustworthiness of the New Testament, 1915).*

"The present writer takes the view that Luke's history is unsurpassed in respect of its trustworthiness. At this point we are describing what reasons and arguments changed the mind of one who began under the impression that the history was written long after the events and that it was untrustworthy as a whole" (Ibid.).

Ramsay debunked the idea that the New Testament was written long after the events. "We can already say emphatically that there is no longer any solid basis for dating any book of the New Testament after about AD 80, two full generations before the date between 130 and 150 given by the more radical New Testament critics of today" *(Recent Discoveries in Bible Lands, 1955, p. 136).*

"In my opinion, every book of the New Testament was written by a baptized Jew between the forties and the eighties of the first century AD" *(Christianity Today, Jan. 18, 1963).*

Following are other examples of how the New Testament has been authenticated over the skeptics:

☛ The critics said Luke was wrong in Acts 14:6 when he wrote that Lystra and Derbe were located in Lycaonia and that Iconium was not in Lycaonia. Paul and Barnabas were in Iconium when they fled to Lystra and Derbe, which was said to be in Lycaonia, thus implying that Iconium was not in Lycaonia. In 1910, Ramsay unearthed a monument proving that Iconium was a Phrygian city rather than a Lycaonian city *(McDowell, The New Evidence That Demands a Verdict, p. 64).*

☛ The critics said that Luke was wrong about the census described Luke 2:1-3. They claimed that Quirinius (Cyrenius) was not governor of Syria at that time, because Josephus placed him as governor in 6 AD, which was several years later. Archaeology disproved these charges. Ramsay unearthed an inscription in Antioch that stated that Quirinius was the governor of Syria in about 7 BC *(The New Evidence That Demands a Verdict, p. 63).* Thus, Quirinius was governor of Syria for two terms, in 7 BC when Christ was born and again in 6 AD.

☛ The critics further claimed that everyone did not have to return to his ancestral home for the census, contrary to what the Bible says. But a papyrus document found in Egypt says that all residents were required to travel to their ancestral homes *(The New Evidence, p. 63).*

☛ Critics said that Luke was wrong when he said in Luke 3:1 that Lysanias was the tetrarch of Abilene in the 15th year of the reign of Tiberius Caesar, which was AD 27. Ancient historians had stated that Lysanias was killed in 36 BC. But an inscription found at Abila near Damascus dating to between AD 14 and 29 says that Lysanias was the tetrarch" *(The New Evidence, p. 64).* Thus, Luke was right.

☛ Critics said that Luke was wrong in using the Greek term politarchs (translated "rulers of the city" in Acts 17:6) to denote the civil authorities of Thessalonica because the term is not found in classical literature. Archaeology has since uncovered 19 inscriptions that use the title after the same fashion as Luke *(The New Evidence, p. 65).* The British Museum displays one of these inscriptions from an arch in Thessalonica (Room 78, GR 1877.5-11.1).

In these, and other cases, the critics were wrong and Luke was right. Skeptics have repeatedly and ridiculously acted as if they have an omniscient knowledge of ancient history and thus are in a position to criticize the Bible, but they have been proven wrong countless times. The fact that this has not humbled most of them is further evidence of the Bible's divine inspiration, because it prophesied their willful ignorance (II Peter 3:3-5).

In 1963, classical historian A.N. Sherwin-White confirmed Ramsay's view of Acts: "Any attempt to reject its basic historicity even in matters of detail must now appear absurd. Roman historians have long taken it for granted" *(Roman Society and Roman Law in the New Testament, p. 189).*

Refuting Arguments Against the Young Earth Creation View of Genesis

by Bill Fortenberry

Evan Minton of the *Cerebral Faith Blog* recently asked for my opinion of his article *"Why The Calendar Day Interpretation Of Genesis One Is Exegetically Untenable."* Evan presented four problems that he saw with the young earth view of Genesis, and I thought that my responses to his problems would be helpful to my readers. Go ahead and read through Evan's article and then check out my response below.

"Problem 1: Trees don't grow in a day"

Here, your error is that you have assumed that the Hebrew word דֶּשֶׁא(dasha) has an inherent temporal limitation, but that is simply not the case. This word does not place any limit on the length of time required. It is merely a reference to the concept of growing plants.

In order to say that the events described in Genesis 1:11-12 could not have occurred in a single day, you must first assume that the events in this passage could only have occurred via processes that are at work in the earth today. But once again, this is simply not the case. We can see from the text itself that there is at least one insurmountable difference between the events described in Genesis 1:11-12 and our observations of similar events which occur today. That difference is ***abiogenesis.***

Genesis 1:11-12 speaks of the earth bringing forth the plants. It does not speak of the plants coming from seeds as is the current process but rather of the plants being produced by the ground itself. This is not possible today, so if we were to assume that the events of the third day of creation proceeded in an identical fashion as similar events would occur today, then we would have to conclude that the events of that day did not occur at all. Bare ground does not bring forth plants on its own today. Therefore, if Genesis 1:11-12 followed the same processes acting in the earth today, then the bare ground did not bring forth plants on its own back then either, and the entire account must be false.

Now, we know that God created life from non-life at some point in time, and thus we know that the description of plants being brought forth by the bare ground is still essentially true in spite of the fact that such an event would be impossible to duplicate today. It is therefore unreasonable to conclude that the events of Genesis 1 must have proceeded in accordance with processes currently at work in the earth today. Such a conclusion would lead to the absurd result of claiming that God could not have caused the earth to produce plants at all.

On the other hand, if we allow that God had processes available to Him (such as abiogenesis) which are not at work in the earth today, then we must also allow that God was not bound by the limitations of the processes working today (such as the slowness of plant growth). Thus, your first problem is not an exegetical objection to the young earth view but rather an eisegetical objection. The problem only exists if you insert the limitations of current natural processes into your understanding of a text describing the creative power of God.

"Problem 2: Hitting The YEC Interpretation Where The Sun Don't Shine (part 1)"

Once again, your error is one of eisegesis. Nowhere does the Scripture state that the light created on Day 1 was the light of the sun. That is something that you have read **into** the text, not something which you have concluded **from** the text. The actual account given in Genesis 1 clearly states that the light was created first and that the sun and other stars were created several days *later.* You may not understand how such a process could have occurred, but you cannot use your lack of understanding as grounds for your interpretation and call that exegesis.

...If we take additional statements from Genesis 1 into consideration, we could surmise that God may have energized the surface of half of the liquid sphere that was described in verse 2. This would give a day side and a night side to the sphere. Then, when God separated the waters on the surface of the sphere from the waters further inside of the sphere in verses 6 and 7, He could have used the radiation from one half of the outer sphere as the day and the absence of radiation on the other half of the outer sphere as the night. And finally, God could have created the sun just as the radiation from the outer sphere began to wane thereby localizing the source of visible light in the sun. This is just one of several possibilities that your "problem" fails to consider.

"Problem 3: Hitting The YEC Interpretation Where The Sun Don't Shine (Part 2)"

The error in problem 3 is the same as that in problem 2. There are methods of generating light without heat, but most visible light is accompanied by heat. Therefore, all God would have to do in order to prevent the plants from dying because of the absence of the sun's heat would be to use a form of light production that also produces heat.

Additionally, the water mentioned in verse 2 would not be water but rather ice if there weren't some form of heat source present from the very beginning. This could have been geothermal heat radiating out from the earth's core. In fact, the core of the earth is currently burning at a temperature of about 6,000 degrees Celsius. That's actually hotter than the surface of the sun which has an temperature of about 5,500 degrees Celsius. To claim the removal of the sun would produce instant death by freezing on the earth is more than just a bit far fetched.

"Problem 4: Too Many Events Occur On Day 6"

This problem can be divided into two parts - first, the planting of the Garden of Eden, and second, the naming of the animals. The error in the first part of the problem has already been addressed in my response to problem 1, so I'll focus on the error of the second part having to do with the naming of the animals.

The error in the second part of your problem here is two-fold. First, you have eisegetically forced the Linnaean classification system onto the biblical text. And Second, you have misrepresented the number of animals that needed to be named even if Adam had used the Linnaean system.

In regards to the first error, let me point out that your use of the term "mammal" reveals that you are relying on a classification system from the 18th century AD in your interpretation of a text that was written about 4,000 years earlier. The Bible does not use the Linnaean system because the Linnaean system did not exist at the time that the Bible was written. Leviticus 11 identifies 4 classes of animals that are referenced throughout Scripture. They are: beasts, fish, fowl, and creeping things. ...To take the Linnaean system from the 18th century AD and force it onto the Bible which clearly uses a different system of classification would be a textbook example of eisegesis.

But let's move on to the second error. You claimed that Adam would have to name 14,600 species in order to name all of the mammals and birds. Assuming for sake of argument that Adam did use the Linnaean system, there is no reason to assume that he would have named the animals at the species level. He could have named the various genera instead. There are currently 1,258 genera of mammals in the Linnaean system and 2,217 genera of birds. If Adam had named the animals at this level, he would only have needed 10 hours to do so at a rate of one name every 10 seconds, but even that is more than the text requires.

Genesis 2 does not say that Adam named all of the mammals. It doesn't even say that he named all of the beasts. According to verse 19, Adam only gave names to the "beasts of the field." This is a subclassification of the beast category, and it would seem to refer only to the creatures of the plains. This is obviously a much smaller set of animals than the entire mammalia class of the Linnaean system, and the use of this subclassification reveals that the number of animals which Adam named on the sixth day was significantly smaller than the 14,600 which you have claimed. ■

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