

**AND THE PEOPLE CAME...**

- Week of January 8, 2023 -

Sunday Morning Service	-----35
Sunday Evening Service	-----25
Wednesday Eve.,01/11/23 Service	-----23

- Week of January 15, 2023 -

Sunday Morning Service	-----35
Sunday Evening Service	-----28
Wednesday Eve.,01/18/23 Service	-----10

**AND THE PEOPLE GAVE...**

- Week of January 15, 2023 -

<u>Undesignated</u> Tithes & Offerings	----- \$ 1,643.02
<b>TOTAL RECEIVED FOR WEEK OF 01/15/23:</b>	<b>\$ 1,643.02</b>

- Week of January 8, 2023 -

<u>Undesignated</u> Tithes & Offerings	----- \$ 2,713.06
<b>TOTAL RECEIVED FOR WEEK OF 01/08/23:</b>	<b>\$ 2,713.06</b>

- Week of January 1, 2023 -

<u>Undesignated</u> Tithes & Offerings	----- \$ 2,122.48
<b>TOTAL RECEIVED FOR WEEK OF 01/01/23:</b>	<b>\$ 2,122.48</b>

- Week of December 25, 2022 -

<u>Undesignated</u> Tithes & Offerings	----- \$ 2,685.00
Love Offering, Pastor & Family	----- \$ 350.00
<b>TOTAL RECEIVED FOR WEEK OF 12/25/22:</b>	<b>\$ 3,035.00</b>

- Week of December 18, 2022 -

<u>Undesignated</u> Tithes & Offerings	----- \$ 1,037.22
<b>TOTAL RECEIVED FOR WEEK OF 12/18/22:</b>	<b>\$ 1,037.22</b>

- Week of December 11, 2022 -

<u>Undesignated</u> Tithes & Offerings	----- \$ 4,742.90
<b>TOTAL RECEIVED FOR WEEK OF 12/11/22:</b>	<b>\$ 4,742.90</b>

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,600.00



**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.



**THANK YOU For Your Continued Faithfulness In Giving!**

During the early part this pandemic, we were unable to meet in the church-house. But - that did not mean that the expenses of having a church-house were suspended. We still had bills to pay - electricity, gas, water, trash pickup, phone, internet, facility insurance, copier lease, office supplies, etc., and, praise the Lord, His people kept praying, watching online, & supporting their church with their giving.

Sadly, some people only give when they are in attendance at church - sort of like paying for "services rendered" - but the truth is that they are robbing **THEMSELVES** of God's blessings when they withhold their tithes and offerings and only give when they are here (see Malachi 3:10). Thankfully, most of our people have remained faithful, in so many ways, during this crisis, including financially.

**WE HAVE 3 WAYS YOU CAN GIVE:**

1. **By mail** - 23 East Wells Blvd., Sapulpa, OK 74066
2. **Drop it off** - call the Church Office to arrange it. 224-1924
3. **Online** - Go to the link below and give electronically:

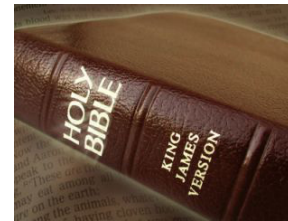
<https://tithe.ly/give?c=433047>

**WE ARE GLAD WE CAN NOW GATHER TOGETHER TO PRAISE GOD & STUDY HIS WORD TOGETHER IN THE CHURCH-HOUSE!  
YOUR FAITHFUL AND GENEROUS GIFTS WILL HELP US KEEP UP WITH THE BILLS AND CONTINUE OUR RENEWED OUTREACH EFFORTS!**

**Church Directory**

Todd W. White	----- Pastor
Debra Carlton	----- Pianist
Mickie Shatwell	----- Evening Pianist
Derek Quinnelly	----- Greeter
Larry & Mary Byars	----- Outreach
Bertha Segebarr	----- Custodian
GinaMarie Shufelt	----- Flowers
Seth White	----- Sound/Video
Larry Byars, David Smith, Derek Quinnelly	----- Trustees

**REMINDER**



**KJV VS. OTHER VERSIONS OF THE BIBLE**

*In my sophomore year in college I had to take a speech class. One of the assignments was to do a speech on a controversial issue. I asked my speech professor during class one day if it would be appropriate to do a speech on the differences between the KJV and other versions of the Christian Bible. Immediately there was an outburst from other students in the class. People were downright angry, and both the professor and I were surprised. She told me that it definitely sounded controversial, and that if I wanted to try it, to give it a shot. My best friend (a pastor) and I then spent two weeks researching and putting together a presentation. The following is the general information I gave the class minus the PowerPoint presentation.*

\*\*\*\*\*

So, I've got to admit, I'm a little disappointed. I went into a bible bookstore the other day with my friend who's a pastor. Now, a bible bookstore's entire purpose is to sell bibles, along with other religious material. They have an entire wall filled floor to ceiling, wall to wall, with bibles. We went and looked at this wall of bibles, and there were all these really cool bibles with different covers. There was a duct tape bible, a metal bible with a cool metal cover, bibles with gator skin, suede, two toned bibles, everything. Now, I was getting really jazzed, I mean, I was going to buy a really cool looking bible, so I picked up the duct tape bible and started looking through it, but then I saw that it was a New American Standard bible, or NAS. I read the King James Version, so I thought, "Ok," and I put that one back, and picked up the metal bible. But alas, it was the New Living Bible, still not KJV! We looked through bible after bible, and the only King James Version Bible's we found were three, plain black bonded leather bibles... and bonded leather is the kind they attach to paper that falls apart after you use it a few times.

So I asked my friend, "Why are there no cool looking King James Bibles?" and he told me, "Most people today hate the King James Bible." I didn't understand it at the time until my speech class got mad at me just for mentioning the KJV. I'm going to tell you my personal reasons for reading and using the KJV rather than other versions. I'm not saying my bible is better or yours is better, I am only giving my personal reasons. While this isn't meant to offend you, I can almost guarantee that it will, because this is what I've encountered now over and over with people who use other versions.

- 1) First let's start off looking at why most people don't like the King James Version: People say "It's too hard to understand." Is it, really? Let's have a look:

**☐ Matthew 8:29 KJV vs. Matthew 8:29 NAS**

Matthew 8:29 KJV: "And, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? Art thou come to hither to torment us before the time?"

Matthew 8:29 NAS: "And behold, they cried out, saying, what do we have to do with You, Son of God? Have You come here to torment us before the time?"

As we can see, most words in this passage (blue) are the same, and very few are changed. Those that are changed are not too difficult to understand. Let's take a look at another passage:

**☐ Luke 4:4 KJV vs. Luke 4:4 NAS**

Luke 4:4 KJV: "And Jesus answered him saying, "It is written, that man shall not live by bread alone, but by every word of God."

Luke 4:4 NAS: "And Jesus answered him, "It is written, Man shall not live on bread alone."

Again, most words here are the same, the only thing that the NAS has changed from the King James, is that they have taken out the words "But by every word of God," from the end of the passage.

*(continued inside)*

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Ok, let's take a look at one more passage.

#### ❑ **Isaiah 7:14 KJV vs. Isaiah 7:14 RSV (Revised Standard Version)**

Isaiah 7:14 KJV: **“Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.”**

Isaiah 7:14 RSV (Revised Standard Version): **“Therefore the Lord himself will give you a sign. Behold a young woman shall conceive and bear a son and shall call his name Immanuel.”**

Here, I have compared Isaiah 7:14 between the King James and the RSV (Revised Standard Version), rather than the NAS. All words (blue) are the same with the exception that **“Virgin,”** has been changed to **“Young Woman.”** We know that Young Women and Virgins are not the same. Here, they are *not* changing words to be more easily understood, because most of us should know what a virgin is.

#### 2) **Why most people don't like the King James Version: People say, “I don't like the Thee's and the Thou's.”**

Well, let's take a look at that briefly:

❑ **Thee, Thou,** and **Ye** equal **You**. Therefore, **“Thou shalt not steal”** equals **“You shalt not steal.”**

But wait, here's something cool! **Thee** and **Thou**, which start with a **T** are *singular* - meaning only **one person**, and **Ye**, which starts with a **Y**, is *plural*, meaning **more than one person**.

So - if you are standing in a group of friends and I point to you and say “Thou shalt not steal!”, I **could** be talking to the whole group, but because I used the word *“Thou”* - I just made it personal and I'm just talking to you. If you are standing in a group of friends and I point to you and say **“Ye** shalt not steal,” I'm talking to **the entire group**, which is one cool thing that the King James Version does. Other bibles just say *'you shall not steal'* and are, therefore, **not as accurate** because the reader doesn't know if the speaker is talking to a group, or one person in that group.

#### 3) **Why most people don't like the King James Version: People say, “My translation is better than the King James because the words are newer.”**

❑ According to the KJVonlyissue.com, a website that is actually **against** the use of the King James Version: **“In fact there are instances where the use of Archaic words are more accurate than what our modern English allows.”** For example: In the KJV, “shambles” means “marketplace”. Today, “marketplace” means something different to us. The newer versions of the Bible just say “marketplace”.

#### 4) **Why most people don't like the King James Version: People say “Have you ever tried to teach a five year old on a King James? They won't understand!”**

❑ Well, personally, we teach our daughter from the King James Bible. She learns bible stories and memorizes scripture straight out of the KJV. We've been teaching her from it since she was three years old (she's almost five now) and she hasn't had an issue with it. It's our duty to help her to understand the verses

no matter what Bible it comes out of.

❑ Other things to consider: Before 1881 there were no new Translations so:

The King James Version was the only version people had to teach their children on (no matter what age), and:

My best friend taught and his young daughter was saved reading from the King James Version.

#### 5) **Why most people don't like the King James Version: People say “It's just another translation isn't it?”**

❑ Actually it isn't, and here's why:

The King James Bible, and newer translations, are translated from **TWO different sets of manuscripts!**

❑ Lets take a look and compare these two separate manuscripts:

After the Bible was compiled, each church copied the Bible word for word.

95% of the copies matched each other word for word. Those 95% that matched word for word were called the **Textus Receptus** (Received Text, also known as the Majority Text). The 5% text that did not match word for word was called the **Critical Text** (also known as the Minority Text).

The Textus Receptus (or the 95% text): agreed with each other (or matched the texts contained within).

The Critical Text (or the 5% text): Not only disagreed with the Textus Receptus (95% Text), but also: disagreed with it's two main texts (The Vaticanus and Sinaiticus) contained within.

Now, the Bible says, “God is not the author of confusion,” (I Corinthians 14:33), which means that He will not write one thing and mean another. It also means that God will not contradict Himself, as the Critical text (5% Text) often does.

❑ Lets take a look at the Critical text (5% text that disagrees):

➡ The Critical text disagrees with itself over 3,000 times in the Gospels alone.

➡ The Critical text makes over 6,000 **CHANGES** from the Textus Receptus (95% Text).

➡ Changes made in the Critical Text include: **omitted words, whole omitted verses, changed words, and changes in doctrine** (doctrine being something that is agreed upon and taught by the people).

➡ Also: 12 entire verses are **left out** of the last chapter of Mark 16 in most bibles translated from the Critical Text (5%).

❑ Ok, let's take a look at the Textus Receptus or (95% text that agrees) briefly:

➡ Every text within the Textus Receptus (95%) agrees with each other.

➡ Take a look at this list of different bibles translated from the Textus Receptus (95% that agrees text) and bibles translated from the Critical Text (5% that disagrees text):

#### **Translated from the Textus Receptus (95% text) (agrees):**

- (KJV) Authorized King James Version
- William Tyndale Bible (English)
- Coverdale 1533 (English)
- Valera 1602 (Spanish)
- Matthew's (English)
- The Great Bible (English)

#### **Translated from the Critical Text (5%) (disagrees):**

- (ASV) American Standard Version
- (ESV) English Standard Version
- (NASV) New American Standard Bible
- (NIV) New International Version
- (NKJV) New King James Version
- (NLV) New Living Translation
- Amplified Bible
- Holman Christian Standard Bible
- New Life Version
- The Living Bible
- Young's Literal Translation
- The Message Bible
- New International Reader's Version
- The Vaticanus (part of the critical text)
- The Sinaiticus (part of the critical text)

#### **Lets take a look at a few changes in Doctrine that bibles from the Critical(Minority) Text have made:**

Below, we see the same verse we first compared, Matthew 8:29, between the KJV and NAS versions (KJV being translated from the Textus Receptus and NAS being translated from the Critical Text). Where I showed you what was the same before in blue, I will now show you what is different in **red**:

#### ❑ **Matthew 8:29 KJV vs. Matthew 8:29 NAS**

Matthew 8:29 KJV (95%): **“And, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? Art thou come to hither to torment us before the time?”**

Matthew 8:29 NAS (5%): **“And behold, they cried out, saying, what do we have to do with You, Son of God? Have You come here to torment us before the time?”**

Here, the NAS version takes out **Jesus**, suggesting that Jesus isn't the son of God. **This is only one verse out of hundreds** where “Jesus” is changed to “You,” or “Son of God,” is changed to “Son of man.” There is a book called "The Eye Opener" that contains page after page after page of changes in doctrine such as this one.

Below is the second verse we compared before Luke 4:4:

#### ❑ **Luke 4:4 KJV vs. Luke 4:4 NAS**

Luke 4:4 KJV (95%): **“And Jesus answered him saying, “It is written, that man shall not live by bread alone, but by every word of God.”**

Luke 4:4 NAS (5%): **“And Jesus answered him, “It is written, Man shall not live on bread alone.”**

By taking out, **“But by every word of God,”** the NAS just **changed the entire meaning of this passage.** We know that man

can not live by bread alone... both verses say that. The KJV tells you what he *can* live by (but by every word of God).

Finally, let's compare Isaiah 7:14 again:

#### ❑ **Isaiah 7:14 KJV vs. Isaiah 7:14 RSV (Revised Standard Version)**

Isaiah 7:14 KJV (95%): **“Therefore the Lord himself shall give you a sign; Behold a *virgin* shall conceive and bear a son, and shall call his name Immanuel.”**

Isaiah 7:14 RSV (5%): **“Therefore the Lord himself will give you a sign. Behold a *young woman* shall conceive and bear a son and shall call his name Immanuel.”**

Here, the only thing that the RSV (translated from the Critical, or, Minority, Text) has changed is they have changed **“Virgin,”** to **“Young Woman.”** By doing this, the RSV attacks the doctrine that Mary was a virgin when she gave birth to Christ. Now young women have children all the time and are not virgins. The KJV says “Virgin,” because it means Virgin. This passage talks about waiting for a sign. **If** a young woman giving birth was the sign God was going to send, it wouldn't be much of a sign, because we'd be getting the same sign over and over again every day. This is why the word was translated to **Virgin** rather than Young Woman. The original word that was translated actually had three different meanings: *virgin, young woman,* and *damself*. By looking at the context, we know that the KJV translated it correctly to **Virgin**. There are also other verses where Mary talks about never having known a man, meaning she never had sexual relations with a man. This also tells us that the original word was translated correctly to “virgin.”

#### **So now we come to the point where we have to ask ourselves: How did we get two separate manuscripts (texts), where one is flawed?**

Here's what happened:

One of the original transcripts from the Textus Receptus made it's way to a monastery in Alexandria Egypt. A man named Origen decided to edit the Bible, to his beliefs. Origen and 10 other people edited the transcripts. Those transcripts found their way to the trash heap in the monastery, where they were later found by archeologists. Those are called the Critical, or Minority) Texts and are used for modern translations of the Bible today.

By the way: Origen was later disowned by the church for heresy (teaching false doctrine).

SO - Let's review:

1. Although there are many words in the KJV that are not widely used today, the KJV is usually just as easy to understand as other translations if you try. People who read the KJV also often like to use the Webster's 1828 dictionary (available for free online or purchase in the store) to determine the meaning of words as they were translated then (such as “shambles”).

2. Before 1881, there were no other (full) bible translations, so the KJV was the only version people taught their children on.

3. The King James Bible and other bibles are not the same:

➤ The KJV and other translations are translated from TWO different sets of texts. The transcripts used for the Critical Text (5% text) disagree with each other, and the Textus Receptus/majority text (95% text).

➤ The Critical Text (5% Text) was edited over 10 times by 10 different people and then discarded in the trash!

➤ The Critical Text (5% Text), omits words, phrases, and entire passages as well as changing doctrine!

➤ ***The Bible says: The word of God cannot be improved upon, meaning: you can't make the bible better by putting your own beliefs in.***

From the facts listed here it's clear that the Critical Text (5% text), changed and edited by Origen and 10 other people, is flawed by it's very nature because they injected their own beliefs into the bible.

You may also be interested to know that since the time of the discovery of the Critical (Minority) Text, modern day Bible translators have continued to edit and inject their own opinions and beliefs into the Bible.

I hope this has been as much as an eye opener for you as it has been for me.

- copied

## ***NEWS OF INTEREST TO CHRISTIANS***

➤ ***FIRST "NON-BINARY" PRIEST IN CHURCH OF ENGLAND*** - The following is excerpted from "First Non-Binary," The European Conservative, Jan. 5, 2023:

"The Church of England now has its first 'non-binary' priest in its ranks. Originally trained in the Diocese of Durham and ordained in 2020, Vicar Bingo Allison has since joined the Diocese of Liverpool. Allison has praised the diocese's openness and welcoming attitude: "it does so much to support and empower LGBT people." Allison, 36, grew up in a family of deep faith in which homosexuality, in accordance with biblical teaching, was considered a sin. Seven years ago, however, Allison reportedly had an 'epiphany' after reading Genesis: 'There's space in God's creation for change and transformation, just because you're created one way doesn't mean that you can't live another.' ... Self-identifying as 'gender-queer' and using the pronouns they/them, the vicar is married to a woman and has three children. Allison admits that this 'revelation' seven years ago was not very easy for his wife. ... Today, Allison uses social media for activism by wearing heavy makeup and using the slogan 'Jesus loves sparkly eyeshadow' in videos."

➤ ***JUDGE UPHOLDS WEST VIRGINIA LAW PROHIBITING TRANSGENDER ATHLETES FROM COMPETING IN GIRLS' SPORTS*** - The following is excerpted from "Judge Upholds," Christian Headlines, Jan. 6, 2023:

"A federal judge on Thursday upheld a West Virginia law prohibiting biological boys from playing on girls' teams in a decision that one legal group called a 'win for reality.' In a

23-page decision, Judge Joseph R. Goodwin wrote that transgender-identifying students deserve respect but that the state of West Virginia had a legitimate government interest in adopting the law, which defines 'female' according to an individual's biological sex. The law prohibits biological males from participating in female sports. An 11-year-old student who was born male but identifies as female had sued the state seeking to overturn the law. 'While some females may be able to outperform some males, it is generally accepted that, on average, males outperform females athletically because of inherent physical differences between the sexes,' Goodwin wrote. 'This is not an overbroad generalization, but rather a general principle that realistically reflects the average physical differences between the sexes. ... The legislature's definition of girl as being based on biological sex is substantially related to the important government interest of providing equal athletic opportunities for females.' ... Goodwin referenced events in Connecticut, where two biological boys who identify as girls won multiple state track titles in the female division. 'The question before the court is whether the legislature's chosen definition of girl and woman in this context is constitutionally permissible,' he wrote. 'I find that it is.'"

➤ ***A HURRAH FROM OLD AMERICA*** - Old America is the original, traditional America, characterized by such things as liberty, opportunity, equality, independence, property ownership, churches, sermons, the Bible, praying in Jesus' name, patriotism, and benevolence. Old America is under siege by a New America, which is characterized by a totalitarian stance against everything Old America stands for. (See "Two Americas," Jan. 5, 2022, www.wayoflife.org.)

The New America breeds in the public school system and universities and is leavening every institution. The war between the Old America and the New is fierce, but the Old America is far from dead, thankfully. It was on display in all its glory at the inauguration ceremony for newly-elected Florida governor Ron DeSantis, who promoted unabashed Old American values during his first four-year term.

The overflow crowd was massive and enthusiastic. The ceremony featured DeSantis' traditional family of a wife, a boy that is obviously all boy, and two little girls that are obviously all girl, clothed sweetly in pretty dresses. American flags were everywhere. The U.S. military was on display, with a 21-shot artillery salute and a fighter jet flyover. There was a Sousa march and the Pledge of Allegiance and the "Star Spangled Banner," and no one "took a knee." There was a biblical prayer by a Baptist preacher addressed to "Our Father in heaven" and concluding with "in the strong name of your Son and our Saviour, Jesus Christ the Lord."

***Hallelujah!*** DeSantis is a fearless warrior for Old America, and his policies have prospered the state of Florida greatly. In his inaugural speech, he said, "Over the past few years, as so many states in our country grinded their citizens down, we in Florida lifted our people up. When other states consigned their people's freedom to the dust bin, Florida stood strongly as freedom's lynch pin. When the world lost its mind, when common sense

suddenly became an uncommon virtue, Florida was a refuge of sanity, a citadel of freedom for our fellow Americans and even for people around the world. In captaining the ship of state, we choose to navigate the boisterous sea of liberty, rather than cower in the calm docks of despotism.

DeSantis, at the event, said, "...Florida is number one in these United States in net in-migration. We are number one in new business formations. We are number one in tourism. We are number one in economic freedom. We rank number one in education freedom, and we rank number one in parental involvement in education. Florida also ranks number one in public higher education. This is a record we can all be proud of!" He noted that the state operates in the black and has a budget surplus. He promised to make school districts more responsive to parents and to rededicate high education to the pursuit of knowledge and truth, not "trendy ideologies." He said, "We will protect our children against those who seek to rob them of their innocence," referring to the leftist agenda of promoting transgenderism. He said, "We seek normalcy, not philosophical lunacy! We will not allow reality, facts, and truth to become optional! We will never surrender to the woke mob! Florida is where woke goes to die!"

➤ ***WILL POLITICAL CONSERVATISM SAVE AMERICA?*** DeSantis and other Old America leaders are an answer to prayer. What has happened in Florida is too amazing not to be the handiwork of God. Florida is my home state. I know it well. It is a magnificent state, with 1,350 miles of coastline and 30,000 lakes and the most consistently spectacular sunsets I have seen anywhere. I grew up fishing and skiing in those lakes. Today, Florida is one of 24 states that is a Republican triplex, meaning Republicans control the offices of governor, secretary of state, attorney general, and both chambers of the state legislature.

But until the late 1990s, Florida was a Democrat stronghold. Even in 2018, DeSantis won against his Democrat opponent by a razor thin margin (49.6% to 49.2%). This reminds us of how quickly these things can change. We have no faith in politics or in the steadfastness of the American people to pursue right. They are fickle and easily swayed by well-conceived deception. We must understand the fundamentals. The root problem in America is not Woke universities, ***it is sleeping churches.*** We know that even with signs of encouragement such as DeSantis and other conservatives in power, wickedness and ungodly philosophies continue to leaven the nation day after day, everywhere, even in Florida.

Overall, Old America is not winning. Trump's idea to make America great again, is the misguided thinking of an unregenerate man. The New America would have to be pushed back into a closet as in former times for America to truly be great again. God could do that, of course, but there is no sign of it. At the same time, God is very merciful and is definitely helping His people and answering prayer. Americans still have great freedom, though totalitarianism is pressing in. Let's use every bit of freedom for Christ's glory! I am heartily thankful for every "conservative" who is fighting for the Old America on the political level, and I

cheer them on. That is not my fight, though. God has given His people something far more important to fight for, which is Christ's Great Commission and the New Testament church. I will continue to pound that key fiercely!

➤ ***DESANTIS, SOUTHERN BAPTISTS, REPUBLICANS, AND ROCK & ROLL*** - Florida Gov. Ron DeSantis is a political and social conservative, but he is also a good times rock & roller. This is confusion. The rock culture is one of the major things that has given America the Woke culture. The theme of rock & roll has always been, "I'm free to do what I want any old time." That is rebellion to the Almighty, who says man is not free to do what he wants.

The rock & roll philosophy is the fountain for every type of licentiousness and ungodly thinking: adultery, fornication, homosexuality, transsexualism, unisex fashion, radical feminism, gangsterism, serial theft, abortion, the generation gap, disrespect to authority, etc. Rock & roll is the soundtrack for all of these things. Whatever blessing Republicanism is to America today, the seeds of moral destruction reside in its beloved rock & roll. A Southern Baptist led in prayer at DeSantis' inauguration. Southern Baptists tend to be Republican (though that is changing), but the vast majority even of the most conservative Southern Baptists are worldly.

Just check out the youth departments. Southern Baptist churches have been worldly since I was a boy in the 1950s. Southern Baptist churches are part of America's fundamental problem and cannot therefore be its solution. The gradual spread of critical race theory and other heresies among Southern Baptist churches is merely a symptom of a much deeper problem, and that is unregeneracy, lukewarmness, worldliness, and biblical ignorance. The rock and roll culture has done more, probably, than any other one thing to destroy the holy, separated, pilgrim character of Bible-believing churches and to ruin the moral fiber of Old America. I was saved at age 23 out of a lifestyle driven by rock & roll, a lifestyle that nearly destroyed me, as it has destroyed multitudes of young people.

➤ ***ANCIENT WRITINGS REFERRING TO KING DAVID CONFIRMED ON STONE IN LOUVRE MUSEUM*** - Researchers at the Louvre Museum in Paris have confirmed that the text on an ancient stone on displayed there, the Moabite Stone, also known as the Mesha Stele, refers to King David in the Bible. The Moabite Stone, dating back to 840 BC, was found fragmented, in 1868, in the region of Moab in Jordan, about 15 miles east of the Dead Sea.

The stone sustained further damage in 1869, but archaeologists had earlier made a paper-mache likeness of the text, which was written in an extinct Moabite language, and described events in the Book of Kings from the Old Testament.

The stele includes phrases such as "House of David" and "Altar of David," but the damage to the stone's face made accurate translation of the text difficult.

By using newer technology, including enhancing techniques in digital photography, researchers verified that the text does refer



to the biblical King David.

The Moabite Stone is about 3 feet tall by 2 feet wide and was hewn out of black basalt. On it was inscribed the deeds of the Moabite King Mesha, including territorial battles against Judah, Israel, and Edom.

The description of the House of David on the stone is only five letters, BTDWD, which in Hebrew would refer to BT or Beit (House) and DWD (David).

The references in the Bible are found in 2 Kings, Chapter 3.

➡ **SOUTHERN BAPTIST PASTOR ARGUES VEHEMENTLY AGAINST BANNING WOMEN PASTORS** - The Southern Baptist Convention stands at a pivotal juncture in its history, a moment of dire consequence for the largest Evangelical denomination in America. For decades, the SBC has been considered by many to be a beacon of biblical principles and truth. But now, as the culture continues to shift toward progressivism, the SBC finds itself in a state of crisis, a crisis of faith, a crisis of identity.

For the last few years, the SBC has been grappling with the question of whether or not it wants to embrace new doctrines, which are actually the doctrines of men and demons. Among these false doctrines is the notion that women should be allowed to preach to mixed crowds and pastor churches, a doctrine that stands in direct opposition to the clear teachings of Scripture.

But despite the truth of God's Word, a growing number of Southern Baptists are choosing to abandon their duty to stand on the truth and instead, cave to the pressure of the feminist movement, both male and female, who are pushing for this. They are doing this not out of conviction or faith, but out of a desire to be accepted by a godless culture, forgetting that true godliness is not found in the approval of men, but in the Wword of God.

During a discussion on interpreting the *Baptist Faith and Message* at the annual meeting of the Southern Baptist of Texas Convention, one pastor, Andrew Hebert of Mobberly Baptist Church in Longview, argued vehemently against interpreting the confession in a way that would disallow women to serve as pastors.

Hebert had a few objections, firstly, an absurd argument about communion. *"First of all, I'm concerned about the precedent that it will set,"* he said while at the mic. *"We begin to add interpretations of particular elements of the Baptist faith in Message 2000. I wonder what's next? How about the issue of communion?"*

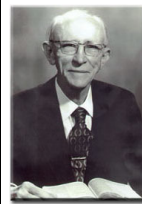
It's difficult to even ascertain what he's getting at as the Baptist Faith and message doesn't regulate communion past stating that it is a symbolic ordinance and an act to memorialize the death of Christ. If a Southern Baptist Church is practicing communion in a way that goes outside of these bounds, such as the Roman Catholics do, teaching transubstantiation or some other nonsense, the church should absolutely be held accountable for that.

Hebert also complained that it might lead to regulation on the doctrine of "redemption" or "eschatology." Well, these are two

different animals and there is wiggle room with eschatology. But if a church is teaching heresy, it should be disfellowshipped.

This writer's questions to Hebert would be: what about homosexuality? abortion? other doctrinal issues? Where exactly do you draw the line? Obviously, it isn't the Scriptures, so where?

But his biggest issue seemed to be with the fact that many Southern Baptist churches *already have* women pastors, and that by standing on the truth of God's Word and telling these churches that if they want to cooperate with them, they must be aligned with the biblical teaching of pastoral qualifications, namely, that one must be a man. Hebert objected because, to him, being able to "cooperate" with all of these churches—churches that clearly don't believe the Word of God—is more important than integrity before God. It is clear from his arguments that Hebert is more concerned about the optics of standing on biblical truth than he is about pleasing God.



## Missing Notes In The Modern Church

by Vance Havner

It is very fashionable nowadays to ask, "What is wrong with the Church?" It is no new subject. There has always been something or other wrong with the professing church, and there have always been speakers aplenty to discuss it. Unfortunately, their speaking usually relieves only the speaker and not the situation. One is reminded of the soap-box orator in London some years ago. He was lambasting the government with a vengeance. Somebody asked a policeman: "Why don't you do something with him?" "Oh, leave 'im alone," the bobby replied, "It relieves 'im and it don't 'urt us."

I venture to suggest three characteristics of the New Testament Church that are out of style today. There are other marks of the Early Church that are also out of style, but one cannot cover everything in one message. I think that if we seriously considered these lost characteristics and recovered them we would be a long way toward answering the question, **"What is wrong with the Church?"**

**The New Testament Church was an intolerant church.** At once we throw ourselves open to a broadside of protest. "Intolerant" is a scandalous word to use these days, for if there is anything that is in style among our "progressive" churches it is that word "tolerance." You would think that intolerance was the unpardonable sin. We are majoring as never in all church history on being broad-minded. That we have become so broad we have become also pitifully shallow never seems to disturb us. We must "broaden or bust." Of course, some experts in tolerance can be amazingly intolerant of those who do not share their broad-mindedness, but that does not disturb them either.

There is, of course, a false, pharasaic intolerance that has no place in a true church. And one encounters it again and again among conservative Christians. It has brought about the remark that the modernists are arid and the fundamentalists are acrid, that the former lack clarity and the latter charity. It has nicknamed the fundamentalists "feudamentalists" and gotten them a reputation for spending so much time sniping at each other that they have little time left to go after the devil.

**But there is a proper intolerance, and the New Testament Church had it.** They were intolerant of any way of salvation except Jesus Christ. **"Neither is there salvation in any other: for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).** That makes it straight and narrow, and it isn't what you are hearing in some localities these days. You are hearing that Jesus is the best way but that other ways are good and will lead to God just the same. Union meetings of Catholics, Protestants, and Jews create the impression that a general faith in God is enough without specific faith in Christ. Now, that cannot be true if no man comes to the Father but by Christ. The devils believe that there is one God and tremble: men believe it and do not even tremble, but expect to reach heaven by theism instead of by Calvary.

The New Testament Church was also intolerant of anything that threatened to compromise this Gospel of No Other Name. In Galatia men tried to mix in a little legalism, and in Colosse they were slipping in a bit of false mysticism — and Paul would have none of it. He could have said nothing about it. I am sure that some of the false teachers must have accused him of seeing bugaboos and hobgoblins. He could have told Timothy to play ball with the apostates of his day, but, instead, he wrote, **"From such turn away."** He advised Titus to reject a heretic after the first and second admonition, which sounds uncomfortably intolerant. And even the gentle John forbad hospitality to those who abode not in the doctrine of Christ, asserting that **"he that bids him God speed is partaker of his evil deeds."** To be sure, we are not advised to bawl him out and throw stones after him until he is out of sight: but neither is there any encouragement for that fashionable modern fellowship with unbelievers.

The New Testament Church was intolerant of sin in its midst. When serious trouble first showed up in Ananias and Sapphira it was dealt with in sudden and certain terms. When immorality cropped out in Corinth Paul delivered the offender to the devil for the destruction of his flesh. It was in line with our Lord's teaching on discipline in the eighteenth chapter of Matthew. To be sure, it was to be done in love and tenderness, and the brother overtaken in a fault was to be restored by the spiritual ones, and Paul was quick to recommend the restoration of the Corinthian brother. But, still, sin was not to be glossed over and excused as we condone it today in our churches until liars, gamblers, drunkards, and divorcees fill prominent places in Sunday schools and on boards and have never as much as heard that we must be clean who bear the vessels of the Lord. We have let the camel get his foot in the door and then his head, until now the whole camel is inside and along with him other animals far more unsavory. Peter

added even hogs and dogs to our spiritual zoology, and the lambs today are so mixed with every other species that what was once a sheepfold has become a zoo. Our Lord warned us that the shepherd who did not stand his ground when the wolves appeared was only a hireling. We are bidden to feed His sheep but not to feed wolves. I grant you that it is often a complicated problem and can be handled only on one's knees. But we are paying an awful price today for our sweet tolerance of sin within the Church. If the church of the Acts had overlooked iniquity and by-passed evil and smilingly looked the other way while the devil sneaked into every phase of her life as we have done today, Christianity would have died in infancy.

The New Testament Church had a healthy, holy intolerance. It got somewhere because it started out on a narrow road and stuck to it. It might easily have taken up a dozen wide boulevards and ended in destruction. We face the peril of the wide gate and the broad way today, and it tantalizes us all the more because "many enter through it." We were told a long time ago that "few there be" who take the S. and N., the Straight and Narrow. We Americans especially are gregarious; we like to run with the crowd. We had rather be called almost anything on earth than narrow; yet our Lord chose the adjective, and faithfulness to Him will prove that it still fits today.

I am sure that there were those who called the Early Church "exclusive," and predicted that it would never get anywhere until it became inclusive. "Exclusive" is another word that is anathema today and has been shoved into the limbo of the outmoded, along with "intolerant" and "narrow." But the New Testament Church was the most exclusive fellowship on earth. It was not just a society of people with good intentions. It was not a club for improving the old Adam. It was a fellowship of people who believed in Jesus Christ as the one and only Saviour. It seemed not to have a chance in the face of the great Roman world. It could easily have let down the bars and taken in all sorts of religiously minded folk, but it stuck to "Jesus Only." A river may look very lovely spread out all over a marsh, but to generate power it must narrow itself. We have endeavored to spread out the river today. We have sacrificed depth for width and instead of a power dam we have a stagnant swamp.

In the second place, the New Testament Church was not only intolerant, narrow, exclusive. **IT WAS A REPELLENT CHURCH.** Instead of attracting everybody, it repelled. In the fourth chapter of Acts the church was really going places for God. It was a great hour but dangerous. Could the church stand success? There is a turn in the story with the fifth chapter. It begins "But . . ." Ananias and Sapphira appear, trouble has arisen in the midst. There were plenty of liars in Jerusalem but these were in the church! But by the grace of God the church rose to the occasion and cleaned house. Ananias and Sapphira were carried out dead and the church rolled on. We read, **"And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord on Solomon's porch."** Here is the church in the full

bloom of her power: a Spirit-filled church, a wonder-working (not a wondering!) church; a church that stirred up the devil.

Then we read that there were three reactions:

Even though people admired them a lot, outsiders were wary about joining them. On the other hand, those who put their trust in the Master were added right and left, men and women both.

**People didn't join this church carelessly. They were afraid to!** There was a holy awe that kept Tom, Dick, and Harry at a distance. People didn't rush into this fellowship just because it was the nice thing to do. It meant something to unite with this crowd. There was a holy repulsion, and I know of nothing that the church needs more today. It is the last thing we think we need. We are always trying to attract. Our programs, prizes, picnics, and pulpit pyrotechnics are aimed at drawing the people in. Here was a church that made people stand back! We have catered to the world, we have let the world slap the church on the back in coarse familiarity. Here was a church that prospered by repelling!

You will observe that all this followed on the heels of the death of Ananias and Sapphira. If the church took a stand today on sins within; if we thundered out, as Peter did here, against lying to the Holy Spirit, it would make the world stand at a respectful distance, and the fear of God would fall on a generation that laughs at the church. What was the sin of Ananias and Sapphira? They pretended to make a full consecration which was not real. **And are not our churches filled with men and women who sing, "I surrender all," when they have not surrendered anything?** The church is cluttered with people who should never have joined. She already has too many of the kind she has. We need a holy repulsion. You don't have to be different to be a church-member now. **There is little about the average church to make men stand back in reverence.** In other days we at least had church discipline. I can recall the old Saturday church meetings, when Ananias and Sapphira were dealt with. Some mistakes were made but there was a healthy regard for the sanctity of the church. When the church takes a stand, it repels careless "joiners."

But someone asks, "What would people think if we took such a stand?" Let us see what happened here: **"But the people magnified them."** The church had favor with all the people (Acts 2:47). The church that stands in the power of the Spirit wins the respect of the people. We have driven them away in trying to attract them. We have lost favor in trying to win favor. The world is sick and disgusted with the church making a clown of itself, trying to talk the slang of this age, running third-rate amusement parlors, playing bingo and putting on rummage sales. The church, it has been said, is not running a show-boat but a life-boat, and we make ourselves ridiculous in trying to compete with the world. The preacher and church that stand for God and righteousness will be magnified.

When judgment fell on Ananias and Sapphira the world sat up and took notice. Today we coddle and excuse our sins, call weakness what God calls wickedness. We shelter sin in the Church, and when a preacher would cry out against it he is advised, "Don't be too hard, nobody is perfect," and is given a

dressing-down from the text, "Judge not that you be not judged." We have let down the bars until anybody can get into a church and nobody ever gets out. If we raised the New Testament standard it would stop the rush of superficial disciples and win respect where now there is ridicule.

"But nobody would ever join!" do we hear? Let us see what happened here: **"And believers were the more added to the Lord, multitudes both of men and women."** While outsiders dared not join, the Lord added more and more to Himself. The church that repels as this church repelled will attract as this church attracted. It will be the attraction of the Holy Spirit, and He will draw out those who really believe. All that is necessary is just to be New Testament Christians and a New Testament Church, and we will both repel and attract. It is a law of nature. The rose has its thorns, it both repels and attracts. Everywhere you look in the world of nature, you observe this double law at work. It is a law of the spiritual world too.

What is this repulsion? There is a false repulsion. Often we drive people away by our indifference, criticism, lack of love and zeal. We ought to be ashamed of it, confess that we are ugly and unattractive Christians, repent of our bigotry, coldness and hardness, and let the Lord make us winsome with the loveliness of Christ.

**But there is a repulsion that goes with being a Christian.** Here is a fine Christian girl, beautiful and charming in face, in mind, in spirit. When she comes into a gathering she is attractive. But there is something about her which makes it out of the question to use profanity in her presence, something which makes the rudely familiar keep at a distance. She doesn't have to say, "I will allow no foul language, no improper advances." People just don't curse and otherwise misbehave in the presence of such people. She repels while she attracts.

There ought to be that about every Christian when he walks into a gathering, that makes the unholy and profane subdued and respectful. There ought to be that about a church that would make the world never dream of rudely rushing into its fellowship. And Jesus Himself both attracts and repels. He is the Great Divider. He has attracted more people and driven more people away than any other character in all time. Once, when He had preached a crowd away, He asked the disciples: "Will you also go away?" All through His ministry men were being drawn and repelled. The young ruler was first drawn; then when the terms of discipleship were made known, he was repelled.

God help us, as Christians and churches, to recover the power of God among us until a holy awe shall rest upon us. God help us to deal with sin until men shall be afraid to lie to the Holy Spirit. When we do, outsiders will not dare to join us; the people will magnify us; believers will be added to the Lord.

There is a third characteristic of the New Testament that is quite out of style: **IT WAS A SENSATIONAL CHURCH.** There was something happening every minute. On the day of Pentecost the multitude gathered "amazed, confounded and perplexed." And from that day on, Jerusalem was kept in a turmoil on account of

this new power let loose in the world which jails could not lock up nor swords kill nor death destroy. And wherever they went, these Christians stirred up the elements. Paul exceedingly troubled Philippi and created no small stir in Ephesus and won the name of a world upsetter. That a mere handful of plain witnesses, talking about One who was supposed to be dead and buried, should tackle the great Roman world in a head-on collision and come off winners is the most sensational thing in history.

Today we Christians are living, for the most part, on the momentum with which the New Testament Church started and on fresh waves of momentum started since through others who were sensational in their day. Savonarola and Luther and Knox and Wesley and Whitefield and Moody let nobody go to sleep in their vicinity. But of late anything out of the ordinary, anything likely to disturb the saints at ease in Zion, is frowned upon by a stiff and starched formalism "faultily faultless, icily regular, splendidly null" (Tennyson). In reaction to that there has sprung up in the churches today an extreme sensationalism as bad as the thing it tries to correct. Wild free-lances, weird prophetic firebrands, erratic evangelists would try to remedy freezing in formalism by frying in emotionalism. So the battle rages, and the saints are so busy calling each other names that Satan gets scant attention.

But the counterfeit proves the genuine and the fact of a spurious sensationalism should not blind us to the truth. Someone has said that sensational preaching is the kind some preachers don't like because they can't do it. Be that as it may, we have dried up being "resolutionary," we need to become revolutionary. There is no reason why any band of Spirit-filled Christians should not arouse and excite and stir any community. If they didn't, something would be wrong. It is argued that the world is so much more Christian than it was in the New Testament days that we cannot expect such reactions today. The argument is beside the point. The days are darker instead of brighter and the contrast should be all the more pronounced. As for being Christian, our civilization has become infected with a mild rash of Christianity that has almost immunized it against the real thing. A real revival would be such a contrast with this weak Sunday-morning Laodiceanism that it would be a sensation indeed.

We glory these days in our churches being precise. Every "i" is dotted, every "t" is crossed. We are Disciples of the Great Happy Medium. Now, because there are extremes, our Lord would not have us be middle-of-the-rovers. He said He would spew us out of His mouth, not for being too hot, but for being lukewarm. He would rather have us on the wrong side of the fence than on the fence. Yet today the churches are on the fence. We do not commit ourselves boldly to anything. We are so cautious that half of what we say cancels the other half and we end up by having said nothing. We are salt without savor, there is no tang, no flavor, no relish about us, nothing to smack the lips over. Our services are dry and flat and tasteless, and when we try to pep them up with a little glorified "spizzerecnum" the result is embarrassing. **We need a New Testament sensationalism — not an emotional**

**spree but the earth-shaking stir of a movement of the Holy Spirit.** To have that, we need only to be New Testament Christians, then things will begin to happen. The most sensational thing I can imagine would be an outbreak of New Testament Christianity. It would create a sensation among the churches, for it would be a revival, an awaking out of sleep. Some churches have slept so long that the awakening would be as remarkable as Rip Van Winkle's. It would certainly create a sensation in this world, for the world has become so accustomed to our being comfortably hidden away in brick buildings on street corners that if a revival drove us out as at Pentecost to declare in the marketplace the wonderful works of God, the general public would gather amazed, confounded, perplexed.

I am not advocating mere noise and uproar, but the Acts of the Apostles is an exciting book. And most of the denominations that now repose in such quiet dignity had a rather stirring start. The Baptists have subsided until one would hardly think that they were once considered heretical nuisances, so greatly did they disturb the peace. Surely the Methodists have a name for setting the woods on fire in days gone by. And even the Presbyterians, long synonymous with dignity, were once agitators second to none. Some of our denominationalists who fear that a holy stir in the house of God would be out of keeping with their tradition need to learn that it would be entirely in keeping — they would merely be returning to what they started with! If any of our modern denominations had started with no more zeal than they now have, they wouldn't be living today to tell the tale!

**Intolerant, unpopular, sensational, such was the New Testament Church.** And so will we be if we dare to follow in that train. What kind of people were these New Testament Christians? They believed in Jesus Christ as Saviour and Lord. They did not live on a memory; they believed in One who had died, had risen and was coming again. They were filled with the Spirit. They were living a supernatural life in this present world. They were all witnesses. To them a missionary was not somebody to visit the church now and then to talk about Africa or China. Every Christian was a missionary.

Let us try that today, and something will happen. Personal faith in a risen, coming Christ. The infilling of the Spirit, our duty and privilege, as we yield all, receive, trust, and obey. The daily practice of Galatians 2:20, living by the faith of the Son of God. Every Christian a missionary. Let a few in any church start living that, and the impact will shake the community. For that is the way it started. ■

