

AND THE PEOPLE CAME...

- Week of April 2, 2023 -

Sunday Morning Service	-----	35
Sunday Evening Service	-----	30
Wednesday Eve., 04/05/23 Service	-----	22

AND THE PEOPLE GAVE...

- Week of April 2, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 1,986.05
Foundation Piering Fund	-----	\$ 50.00
TOTAL RECEIVED FOR WEEK OF 04/02/23:		\$ 2,036.05

- Week of March 26, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 775.36
Foundation Piering Fund	-----	\$ 5,150.00
TOTAL RECEIVED FOR WEEK OF 03/26/23:		\$ 5,925.36

- Week of March 19, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 1,102.90
Foundation Piering Fund	-----	\$ 325.00
TOTAL RECEIVED FOR WEEK OF 03/19/23:		\$ 1,427.90

- Week of March 12, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 1,727.07
Foundation Piering Fund	-----	\$ 170.00
TOTAL RECEIVED FOR WEEK OF 03/12/23:		\$ 1,897.07

- Week of March 5, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 2,418.00
Foundation Piering Fund	-----	\$ 310.00
TOTAL RECEIVED FOR WEEK OF 03/05/23:		\$ 2,728.00

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



FOUNDATION PIERING FUND -

Amount Received, Week of 04/02/23:	\$ 50.00
Amount For Entire Project	\$13,600.00
50% Deposit Needed by 04/03/23	\$ 6,800.00
Amount currently on hand for Deposit	\$12,998.00
Amount Still Needed For Deposit:	\$ 0.0 !!!
Total Still Needed To Pay Off Entire Repair:	\$ 602.00

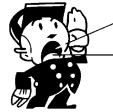
LISTEN TO -



ABIDINGRADIO.COM

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

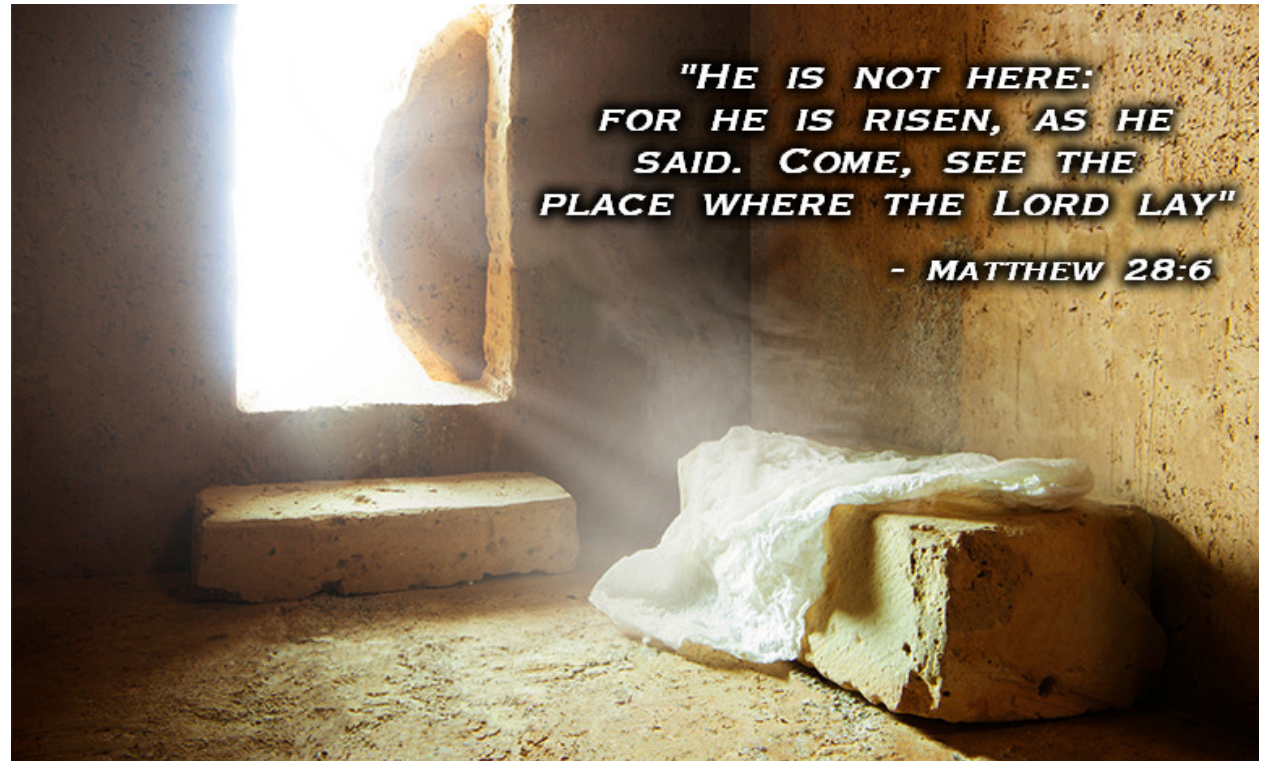
Todd W. White	-----	Pastor
Debra Carlton, Mickie Shatwell, Lois Mae Floyd	-----	Pianists
Derek Quinnely	-----	Greeter
Larry & Mary Byars	-----	Outreach
LeAnna White	-----	Custodian
GinaMarie Shufelt	-----	Flowers
Seth White	-----	Sound/Video
Larry Byars, David Smith, Derek Quinnely	-----	Trustees

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXIX

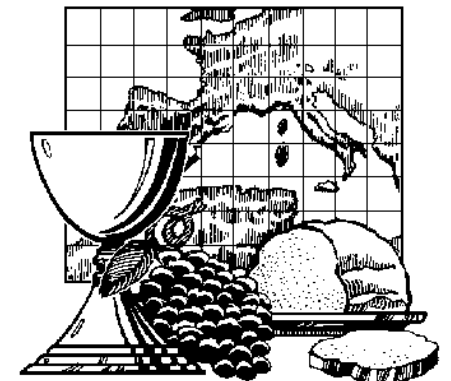
April 9, 2023

Number 14



At the conclusion of our morning service today, we will be observing -

THE LORD'S SUPPER



THE PIERING PROJECT IS DONE!



- ALL IN 6 HOURS!

DEATH MEETS HIS MATCH

Father Time met pale King Death
Sittin' by a tomb.
"Hello, old friend, I guess you're here
To seal somebody's doom."
"You might say that," sly Death replied.
A smile slid up his face.
"Inside reposes that Jesus man
Who said He'd save the race."
"And you, Time, why you stoppin' here?
Don't you have things to do?"
"I come each day to draw the veil
And let the mornin' through."
"Say - why you watchin' jus' one grave,
With all your vast domain?
Looks like you'd be out ramblin' round
And smitin' folks with pain."
"Well, this one's somethin' special.
He challenged me, they say.
Said He'd rest here just three days
Then stir and walk away."
"Now I'm the conqueror you know,
They don't talk up to me.
When I steps in to cut 'em down
It's for eternity."
"I sure can testify to that,"
Responded Father Time.
"I ain't seen one shake off the dust
Since you been in your prime."
"Well, I got other things to do,
I must be on my way.
I'll see you when I come back by
To make another day."
So whiskered Time went up the hill
To bid the sun to rise.
He left Death standin' by the tomb
Lookin' strong an' wise.
Next day, Time ambled by again,
"And how are things?" he queried.
"Kinda quiet," Death replied.
"I'm startin' to be wearied."
"I won't be here when you come by
About this time tomorrow.
I'm anxious to be on my way,
An' spread some grief and sorrow."
Now Father Time was quite surprised

When he came back to see
Death a quiverin' on the ground
In frightful agony!
His eyes were set, his throat was marked,
His clothes in disarray.
It wasn't difficult to see
That Death had had his day.
"What happened Death?" asked Father Time,
"What makes you look so bad?"
"I've never see you shake this way
Or seem so scared and sad."
Death pulled himself up on a rock
A-lookin' sick an' humble.
Hung his head an' wrung his hands
And Time could hear him mumble.
"Was sittin' here before the dawn
About to take my stroll,
When all at once this whole wide world
Began to reel and roll."
"That rollin' stone jumped off the door
An' skipped on down the hill.
Then everything grew dark and quiet,
Seemed like the earth stood still."
"I saw Him standin' in the door,
He didn't move or speak,
Just looked at me an' all at once,
I felt so tired and weak."
"He came and got a hold on me,
And threw me to the ground,
Put His foot here on my neck
Then took my keys an' crown."
"Two angels came to talk with Him,
They glistened like the sun.
He said, 'The plans all finished now,
Redemption's work is done'."
As they passed the garden gate
I heard Him say, just then,
"He's settin' free my captives
And givin' gifts to men."
Time and Death met once again
Off yonder by the gate.
"It's good to see you," said Old Time.
"I've wondered bout your fate."
"I'm just a lowly servant now,
There's little time to roam,
I just push open this old gate
And help the saints get home!"

- Elwood McQuaid

THE PASSOVER LAMB

Israel's national redemption from the bonds of Egypt, as well as the protection of their first-born (Exodus 4:23; 11:10; 12:27), was secured by what is called *"the paschal lamb"* (Exodus 12). In memorial of that day of redemption, Israel was to re-enact the Passover throughout all her generations. The paschal lamb and the Passover feast are called "types" of Jesus Christ. Christ being the "antitype;" the fulfillment of the type.

C. H. Mackintosh, in his *Notes On Exodus*, presents two important aspects regarding the paschal lamb:

□ THE GROUND OF PEACE

"The blood on the lintel secured Israel's peace, and the center of unity. "When I see the blood, I will pass over you" (vs.13). There was nothing more required in order to enjoy settled peace, in reference to the destroying angel, than the application of the blood of sprinkling. Death had to do its work in every house through the land of Egypt. *'It is appointed unto men once to die.'* But God, in His great mercy, found an unblemished substitute for Israel, on which the sentence of death was executed. Thus God's claims and Israel's need were met by one and the same thing, namely, the blood of the lamb."

Israel experienced peace within their households that dreadful day because their first-born were protected from the execution of death by the destroying angel when he saw the blood from the slain unblemished lamb on the door posts and lintels of their homes. The ONLY requirement to enjoy this settled peace was the application of the lamb's blood. Today, this side of the cross, every believer in Christ can enjoy peace with God (Romans 5:1-2) and protection from the second death (John 5:24) through the shed blood of Jesus Christ, God's provided unblemished Lamb who took away the sin of the world (John 1:29). Christ, and Christ alone, is the ground for the believer's settled peace with God (Romans 5:1-2). Peace with God requires nothing more than the blood of atonement.

□ THE CENTER OF UNITY

"We shall now consider the second aspect of the Passover, as the center round which the assembly was gathered, in peaceful, holy, happy fellowship. Israel saved by the blood was one thing, and Israel feeding on the lamb was quite another. They were saved only by the blood; but the object round which they were gathered was, manifestly, the roasted lamb."

C. H. Mackintosh goes on to draw the parallel and points out that, this side of the cross, the Holy Spirit is the only Gatherer and that Christ Himself is the only object to which we (the body of Christ) are gathered. He doesn't gather us to a system, a

doctrine or an ordinance. He gathers to a Person; the glorified, risen Christ. Men may socialize on any ground, center or object they please, however, when the Holy Spirit associates, it is on the ground of accomplished redemption, around the Person of Christ, in order to form a holy dwelling place for God (I Cor. 3:16,17; 6:19; Eph. 2:21,22; I Peter 2:4-5). *"For Christ our Passover also has been sacrificed" (I Cor.5:7)*. It is around Jesus Christ that we, the redeemed, are to gather in the Holy Spirit.

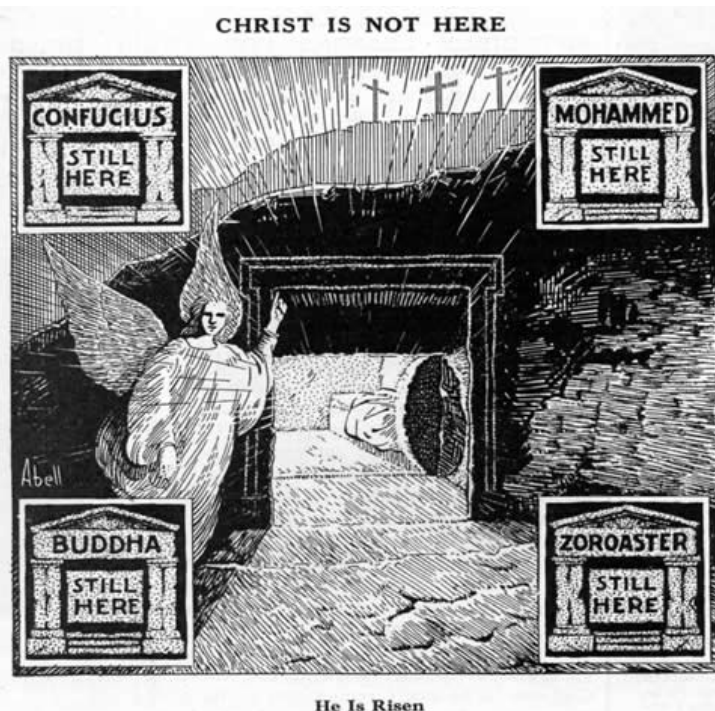
It was in the spirit of urgency (haste) that the Israelites gathered around the first paschal lamb. In this same manner, the Body of Christ is to realize the urgency of the faith and our ever expectant departure from this *"cosmos diabolicus."* That is, when the Church will be taken up to meet the Lord in the air (I Thess. 4:15-18) before God's wrath comes upon the world.

The six essential requirements to be found in the paschal lamb were:

1. *A lamb without blemish.*
2. *A lamb that was tested.*
3. *The lamb slain.*
4. *The blood to be applied.*
5. *The blood a perfect propitiation against divine judgments.*
7. *The lamb partaken of as food.*

Can there be any doubt that Jesus Christ is its fulfillment?

- Gary Nystrom



ATTENTION ALL MEN! PLAN NOW TO ATTEND THE

2023 MEN'S ADVANCE

Friday, April 28,
at 7:00 p.m.
and Saturday,
April 29,
8:00 a.m. to 3:00 p.m.



The Men's Advance has been hosted by Bible Baptist Church of Stillwater for over ten years and is attended by men from all across the Midwest. The goal of the Men's Advance is to impact the

lives of men spiritually to make a difference in their homes, churches, relationships and community.

The meeting runs on a two-day format, beginning this year at 7:00 P.M. on Friday, April 28, 2022 and concluding at approximately 3:00 P.M. on Saturday, April 29. Again this year, we will meet at the Payne County Expo Center, just east of Stillwater. Meals are provided on-site to allow the men more time to fellowship with one another, and include a full smoked meat dinner Friday night, a complete breakfast Saturday morning, and a great lunch Saturday afternoon. In addition to the Advance, a golf tournament is open to all attendees and precede the Advance earlier on Friday.

The service times and break-out sessions are the focus of the event. Here, the men are challenged to examine their lives in the light of God's Word. Both humorous and contemplative skits are interspersed to reinforce the truths presented. Special music provided by the Bible Baptist Church Men's Group and others adds to the wonderful congregational hymns, including the traditional "It Is Well With My Soul" finale.

REGISTRATION DEADLINE: APRIL 14th!

NEWS OF INTEREST TO CHRISTIANS

□ **HUNDREDS OF WOMEN "PASTORS" SIGN PETITION URGING THE SBC TO ACCEPT WOMEN PASTORS** - A group of religious feminists has drafted an open petition, calling upon the Southern Baptist Convention to adopt a policy that allows women to assume leadership roles, particularly the office of the pastorate in the church, in direct opposition to God's clearly stated mandates in the Scriptures.

The open letter, addressed to Southern Baptist women, has

garnered nearly a thousand signatures at the time of this publication. It urges women to "embrace" their roles as "pastors, ministers, and leaders" within the church. Notably, the majority of signatories come from outside the denomination, raising questions about the legitimacy of their involvement in Southern Baptist Convention affairs.

The open letter references several biblical examples of women in prominent positions and argues that women should not be constrained by traditional, biblical church roles. It asserts that

Jesus did not impose limitations on women’s roles, and those who dismiss women as unworthy are contradicting Jesus’ own actions.

While it is true that the Scriptures feature numerous women chosen by God for various purposes, New Testament ecclesiology outlines specific instructions for women in the capacity of a pastor and Jesus absolutely did limit the office of pastor to men. This divinely-inspired limitation, according to the Apostle Paul, is clear, mandatory, and unequivocal.

The letter distorts the Scriptures by conflating evangelism with church leadership stating that “Jesus did not make a mistake by calling the women present at the resurrection to preach the gospel, and He has not made a mistake in calling women to pastor, minister, and lead today.” Yet, the New Testament equates “preaching the gospel!” in this context with evangelism, not delivering sermons from the pulpit or leading a congregation. Neither the Southern Baptist Convention nor any other denomination aims to restrict women from evangelism.

“The perpetuation of male authoritarianism has led to far too much abuse, pain, hurt, and sorrow for women,” the petition reads. “We invite you to find freedom from this pain in Jesus Christ, and to reclaim God’s design of men and women both being created in the image of the limitless God.”

❑ ***DRAG QUEENS HOLD DRAG QUEEN STORY HOUR AT CHURCH IN CHESTERLAND, OHIO - Drag Queen Story Hour*** has been a perversion plaguing public libraries and schools around the nation for several years but what about Drag Queen prayer time for children during Sunday morning worship at church?

In a recent turn of events, churches have been inviting drag queens to come in to address the children as parents willingly hand their kids over to these perverts. In December, a church in Logan Square hosted a drag queen to have a “prayer time” with children, while earlier this month, another church hosted a drag queen to hold a dance party in lieu of biblical exegesis from a qualified pastor. Worse, a Canadian “church” recently hosted an online event with a drag queen posing as God answering prayers.

It’s safe to say that God is judging these false churches and giving them over their depraved minds (Romans 1). Now, the iconic and historic Lutheran Church of the Reformation in Washington D.C. hosted a drag queen story hour for children this past Sunday, April 2, 2023.

Drag Queen Story Hour was held in Chesterland Ohio Church at the UCC Community Church of Chesterland on April 1st. Drag Queens were preaching to children grooming them for the LGBT agenda and were met with heavy protests outside.

❑ ***THE SEX CULT OF DIONYSUS IS TAKING OVER THE NATION, AND MOST OF THE CHURCH IS SILENT*** - The cult of Dionysus was a Greek mystery religion centered around the worship of the god of wine, fertility, and ecstasy. This cult involved frenzied dancing, music, and sexual rituals, particularly including homosexual practices among male worshippers. Same-sex relationships and acts were considered a natural part of the cult’s worship, and it was believed that they helped to bring

the worshippers closer to their god.

Male followers of the cult were known as “maenads” and “satyrs” and would often dress in women’s clothing, wear makeup, and engage in effeminate behavior as a part of their worship. These practices were seen as a way to transcend traditional gender roles and to connect with the divine in a more profound way. The cult of Dionysus was often viewed as subversive and dangerous by the mainstream culture of ancient Greece, but it remained popular throughout the Hellenistic period and beyond.

This is an apt description of the drag queen cult that is taking over our nation as we speak and sadly, governments, schools, and even places that call themselves “churches” have been given over completely to the ideology of this cult.

The recent event at the Minnesota State Capitol building, where a drag show was held for Transgender Day of Visibility, has caused outrage and controversy. The performance by a drag queen who goes by the name Tomi Saint James, known for posting nude photos online, was explicit and involved dancing on the North Star symbol in the middle of the rotunda. The event was hosted by OutFront Minnesota, an LGBTQ civil rights group, and live-streamed by Minnesota Democrats, with even small children and babies in attendance.

The Democratic speakers, including Lt. Gov. Peggy Flanagan and two representatives, were overshadowed by James and the controversy he stirred.

This event is not an isolated case, as another Democratic representative recently took her child to a drag brunch hosted by Lady Martina, who has been criticized for performing at a taxpayer-funded “family-friendly” drag event and for involvement in incest-themed pornography and self-proclaimed satanism.

The backlash to these events has resulted in a bill in the Minnesota Senate seeking to classify drag performances as adult entertainment to prevent them from taking place on public property. The bill’s author, Sen. Eric Lucero, R-St. Michael, argues that drag performances are physically unsafe for children and have a negative impact on their minds by desensitizing them to unhealthy sexual behavior.

The ongoing debate over the sexualization of drag performances is sure to continue, fueled by these recent events and the potential dangers they pose to the nation’s youth.

❑ ***SCHOOL’S TRANS POLICY SUPERCEDES TEACHER’S RELIGIOUS RIGHTS: SAY U. S. COURT*** - An Indiana high school did not break the law by allegedly forcing a music teacher to quit after he refused on religious grounds to use transgender students’ preferred names, a U.S. appeals court ruled on Friday.

The rights of the teacher, John Kluge, to exercise his religious beliefs were outweighed by the potential disruption that his conduct could have on the learning environment at Brownsburg High School in the Indianapolis suburbs, the Chicago-based 7th U. S. Circuit Court of Appeals said.

Kluge said his Christian religious beliefs barred him from complying with a school policy requiring faculty to use students’

preferred names and pronouns.

The school initially allowed Kluge to call students by their last names but reneged after receiving complaints from students and faculty, according to court filings. He says he resigned in 2018 after he was told he would be fired.

Kluge sued the school district in 2019, accusing it of violating a federal law that prohibits workplace discrimination based on religion. He was seeking to get his job back and unspecified money damages.

The Alliance Defending Freedom, a conservative Christian legal group that represents Kluge, did not immediately have comment. Lawyers for the school did not respond to a request for comment.

Federal law only requires employers to accommodate workers’ religious beliefs if it would not cause them an undue hardship.

Kluge in his lawsuit argued that allowing him to call students by their last names would not create a burden for the school.

The 7th Circuit on Friday disagreed, upholding an Indiana federal judge’s ruling that dismissed the case.

“Kluge’s last-names-only practice stigmatized the transgender students and caused them demonstrable emotional harm,” Circuit Judge Ilana Rovner wrote for the court.

In a dissenting opinion, Circuit Judge Michael Brennan said it was unclear whether the school could have mitigated any disruptions resulting from Kluge’s conduct, and that a jury should decide whether his rights were violated.

❑ ***FEDERAL JUDGE DISMISSES MAJOR ABUSE LAWSUIT AGAINST SOUTHERN BAPTIST CONVENTION LEADER*** - A federal judge in Texas dealt a major setback to a high-profile abuse-related lawsuit, dismissing claims against a former Southern Baptist Convention leader and a seminary affiliated with the denomination.

U.S. District Judge Sean Jordan issued a ruling on March 25 stating that the unnamed plaintiff, referred to as Jane Roe, did not meet the standard of proof required to demonstrate that Southwestern Baptist Theological Seminary in Fort Worth, Texas, and its former president, Paige Patterson, were negligent in preventing sexual abuse on campus. The ruling came after a recently filed memorandum was considered by the court.

Roe had filed a lawsuit in June 2019 against the seminary and Patterson after being allegedly sexually assaulted multiple times by another former seminary student, referred to as John Doe. Roe accused Patterson and the seminary of mistreating her when she reported being stalked and repeatedly raped by the male student.

Roe’s claims of negligence were primarily based on Southwestern’s decision to admit Doe despite their awareness of his prior criminal conduct.

“The Court holds that Roe’s injuries at the hands of Doe were not foreseeable to SWBTS, even considering altogether the totality of Doe’s past criminal conduct,” Jordan said.

The lawsuit alleged that when Roe met with Patterson and other male leaders at the Seminary about the sexual assaults,

Patterson “seemed to enjoy making Roe even more uncomfortable with his questions.”

But claims by Roe that “women who tried to report sexual harassment and sexual abuse were ignored, dismissed or disciplined themselves” is “a gross distortion of the evidence before the court,” Jordan wrote. “The proposition that SWBTS has a history of condoning sexual assault or sexual harassment of female students has not been proven by Roe and is not supported by the record in this case.”

“Roe never directly told Patterson or anyone at SWBTS of her concerns that Doe was stalking her,” the judge noted. “Nor did Roe make any sexual harassment, sexual assault, or any other complaint about Doe prior to August 2015. It is further undisputed that the first time Roe told Patterson and SWBTS that she had been raped by Doe was on August 20, 2015 — the date she made her report to the school — months after the sexual assaults allegedly occurred. At that time, Patterson and SWBTS immediately notified local law enforcement authorities of Roe’s outcry, and Roe was interviewed by the Fort Worth Police Department. Roe declined to pursue charges against Doe.”

When Roe reported the alleged assault by Doe to Southwestern leaders, Patterson’s email to other seminary staff stating his desire to meet with Roe one-on-one to “break her down” was cited by Roe in her lawsuit as evidence of a broader culture at Southwestern under Patterson’s leadership.

Jordan acknowledged the email as “powerful evidence supporting her negligence claims,” but ultimately ruled that it was insufficient to prove the existence of a widespread culture.

“Patterson’s approach to further communications with Roe may well have been misguided and inappropriate, but his post-hoc actions based on an apparent mistrust of the truthfulness of Roe’s allegations cannot create a genuine issue of material fact on the key questions of foreseeability and duty at the heart of this case,” Jordan wrote.

Although Roe’s claims of defamation against Patterson and Southwestern are still part of the ongoing lawsuit, the judge’s recent ruling has created complications for some of the suit’s more significant claims associated with Patterson.

Patterson, who was a prominent figure in the Conservative Resurgence movement within the SBC in the late 20th century, served as president of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, and as Southwestern’s president.

He came under scrutiny in 2018, leading to his dismissal from Southwestern, after reports emerged that he mishandled Roe’s case in 2015 and another case in 2003 at Southeastern.

Patterson has faced criticism for other incidents, including his response to abuse allegations against a protégé, Darrel Gilyard, and for disregarding recommendations for abuse reform.

Additionally, he is a defendant in a separate abuse lawsuit against Paul Pressler, a prominent figure in the Conservative Resurgence movement alongside Patterson.

Jordan dismissed Roe’s claims with prejudice, meaning that she is barred from filing the negligence claims again. ■