

AND THE PEOPLE CAME...

- Week of September 17, 2023 -

Sunday School -----	27
Sunday Morning Service -----	34
Sunday Evening Service -----	22
Wednesday Eve., 09/20/23 Service -----	13

AND THE PEOPLE GAVE...

- Week of September 17, 2023 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,275.30
Children's Sunday School -----	\$ 2.00
TOTAL RECEIVED FOR WEEK OF 09/17/23:	\$ 1,277.30

- Week of September 10, 2023 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,369.32
Love Offering, Daniel Charland -----	\$ 650.00
TOTAL RECEIVED FOR WEEK OF 09/10/23:	\$ 2,019.32

- Week of September 3, 2023 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 2,040.32
Children's Sunday School -----	\$ 5.00
TOTAL RECEIVED FOR WEEK OF 09/03/23:	\$ 2,045.32

- Week of August 27, 2023 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,220.30
Children's Sunday School -----	\$ 2.00
TOTAL RECEIVED FOR WEEK OF 08/27/23:	\$ 1,222.30

- Week of August 20, 2023 -

<u>Undesignated</u> Tithes & Offerings -----	\$ 1,736.42
Children's Sunday School -----	\$ 5.00
TOTAL RECEIVED FOR WEEK OF 08/20/23:	\$ 1,741.42

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



FRONT PORCH RESTORATION FUND -

Amount Received, Week of 09/03/23: \$ - 0 -

TOTAL RECEIVED, THUSFAR: \$ 720.64

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 of the 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://tithely.com/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 Quinnelly -----	Greeter
Kim Phillips; Shirley White/LeAnna White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; & Todd W. White -----	Teachers
Larry & Mary Byars -----	Outreach
LeAnna White -----	Custodian
GinaMarie Shufelt -----	Flowers
Seth White -----	Sound/Video

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXIX

September 24, 2023

Number 38



**SNARES OF THE MODERN CHURCH:
THE GOSPEL COALITION
AND WORLDLY WISDOM**

A dark and disquieting influence has infiltrated the modern church, casting long shadows across the pulpit and pews alike. Though this enemy began in a far subtler way—cloaked in the guise of social enlightenment, a pied piper playing the seductive melody of “woke” culture - it’s become a brazen foe, clad in pitch and spewing forth blasphemy. It calls itself “progress,” a higher consciousness, a deeper understanding of justice, but it is, in truth, a sophisticated seduction by worldly wisdom. It’s a cultural chimera, bearing the promise of societal redemption but ultimately leading to division, dissension, and a devastating drift from Scripture’s divine clarity. The church, to our dismay, is ensnared in this snare, her lampstand dimmed by this beguiling fog of false wisdom.

Brett McCracken, a so-called “highly esteemed” contributor to The Gospel Coalition, recently re-tweeted: “*White Christians in America must partner with, listen to, defer to nonwhite & nonwestern Christian leaders. We need humility, hope, revival.*”

On the surface, his appeal for unity, humility, and revival may appear commendable to the undiscerning eye. However, it’s the presuppositions behind the tweet that require closer scrutiny, specifically the notion that one ethnicity should “defer” to another.

To be clear, the Bible encourages believers to bear with each other, to listen, and to learn from one another (Colossians 3:13). The church is diverse, made up of God’s elect from every tribe, tongue, and nation. However, the Bible never singles out one ethnicity to take a backseat, to “defer” to another, as McCracken suggests. This idea, candidly, is a distortion of Scripture. In fact, Paul makes the exact opposite point in Galatians 3:28, “*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*”

Paul’s declaration clearly dismantles any hierarchy based on race, social status, or gender and asserts the equality of all believers in Christ. In God’s family, no ethnicity has a greater say or lesser voice. There’s no premium section or economy class. We are all on level ground, on equal footing at the foot of the cross.

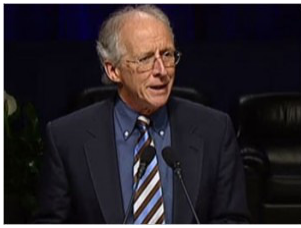
McCracken’s assertion that white Christians should “defer” to non-white Christians contradicts this biblical truth. It fuels division, not unity. It subtly feeds into the worldview of the “woke church” movement, which fosters guilt, resentment, and division rather than the biblical model of unity, forgiveness, and reconciliation. It imposes the secular concept of power dynamics and Intersectionality onto the church, undermining the glorious reality of our equal standing in Christ.

To be clear, McCracken’s tweet is not well-intentioned, it is merely a logical outpouring of his indoctrination by the woke church movement. Solutions to social ills - whether real or perceived - do not lie in promoting one group of people over another. That’s Marxism, plain and simple. In fact, the entire woke church movement is actually a damnable heresy. But the only solution to these things lies in promoting Christ and His kingdom and obedience to His commandments - the Great Commission.

Our aim, therefore, should be to uphold biblical truth in the face of cultural pressure, to reject worldly wisdom for divine wisdom, and to contend for the unity Christ died to achieve. Anything less is an injustice to the gospel we claim to uphold. In this fight, there’s no room for compromise, and there’s no time for complacency. The stakes are too high, and the Gospel is too precious.

As Martin Luther stated in the face of adversity, “Here I stand, I can do no other.” And neither should we.

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AVOID JOHN PIPER

Calvinist preacher, pastor, and theologian John Piper, author of many popular Christian works, including *Desiring God*, has several serious doctrinal problems. He is also on the contemplative bandwagon. At the 2012 *Passion Conference* in Atlanta, Piper encouraged the use of *Lectio Divina*, or at least something similar and equally dangerous.

The theme of the conference was “Jesus, speak to me.” In a very dramatic voice, he read slowly from the book of Ephesians. In his slow, breathy manner, he concluded by reading Paul’s final greetings found in chapter 6, verses 21-24. As he concluded, he closed his Bible and his eyes as he softly said, “Be quiet, and ask the Lord to speak to you.” Silence fell over the auditorium as thousands waited to hear God speak to them.

What was going on is called *Lectio Divina*, which is a mystic Roman Catholic monastic practice of Scripture reading, meditation, prayer, and contemplation that supposedly promotes communion with God. The focus is “not a theological analysis of biblical passages, but to view them with Christ as the key to their meaning.”

... Madame Guyon, a 17th century Catholic mystic promoter of *Lectio Divina*, said, “The content of what you read is no longer important. The scripture has served its purpose; it has quieted your mind; it has brought you to him ... you are not there to gain an understanding of what you have read; rather you are reading to turn your mind from the outward things to the deep parts of your being”

- Robert Congdon, *New Calvinism’s Upside-Down Gospel*

MARXISM, THE NEW LEFTISM, CRITICAL THEORY, ETC., IS SIMPLY A WAR AGAINST GOD AND HIS HOLY LAWS

Karl Marx wrote, “Communism abolishes eternal truth, it abolishes all religion, and all morality” (The Communist Manifesto).

Herbert Marcuse, father of the New Left, called for a “cultural revolution in the sense that the protest is directed toward the whole cultural establishment, including the morality of the existing society” (“Reflections on the French Revolution,” cited from Michael Walsh, *The Devil’s Pleasure Palace: The Cult of Critical Theory and the Subversion of the West*, 2015).

Antonio Gramsci, founder of the Italian Communist Party and one of the founders of cultural Marxism, said, “One must speak for a struggle for a new culture, that is, for a new moral life that cannot but be intimately connected to a new intuition of life, until it becomes a new way of feeling and seeing reality,” and, “Socialism is precisely the religion that must overwhelm

Christianity” (Gramsci’s *Political Thought: Hegemony, Consciousness, and the Revolutionary Process*, 1981).

Saul Alinsky, communist-leaning community organizer who influenced Barack Obama, honored Lucifer in *Rules for Radicals*. In the front of the book he said, “*Lest we forget at least an over-the-shoulder acknowledgement to the very first radical ... the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom.*” Alinsky’s book has been called “the bible of the far left.”

Kate Millett influential feminist, said, “A sexual revolution would require perhaps first of all an end of traditional sexual inhibitions and taboos, particularly those that most threaten patriarchal monogamous marriage: homosexuality, ‘illegitimacy,’ adolescent pre- and extra-marital sexuality” (*Sexual Politics*, 1979). Following is a chant led by Kate Millett in a consciousness-raising group in New York City in 1969:

“*And how do we make Cultural Revolution? By destroying the American family. How do we destroy the family? By destroying the American Patriarch. And how do we destroy the American Patriarch? By taking away his power. How do we do that? By destroying monogamy. How can we destroy monogamy? By promoting promiscuity, eroticism, prostitution and homosexuality*” (cited by Kate Millett’s sister Mallory Millett who attended the meeting, “Marxist Feminism’s Ruined Lives,” *Frontpage magazine*, Sept. 1, 2014).

The Bible says, “*The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good*” (*Psalms 14:1*).

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AN ANTIDOTE FOR SCIENTISM—WHY SCIENCE NEEDS GOD

“Faith is about values and science is about facts!”

How often has a skeptic made that definitive statement or something similar? It often comes near the end of a discussion about God and science, as a final statement that places you in an awkward spot. It’s known as scientism—the idea that the hard sciences provide the only true knowledge of reality. The professional philosopher can readily respond to this claim, but as a layperson or even a scientist you may not know quite how to answer it.

What if we take the introductory statement, reverse it, and make the following statement: “*Science is about values and faith is about facts.*” Is this true? Well, not completely, but partially. But what about the original statement, “Science is about facts and faith is about values.” Is this true? Well, not completely, but partially.

How do we distinguish between values and facts? And what are some of the values of science?

Polyani on Justifying Science

I’ve found the work of Michael Polyani to be helpful in this regard.1 Though not formally trained as a philosopher, Michael Polyani was a physical chemist and a polymath of the highest order. Many people argue that were it not for his later shift to the

humanities, he would have won the Nobel prize for his scientific work. Polyani knew science and how it worked, which makes his comments so incisive.

Consider this quote:

“*The quickest impression on the scientific world may be made not by publishing the whole truth and nothing but the truth but rather by serving up an interesting and plausible story composed of parts of the truth with a little straight invention admixed to it...If each scientist set to work every morning with the intention of doing the best bit of safe charlatanry which would just help him into a good post, there would soon exist no effective standards by which such deception could be detected. A community of scientists in which each would act only with an eye to please scientific opinion would find no scientific opinion to please. Only if scientists remain loyal to scientific ideals rather than try to achieve success with their fellow scientists can they form a community which will uphold these ideals.*”

No scientist worth their salt would ever stoop to such lying to advance their career. And that is the point; without this value (of upholding truth) the institution of science would soon sink into a morass of lies and deception. It’s obvious, but where does this value come from? You can’t prove it scientifically. The value of honesty in reporting observations is such a given that if you want to advance your civilization you better have this value. Only by telling the truth about your scientific, historical, literary, and engineering work, will you advance your discipline. The journals of any discipline are dedicated to that fact. If not, we are in deep trouble.

But how do you scientifically justify this obvious tenet of science? You don’t—you just accept it and move on if you wish to become a serious practitioner of science. This is an example of “tradition,” the past collective wisdom of others that has been passed down to us.

Another tradition of science holds that any given set of numeric physical data can be modeled by an infinite number of functions. For example, the positions of the planets can be modeled in Newtonian space by a simple inverse squared distance relationship or an infinitely long Fourier series, etc. But the scientist Isaac Newton chose the inverse squared relationship over many others. Why? Because it was simpler and more mentally satisfying.

Consider this quote by Werner Heisenberg in a conversation with Albert Einstein.

“You may object that by speaking of simplicity and beauty I am introducing aesthetic criteria of truth, and I frankly admit that I am strongly attracted to the simplicity and beauty of mathematical schemes which nature presents us. You must have felt this too: the almost frightening simplicity and wholeness of the relationship, which nature suddenly spreads out before us...”

Simplicity, beauty, wholeness? How do you scientifically justify these values? Since they were recognized by scientific giants such as Einstein and Heisenberg, we must take them seriously. **But where did the values come from?**

Another scientific value affirms that a theory should have predictive success. It should be internally clear and coherent in all of its explanations. There are others. Experiments with controls are better than experiments without them. Double blind experiments are better than single blind experiments. Two-point calibrations of instruments are much better than single-point calibrations. If your data points differ from the average by three standard deviations, consider throwing them out.

How do you empirically or rationally justify such values? Can you scientifically prove them to be the best values to base science on? No, and no one even tries. You just assimilate these values as a budding scientist and move on.

Seeking a Foundation for Universal Values

Science is full of such values and they reflect how science should be practiced. But few scientists discuss or see them, or realize where they came from. They’re built into the teaching of science to such a degree that few people question it. But wait—most disciplines are based on these values and facts! That’s my point—science is no different. It needs these values like everyone else. Do such values emanate from the mind of a Creator who instilled them in human beings so that civilization would flourish?

Christianity likewise depends on these values.

Consider this New Testament quote:

“*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty*” (*II Peter 1:16*).

Yet Christianity also depends on facts. “*And if Christ be not raised, your faith is vain; ye are yet in your sins.*” (*I Corinthians 15:17*). Thus, our faith depends crucially on observed facts that are historically accurate. And science depends on values that cannot be proven—we just accept them as part of our reasonable and justifiable scientific faith. Perhaps now we can see why the statement, “Science is about facts and faith is about values,” is so badly misspoken. In this way, the parallels between Christianity and the institution of science seem satisfyingly and surprisingly consistent.

A few years ago my wife and I were standing on the floor of the great theatre of Ephesus in the nation of Turkey. It was a “bucket list” moment standing where the apostle Paul stood when the great riot over Paul’s teaching took place. Paul was preaching a different God than Artemis—the god of the Ephesians. As I read aloud the 1,900-year-old New Testament incident (Acts 19:23–41), a listening secular Jewish biologist tour companion exclaimed, “This really happened!”

As a Christian I often fail to realize how “factual” my Bible really is. If you are a scientist and are unsure about the Bible’s truthfulness, I invite you to study the Bible from this perspective. Do the facts expressed really match up with accurate historical narrative? As a scientist you owe it to yourself to read through the Bible with that perspective and see what it shows.

- Dr. William B. Collier