

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Volunteer Needed!
 Cradle Roll 2: Volunteer Needed!
 6:30 p.m. Service ----- Cradle Roll 1: Volunteer Needed!
 Cradle Roll 2: Volunteer Needed!
 Wed. Evening Service ----- Cradle Roll 1: Shirley White
 Cradle Roll 2: Volunteer Needed!

AND THE PEOPLE CAME...

Week of February 10, 2019

Sunday School ----- 15
 Sunday Morning Service ----- 30
 Sunday Evening Service ----- 19
 Wed. Eve. Service, 02/13/19 ----- 11

AND THE PEOPLE GAVE...

- Week of February 10, 2019 -

Undesignated Tithes & Offerings ----- \$ 478.60
 Total Received for Week of 02/10/19: \$ 478.60

- Week of February 3, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,324.21
 Total Received for Week of 02/03/19: \$ 1,324.21

- Week of January 27, 2019 -

Undesignated Tithes & Offerings ----- \$ 517.20
 Total Received for Week of 01/27/19: \$ 517.20

- Week of January 20, 2019 -

Undesignated Tithes & Offerings ----- \$ 400.90
 Total Received for Week of 01/20/19: \$ 400.90

- Week of January 13, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,700.27
 Total Received for Week of 01/13/19: \$ 1,700.27

- Week of January 6, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,244.81
 Total Received for Week of 01/06/19: \$ 1,244.81

Average amount of Undesignated Offerings needed to operate the church EACH WEEK, as a minimum = \$ 1,400.00

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.



Please Remember To Be Faithful to Give!

As with everything else, the costs of keeping a church going never go down - they always go up. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
 Mickie Shatwell ----- Pianist
 Lois Mae Floyd ----- Pianist/ Organist
 Volunteer Needed! ----- Greeter
 Larry Byars ----- S.S. Teacher
 Larry & Mary Byars, Susan Strain ----- Outreach
 Bertha Segebarr ----- Custodian
 Flowers ----- Shirley White

REMINDER



Two Audiences

by Wayne Hardy, Pastor - Bible Baptist Church of Stillwater, Oklahoma

I'm asking you to trust me for a moment. This introduction may feel trivial, but you can't skip it. It is essential to developing a point that could seriously revolutionize

your church's song service. Are you ready?

Several phrases in Exodus 14 (I could use any number of places in the Scripture, actually) use the word **unto**. This seemingly unimportant word becomes significant once you discover that it establishes the **from** and the **to** in a scene. "...*the Lord spake unto Moses...*" (v. 1). I'm not certain how He did this, but God communicated with Moses in a way that defined God as the **from** and Moses as the **to**. Verse 10 states that "... *Moses said unto the people...*". Moses was the **from** who spoke directly to the children of Israel, putting them in the **to** position. We find another instance in verse 11 when "...*they said unto Moses...*", with the people communicating to Moses where they are the **from** and Moses is the **to**. In yet another place, verse 10, we're told that "...*the children of Israel cried out unto the Lord.*"

Each case describes direct communication with a clear from and an obvious to. Moses didn't just throw out words and hope that someone heard them. His audience was specific, and they knew he was speaking **to** them. Imagine your pastor walking the halls of your church preaching a powerful message with no clear audience. Or maybe the congregation hears a message, but no one knows **from** whom it's coming. **Unto** is necessary to identify who is speaking and to whom he is speaking.

This takes on added meaning in the first verse of chapter 15 - "*Then sang Moses and the children of Israel this song unto the Lord...*". Since the word **unto** is the same, the **from** and **to** are clearly established. Moses and the people were the **from** and the Lord was the **to**. When the children of Israel cried unto the Lord in the previous chapter, He was listening intently and answered them by dividing the Red Sea. The only difference between both **unto**'s is that the form of communication is now singing instead of speaking or crying. Moses and the people are the **from**, and God put Himself in the **to** position as they sang to Him. In fact, the various forms of sing **unto** the Lord are found dozens of times in the Bible. In the New Testament, we find Paul and Silas singing **unto** the Lord, as well as instructions to the churches at Ephesus and Colosse to sing a melody **to** the Lord.

The first conclusion to be drawn from this is that God is the primary Audience of our music. When we sing, **we** are the **from** and He makes Himself the **to**. While singing to a congregation has validity, as does singing to each other, the overwhelming evidence in Scripture is that God is meant to be our primary Audience when we sing. II Chronicles 5 even reveals how He can be moved by the singing of His people.

Singing is the most biblically commanded method for aiding our worship or praising our God. On the other hand, preaching is the biblically commanded method for confronting men about God. *Have you ever realized that the two audiences are different for those two methods?* Preaching has **men** as its audience. Music has **God** as its Audience. Two audiences exist in every service. Man is the audience once the preaching begins; however, during what we call the song service, the primary audience is an audience of One—God. When man is the audience, preaching is obviously the priority. However, when God is the Audience, music is the priority (a biblical case could be made for prayer, as well).

Is the primary purpose of the music service simply to make my job as a preacher easier by preparing the congregation for the preaching? Could it be that a congregation convinced that God is the audience of their singing will be more prepared for preaching as God receives the direct attention He deserves? Many preachers train congregations to listen more closely to them during the

(continued inside)

LISTEN TO -



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preaching than they train congregations to pay close attention to God during the singing. Surely that is disappointing to the God Who has listened intently to every song that we have sung.

Good parents almost universally admit to diligently training their children to focus their attention on the person with whom they are communicating. **What could it do for our song services if we truly expected all members to focus their thoughts and full attention on the God to Whom they are singing?** What if your thoughts could be read while you are singing congregational songs? How many parents would have the credibility to demand that their children focus on communicating when the same parent can't discipline himself to focus on our gracious God for four minutes at a time?

IMAGINE THE PASSION OF YOUR CONGREGATIONAL SINGING IF YOU TRULY BELIEVED GOD SET ASIDE THAT TIME TO TUNE IN TO HEAR YOU SING.

Are many trends in music today simply attempts to get people to be passionate in their singing, when the actual biblical solution is to convince people that God is their Audience? There's a ditch on each side of this road. One ditch involves following the latest trends in music in an attempt to manufacture some excitement. The other ditch is to throw stones at those using these methods while their own song services would put a fence post to sleep. In both cases, God deserves better. Whether the music is new or old, the instruments acoustic or electronic, the speed fast or slow, nothing substitutes for a congregation fully aware of what it actually means to sing unto the Lord.

What are you depending on to put the passion in your congregational singing? A particular style? Dependence on novelty? Or the reality that God is literally your Audience while you sing?

For Those Members Of Congregations That Are Convinced That God Is the Audience, Here Are Some Suggestions -

1. **Create a trigger in your mind at the start of every service that imagines God sitting on His throne to tune in to your congregation's singing.** Focus on HIM being the recipient of your singing.

2. **Look at the words as you sing them,** whether in the hymnal or on the screen. If you have a screen, you will need to work even harder to drown out 100 other movements and distractions in your view as opposed to the page before you. Know what you are singing about by combining the words and phrases into thoughts that have meaning. Attempt to follow the flow of the song. If you miss part of a song because you are thinking about a previous phrase, that's not so bad.

3. **Refuse to multitask.** Use your God-given self-awareness to realize your thoughts are not on the Honored Guest before you and rein them in. You'll be amazed and disappointed at how

quickly your mind can wander, so exercise diligence in dismissing any thought that isn't present in the song being sung.

4. **Don't fool yourself into thinking that a newer style is the key to greater depth as you sing.** Your recognition of your Audience is more capable of producing a more authentic singing experience than any gain through manufacturing interest through novelty. The passionate singing of a 100-year-old hymn is more likely the result of an appreciation for its content, while singing the latest song may be as much for the novelty of the product as for its depth. If a new song can produce emotions that recognition of God as the Audience cannot, the authenticity of the experience might be questionable.

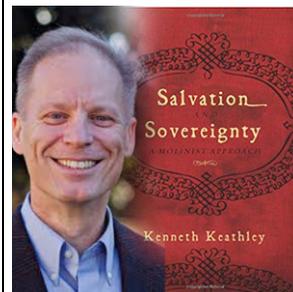
5. **Sing Up!** One of the few problems with hymnbooks or songsheets is that people have a tendency to sing with their head DOWN. Don't bury your head in the hymnbook. Hold it UP and sing over the top of it towards the song leader.

6. **Sing OUT!** Don't mumble through the song half-heartedly. You can't make a JOYFUL noise unto the Lord if you are singing so softly that the person next to you can't hear you sing. Some people sing so softly in church that THEY can't even hear THEMSELVES! Don't be like them - **SING OUT!**

7. **Sing PARTS!** If you can read music, DON'T just sing the melody! *That's what everyone else is singing.* Instead, sing the **harmonies** found in the music in your hymnal. When a congregation sings PARTS, the harmony of the MUSIC comes out and adds to the beauty of the entire musical and spiritual experience of the song. One of the biggest drawbacks to using screens in a music service is that most of them have words on them only - no music! If you attend a church that uses screens instead of hymnbooks, and you don't already know the harmony to it, listen to the instrumentalists and try to pick up on the harmony in a song and SING IT!

BUT WHATEVER YOU DO - SING WITH A JOYFUL HEART, SING UP, SING PARTS, AND SING OUT!

- adapted



Rainwater: **“Molinism is an attempt to reconcile God's sovereignty and man's responsibility through the use of 'middle knowledge.' Between God's 'natural knowledge' of everything that could be and God's free knowledge of everything that is, there is God's middle knowledge of everything that would be”** (“Salvation and Sovereignty: A Molinist Approach,” Oct. 3,

BEWARE OF MOLINISM

Molinism is a theology developed by 15th century Jesuit priest Luis de Molina as a half-way thing “between Calvinism and Arminianism.” It is defined as follows by Jake

2017).

If you don't understand that, you are not alone! Molina himself didn't understand it. “Middle knowledge” is a worthy addition to the many other inscrutable Calvinist terms, such as supralapsarianism, sublapsarianism, infralapsarianism, compatibalism, monergism, synergism, hypothetical atonement, libertarian free will, subjective grace, immediate imputation, desiderative will, and antecedent hypothetical will.

A major proponent of Molinism today is **Southern Baptist Kenneth Keathley**, professor of theology at Southeastern Baptist Seminary in Wake Forest, North Carolina. Keathley's book **Salvation and Sovereignty: A Molinist Approach** is listed on the “Reading for Leading” list of Paul Chappell, pastor of Lancaster Baptist Church of Lancaster, California.

Keathley's approach is described as follows:

“Molina's middle knowledge is key for Keathley's soteriology. After introducing and laying the framework in the first two chapters, Keathley borrows Timothy George's ROSES framework (an alternate to TULIP - Radical depravity, Overcoming grace, Sovereign election, Eternal life, Singular redemption) to unpack his Molinist soteriology. Keathley is a clear writer, and has the ability to bring lofty concepts such as the workings of the Molinism and soteriology down to an accessible level.” Reformed Theology (Calvinism) has spread widely throughout the Southern Baptist Convention in recent decades, having first captured its seminaries, and it is spreading rapidly among the more intellectual Independent Baptists, with Bob Jones University graduates at the forefront.

In truth, Molinism is Jesuitical philosophical junk. Some men can't simply and humbly accept what the Bible says; they must try to bind Bible teaching into a philosophical package (which they call systematic theology). And Molinism holds to the fundamental error of John Calvin and his mentor Augustine, which is “sovereign election” (or “unconditional election”).

The Bible's approach is foreknowledge election, not “sovereign election.” That's what we see in two major passages on election, Romans 8:29-30 and 1st Peter 1:2. The Bible begins with God's foreknowledge. And fore-knowledge is not fore-will; the Greek *proginosko* (verb) and *prognosis* (noun) in Ro. 8:29 and 1st Peter 1:2 mean **“to know beforehand, to foresee, forethought.”**

Foreknowledge election, which is the plain teaching of Scripture, allows for and encompasses all that the Bible says about human free will and choice and the fact that the gospel is for whosoever will. **Election** is as complicated as God Himself, but it is simple enough at a basic level as revealed in Scripture. The doctrine of the Trinity, too, has a basic simplicity that a child can understand, **IF** we let the Bible speak for itself in its own words and don't try to go beyond Scripture. **“The Father sent the Son to be the Saviour of the world”!** Foreknowledge election is something I can teach to highly literate and illiterate, which I do in our missionary work. I don't have to try to explain dense,

manmade terms.

If you try to philosophize and enter into the mysteries of God's eternal counsels beyond the Bible's actual teaching in the Bible's own precise words, you waste a lot of time and enter dangerous spiritual territory.

- Evangelist David Cloud

NOAH'S IMPOSSIBLE SHIP - According to the Bible, Noah's Ark was 450 feet long, 75 feet wide and 45 feet high. It was built of a type of wood called “gopher wood.” This may have been laminated wood, but it was wood. However, skeptics claim that even today wooden boats cannot be made that large simply because wood is not strong enough to endure the huge stresses generated by such a large structure; they say only iron can endure these stresses.

That is, of course, not true. Ancient writers tell us of a sea battle in 280 BC in which the Leontifera participated. They describe the Leontifera in some detail. They tell us that she carried 1,600 rowers and 1,200 additional fighting men. From these and other details, the Leontifera has been estimated to have been between 400 and 500 feet long. Plutarch tells us of another ship built around 294 BC that had twice as many banks of oars as the Leontifera. In the late third century BC, Ptolemy Philopator built a ship that took 400 sailors to run, in addition to 4,000 rowers. With additional soldiers on board, the ship carried 7,250 men. This battleship was 420 feet long, wider than Noah's Ark and about the same height.

The Bible is trustworthy in all that it teaches, even when it talks about historical fact or the natural world that science studies. Ref: Creation, 6 8/00, pp. 46 48, “The Large Ships of Antiquity.” - from CreationMoments

