

SOUTH HEIGHTS BAPTIST'S WEEKLY

REMINDER

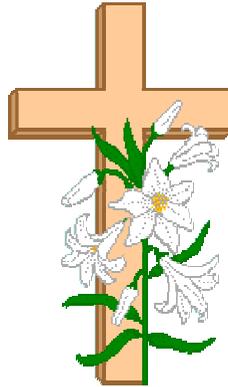
Volume XVI

March 28, 2010

Number 13

JOIN US NEXT SUNDAY, FOR A SPECIAL OBSERVANCE OF -

RESURRECTION DAY!

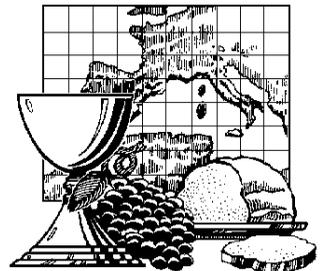


BE SURE AND STAY FOR OUR ALL-CHURCH

FAMILY DINNER

FOLLOWED BY AN OBSERVANCE OF

THE LORD'S SUPPER





WHAT DAY WAS CHRIST CRUCIFIED?

(Original by Grady Daniel, edited and updated
by Cooper Abrams)

No one disputes that Jesus arose on Sunday morning, but there is much debate as to what day He was crucified. Most of us were taught Friday was the day Jesus was crucified and this has been widely accepted as the traditional day of crucifixion. But if Christ was crucified on Friday, how was He in the grave for three days and three nights as Jesus said in Matthew 12:40 He would be?

The key to understanding the day of the week on which Christ was crucified lies in Matthew 12:38-40, where He specifically states He will be in **“the heart of the earth”** for **“three days and three nights.”**

The traditional explanation mistakenly says that Jesus was crucified on Friday. Trying to justify that Friday was the day of the crucifixion those that whole this view say that the Jews counted any part of a day as a full day. That is, part of Friday is day one; Saturday, day two; and if arose sometime Sunday morning = day three.

This explanation has some serious problems, for the Jews did not reckon time the way we do. This is one of the first considerations

1. The Jewish day ended at sundown (6:00 PM) and the new day began at sunrise (6:00 AM).

2. Their Sabbath Day began at sundown Friday (about 6 p.m.) and ended at sundown Saturday. In Genesis 1:5 after the first day of creation, God said **“... the evening and the morning were the first day.”** After the completion of each day of creation the Lord states the **“... the evening and the morning were the _____ day.”**

3. The word “day”, when used by itself, always and only refers to a period of time. The word has to be modified to specify what period of time it means. For example, in Acts 10:40, the Bible says, **“Him God raised up the third day, and shewed him openly.”** The word day, there, is modified by the word “third”, and, therefore, we know it refers specifically to only the third day (see also Acts 20:7 which refers to Sunday...the “first day” of the week). Romans 2:16 says, **“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel”**, referring to the Judgment Day).

The modifier makes it specific as to the period of time. Grammatically, three days and three nights means three twenty four hour periods of time.

If Jesus was crucified on the traditional Friday and rose again anytime after 6 p.m. Saturday (the Jewish Sabbath), He could not have been in the tomb (“heart of the earth”) three full days and three full nights as He said He would be. Some might try to

dismiss the importance of Jesus' statement, but He said it would be a sign to the Jews that He **was** the Messiah. If He was not actually in the grave three full days and three full nights, there would be no way to authenticate the sign, so He had to be in the tomb the full time as He stated.

In the Jewish way of reckoning time, from Friday at 6 p.m. to Saturday at 6 p.m., only twenty-four hours would have passed if Jesus had been buried before 6 p.m. on Friday. From Saturday at 6 p.m. until Sunday morning at day break, it would have been a maximum of twelve hours. That gives a total of only thirty-six hours, not the seventy-two hours the Bible records that He was in the grave. Jesus said He would be in the grave for seventy-two hours and therefore He could not have been crucified on Friday.

Friday afternoon to Saturday 6 PM = 24 hours.

Saturday, 6 PM to Sunday, 6 AM = 12 hours.

Total = 36 hours (not enough time)

□ WERE THESE THREE LITERAL DAYS/NIGHTS?

Some mistakenly refer to the passage where in John 11:9 Jesus asked, **“...are there not twelve hours in the day”** to explain away the problem with the time. In creation, God divided the day and night. The evening and the morning = 1 day. If there were twelve (12) hours in a day, then there must have been twelve (hours) in a night and the total would be twenty-four hours.

Also, anytime in the Bible when the word “day” is preceded by a number, it means whatever number of days is denoted by that number. “Day” can also be used in the Bible to mean an unspecified period of days such as Day of the Lord.

Dr. Charles Halff, Director of the Christian Jew Foundation, in writing “The Fallacies of Easter” stated: *“Sometimes people ask, ‘Didn't the Jews count part of a day as a whole day or part of a night as a whole night?’ Let me say this, beloved. Whenever you have the expression ‘day and night’ mentioned together in the Hebrew Scriptures, it always means a full day and a full night. . . For instance, if you will turn to Esther 4:16; 5:1; 1 Samuel; 30:12-13, and of course Jonah 1:17, you will find the expression ‘three days and three nights.’ And in every instance it means full days and full nights - not part of a day and part of a night.”*

From Friday to Sunday is not three 24-hour days. Jesus said he would be resurrected after three (3) days. In Mark 8:31, the Bible states, **“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.”** Counting backwards from Sunday three days, you will not arrive at Friday. You have to count the way the Jews did.

□ HOW COULD WEDNESDAY BE THE DAY BEFORE THE SABBATH?

But if He was crucified the day before the Sabbath, how could He have been crucified on Wednesday? The answer lies in the fact that the Jews celebrated more Sabbaths than just the weekly Sabbath - they had a number of feast days that were called “High Sabbaths,” or high days. He arose on the first day of the week after the Sabbaths* (plural). Sometime after 6 p.m. Saturday, end of the Jewish day, in Matthew 28:1 we read; **“In the end of the Sabbath, as it began to dawn toward the first day of the week,**

came Mary Magdalene and the other Mary to see the sepulchre.”

Dr. C. I. Scofield states that the word, “Sabbath” in this verse is plural; from the Greek word “sabbata.” The day after the crucifixion was not the regular (Saturday) Sabbath but a Special (“High” - Greek, “megas”, large) Sabbath.

John 19:31 says, *“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day,”* (for that Sabbath day was an high day,) *“besought Pilate that their legs might be broken, and that they might be taken away.”*

The Jews observed several “high” Sabbaths (“holy convocations”) in their seasons. Leviticus 23:3-6 says, *“Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.”*

The first Jewish month (Nisan or Abib) is our April. The Feast of the Passover (a high Sabbath) and the Feast of the Unleavened Bread (another high Sabbath) were celebrated on April 14th and 15th respectively.

The day Jesus died was the preparation day (Wednesday) for the Passover celebration that was to be held on Thursday - *“And it was the preparation of the passover, and about the sixth hour: and he (meaning Pilate) saith unto the Jews, Behold your King!” (John 19:14).* This was the morning of the crucifixion day. Verse 31 states, *“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day,”* (for that Sabbath day was an high day,) *“...besought Pilate that their legs might be broken, and that they might be taken away.”*

Therefore, Passover (Nisan 14) was on Thursday, that year, the Feast of Unleavened Bread began on Friday (seven day feast last to Nisan 21), and the regular weekday Sabbath was on Saturday. Jesus was crucified in the morning on Wednesday, and He was placed in the tomb before 6 P.M. that day. He arose from the grave sometime after 6 P.M. on Saturday, which would be early Sunday morning, the first day of the week, according to Jewish time-keeping. This explanation fits Jesus' prophecy in Matthew 12:40 that He would be *“three days and three nights in the heart of the earth.”*

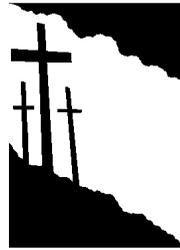
□ FURTHER EVIDENCE FROM THE BIBLE

The women purchased spices “after the Sabbath” or the Passover (Nisan 14 - Thursday) which would have been Friday as Mark 15:42 and Luke 23:52-54 state. They would not have broken the Law and purchased anything on the Day of the Passover, or the regular Sabbath on Saturday. Luke 23:56 says they returned and prepared the spices and “rested on the Sabbath” which was the regular Sabbath on Saturday. Then on the first day of the week, Sunday morning they went to the tomb to prepare

the body.

□ CONCLUSION:

This is the only view that fits the biblical account. Jesus was crucified on Wednesday and buried before 6:00 PM that day. The Jewish day, which began at 6:00 PM, was the Passover (Nisan 14). Therefore, the Passover began on Wednesday after 6:00 PM, which would actually be Thursday as the Jews reckoned time. The women, who brought the spices on Friday, rested on Saturday and went on Sunday morning after 6:00 AM, finding the empty tomb. This is the series of events and is accord with Jesus' statement in Matthew 12:38-40. Hence, Jesus was in the grave three full days and three nights. Any other view violates the biblical account and the historical facts. ■



Should Christians Celebrate Easter?

Many Christians are unaware of the origins of Easter, which is actually a pagan festival held in honor of idols. In fact, Easter was celebrated hundreds of years before the birth of Jesus Christ. It wasn't until at least 300 years *after* the death and resurrection of Jesus Christ and the establishment of Roman Catholicism that the official celebration of his resurrection began to be intermingled with the pagan practices of Easter.

Some interesting facts -

The word “Easter” and the goddess it represents -

The word “Easter” is derived from “Eostre,” the pagan Anglo-Saxon goddess, and/or “Eostare,” the Norse pagan festival of spring. When God gave the law to the Israelites in the Old Testament, He clearly instructed them to refrain from even uttering the name of other gods (*Exodus 23:13*). Names like Aphrodite, Asherah, Ashtoreth, Astarte, Diana, Eostre, Ianna, Ishtar, Isis, Ostara, Semiramis, Venus, . . . call her what you will, but she is one and the same - a false goddess, an idol, worshiped by pagans, and God declares that she is detestable.

Asherah is mentioned in the Old Testament quite frequently (*Ex. 34:13; Deut. 7:5; Deut. 12:2-4; Deut. 16:21; etc.*). Ashtoreth (the Babylonian goddess of the woods and nature) is also mentioned by name in the Bible (*Judges 2:11-13; I Samuel 7:3; I Kings 11:5, 33*). In every instance, she is an idol which greatly angers God. Inanna, the Sumerian patron of the temple prostitutes (also considered the merciful mother who intercedes with the gods on behalf of her worshipers), is represented with a star inscribed in a circle. There are several scriptures which clearly show that worship of any of the celestial elements (sun, moon or stars) is forbidden by God (*Deut. 17:2-5; II Kings 21:3-7, II Kings 23:4-15; Ezekiel 8:15-16*). Ishtar [pronounced “Aes-tar”] (the Babylonian/Chaldean goddess of love and war) and Semiramis (an Assyrian goddess) were both known as the “Queen of Heaven.” And the “Queen of Heaven” is specifically

mentioned in the Bible (*Jer. 7:18; 44:19, 25*).

What, other than the obvious connection of the words “Easter” and “Eostre” does this goddess have to do with the modern celebration of Easter? Plenty.

❑ **Spring and Nature.** Diana (the Ephesian goddess of sex, fertility, virginity and motherhood) was said to be the source of nature. Eostre (an Anglo-Saxon/Teutonic goddess) was the goddess of the sunrise and spring. Ostara (a Norse/Saxon goddess) was the maiden goddess of spring.

❑ **Sunrise Services.** The book of Ezekiel shows rather clearly what God thinks of sunrise services: “. . . *there. . . were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east*” (*Ez. 8:16*). We know that the sun is only in the east at sunrise. God will not spare those who observe this practice, look upon them with pity, or even listen to them (*Ez. 8:1-18*). Besides, if it is the Christian’s intent to observe the resurrection of Jesus Christ, one should take note that he arose before, not during, sunrise (*John 20:1*!



❑ **Bunnies and Eggs.** According to Teutonic myth, the hare was once a bird whom Eostre changed into a four-footed creature. Thus, it can also lay eggs. The hare is also the sacred companion and sacrificial victim of Eostre. Astarte (a Phoenician/Syrian goddess), on the other hand, was believed to have been hatched from a huge egg which fell into the Euphrates.

❑ **Good Friday.** Did you ever wonder why Good Friday is recognized as the day Jesus died and Sunday as the day He arose, but yet had trouble explaining how he could thus be buried for three days and three nights (*Matt. 12:40; 27:63; Mark 8:31; 9:31; 10:34*)? The answer is simple: He didn’t actually die on “Good Friday.” The Chaldeans offered cakes to Ishtar on the equivalent of the day we know as Good Friday. When the Roman Catholic Church wanted to appease the paganistic people in order to “convert” them to Christianity, they moved the dates accordingly! He was actually crucified on a Wednesday.

❑ **Hot Cross Buns and Fires.** Cakes bearing a cross-like symbol representing the pair of cow-horns on the moon goddess, Isis, were offered by ancient Egyptians. The cakes which Greeks offered to Astarte and other divinities were called *bous* or *boun*, from which the word “bun” is derived. The Babylonians/Chaldeans offered similar cakes to the “Queen of Heaven.” Fires were lit on top of mountains and had to be kindled from new fire, drawn from wood by friction. The fire was then used to bake cakes in sacrifice to Semiramis, the “Queen of Heaven.” This practice, along with burning incense, was used in conjunction with baking the cakes and is mentioned specifically in the Bible (*I Kings 11:8; II Kings 17:7-16; 18:4; 23:4-15; Isaiah 17:8*). In addition to the cross imprinted on these cakes

representing the horns of the goddess, it also sometimes represented the four seasons or four phases of the moon. Cakes were also offered to or eaten in honor of Apollo, Diana, Hecate, and the moon (also Diana’s symbol).

❑ **Lent.** The word “lent” is of Anglo-Saxon origin meaning “spring.” Lent developed from the pagan celebration of weeping, fasting, and mourning for 40 days over the death of Tammuz (one day for each year of his life). Tammuz (the son/husband of the Babylonian idol Ishtar) was killed by a wild boar and then allegedly resurrected. This mourning of Tammuz is specifically prophesied by Ezekiel in the Bible and is characterized by God Himself as being detestable (*Ez. 8:13-15*).

❑ **Lily.** Asherah (a Sidonian goddess) was frequently represented as a nude woman bestride a lion with a lily (symbolizing grace and sex appeal) in one hand and a serpent (symbolizing fecundity) in the other.

❑ **New Clothing.** The tradition of wearing new clothing for Easter comes from the superstition that a new garment worn at Easter means good luck throughout the year.

❑ **The Festival.** The timing of the festival of “Eostar” (the festival of spring) predates the birth of Jesus Christ, and the festival was always celebrated in conjunction with pagan idol worship. In 325 A.D., it was conveniently linked to the full moon on or following the spring or vernal equinox, March 21, when nature is in resurrection after winter. This is also when Easter is celebrated in modern times. Of course, there isn’t anything wrong with remembering and observing the death, burial, and resurrection of our Lord, Jesus Christ.

❑ **Who celebrates Easter?** Witches, who base their celebrations (including Halloween) on the phases of the moon, celebrate Easter. Christians, however, are clearly forbidden from observing this pagan celebration (*Deut. 12:30-31; Luke 4:8; I Cor. 10:20-22; Eph. 5:11*). There is a good reason why the early church never spoke of Easter and why there is absolutely no indication of the observance of the Easter festival in the New Testament (The only exception is a mistranslation in the King James Version of *Acts 12:4*, where it gives the word “Easter” instead of the correct translation “Passover”).

Should Christians celebrate Easter? If it means having Easter egg hunts, bunnies, and such, **NO**. But we **CAN** use this specific day to remember and celebrate the Resurrection of Jesus Christ. In truth, we do that every time we get together on Sunday, **for EVERY Sunday is RESURRECTION DAY!**

Like Christmas, the Bible-believing Christian must be diligent to “**Abstain from all appearance of evil**” (*I Thess. 5:22*). Unlike Halloween, Christmas and Easter have almost totally lost their original, pagan meanings, and it would seem that if a Christian can keep things focused on the **real reason** for the celebration, there would be no need to “throw the baby out with the bathwater.”

In a word, let us, as believers in the Risen Christ, **“Observe RESURRECTION SUNDAY, rather than Easter.”** ■



How To Interpret The Bible, Part 5

by the late Evangelist Ron Dunn

The Late Dr. Ron Dunn

There are six rules of Bible interpretation. Thusfar, we've looked at the first two:

RULE #1 - The Bible as the Word of God is our sole guide and authority for faith and practice.

RULE #2 - The Primary Theme of Revelation Is Redemption.

Now - we've been looking at the next one:

RULE #3 - The Revelation of God Is a Progressive Revelation.

Remember - if a particular word or teaching from an Old Testament passage does not appear in the New Testament, then it does not have relevance to us today.

The Old Testament, for example, is more physical, more material in its approach to salvation. It speaks largely in terms to physical deliverance, a concept of a hereafter and eternal life was barely formed in the minds of the Israelites. Righteousness in the Old Testament days was pictured as outward obedience and external observance of rules and rituals.

For instance, the prevailing philosophy of that period said that physical and material blessings were evidences of God's favor, and it was really very simple...if you were right with God you'd be healthy and wealthy and if you were not right with God you would be sick and bankrupt.

This is why Job's three friends accused him of harboring sin. See, Job's plight, Job's situation was a threat to these friends of his, because his experience...what was happening with Job challenged and contradicted their own "cut and dried" theology! Their theology said that if a man was right with God then he's going to be healthy and wealthy and here is Job...a man who has always been thought of as perfect and upright and he's lost most everything...his family and he's filled with this loathsome disease...it must be not that our theology was wrong, but it must be that Job has sinned.

What really scared his friends was that if their theology was wrong, it meant that what had happened to Job could happen to them. No matter how holy and righteous they were, bad things

could still come upon them, and they didn't want to acknowledge that! They were not interested in Job as a hurting person...their major concern was in Job as a problem to be solved, you see.

The same philosophy flourishes today. I remember not long ago I received a newsletter from a certain ministry and the lead article revolved around these words from one of their teachers... He said, "Your financial condition is a reflection of your spiritual condition." Job's friends would have loved that! That would have been right down their alley. Of course, the thing that was really fascinating to me about that newsletter was this...on the same day I received the newsletter I also received a letter from the head of that ministry...a letter that was appealing for money for their debts and their needs. I thought to myself, "Surely I'm not the only one who sees this as a glaring inconsistency." On the one hand they're saying that your financial condition is a reflection of your spiritual condition and at the same time, they're asking for money because they have needs and debts. We still have that philosophy with us. It's still here. If a person is right with God then everything is going to be swell in his life, you see. And that's the Old Testament Jew...to be sure.

But the perspective of the Old Testament differs from that of the New Testament. And you have to reinterpret that with the New Testament in mind, you see. I mean, the New Testament is the capstone of revelation, and it has to be taken as the chief source of Biblical doctrine. Therefore, whatever is shadowed in the Old Testament is realized in the New which in turn makes the New Testament the chief source of Christian theology. The great doctrines of faith are almost fully developed in the New Testament.

A good example of how the Old Covenant telescopes in the New can be seen, I think, by comparing Habakkuk 2:3 with Hebrews 10:37. In Habakkuk 2:3, you see a good example of shadow becoming substance, of a lesser advancing to and being absorbed by the greater...Let's read Habakkuk...in a time of national emergency God promised Habakkuk that deliverance would come and here's the way it reads -

"For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Now, centuries later to encourage persecuted believers the writer of Hebrews quotes Habakkuk using what I call the new covenant version... Here's what he says -

"For yet a little while, and he that shall come will come, and will not tarry."

Now, let's compare those two statements. The Old Testament says that the vision is for the appointed time...it hastens toward the goal...it will not fail, but though it tarries, wait for it for it will surely come...it will not delay (tarry).

But the writer of Hebrews says, ***"For yet a little while, and he that shall come will come, and will not tarry."***

Notice that Habakkuk writes of "it" coming and Hebrews speaks of "he" who is coming. What is an "it" in the Old Testament is a "he" in the New Testament. Christ is the "yes and amen" of all

God's promises, Paul tells. In Him all the promises of God are filled to the full. This is what is better about the "better covenant" of the Book of Hebrews. "He" is better than "it," you see. So, when you come to the Old Testament, you have salvation depicted in physical and material terms of blessing, but when you come to the New Testament you don't see that. You read the letters of Paul...the thanksgiving prayers of Paul...he doesn't thank God for his double car garage or his big house or his bank account. He's thanking God for salvation, for mercy, for grace to endure. The New Testament emphasis is upon the spiritual blessings. Old Testament emphasis is upon the physical blessings.

Because you see, in the immaturity of the human race, man had to be appealed to on the basis of the physical and material rewards, but as the human race matures, it should come to see the spiritual is far greater than the physical, and that spiritual blessings are to be desired more than material blessings. That's progressive revelation...Old Testament emphasis upon the material and the physical...New Testament emphasis upon the spiritual and the eternal. So, we must interpret the Old Testament in the light of the New.

On the other hand, interpreting the New Testament in the light of the Old is one of the chief causes of confusion about so much teaching today. For instance, let's take the issue of physical healing. It wasn't too long ago a friend of mine and his wife came to me with a problem. She had for some time been suffering with severe migraine headaches, and she'd been to a number of doctors and those of you who have had any dealings with that understand how terribly difficult it is to find a cure for that. So, she had been to several doctors and had suffered a great deal from it.

Well, they attended a Bible Conference. The Bible Conference was led by two well-known Bible teachers and one evening after the conference they were all visiting together and she happened to mention her headaches. Now the two preachers questioned her at length about her background, her parents, her grandparents and after all of that they concluded the headaches were the result of a curse passed on to her from her mother who played with a "ouija board" as a child...which gave the devil a point of entry and which said curse obviously had not been broken by her mother and so after these men prayed for her and prayed for her healing and rebuked the devil and renounced the curse, they advised her to immediately stop taking the medication her doctor had prescribed, because this would be her act of faith...her positive confession.

And this is how I got involved. Her doctor had warned her from the start of the treatment that any sudden withdrawal from the medicine could trigger a cardiac arrest. And so she asked me what I thought of what the preachers had said. I told her that I didn't think much of it and if I were her I'd stay on the medication. Now, the reason that I said that was because these conference leaders, these two ministers had based their actions on the passages in Deuteronomy 27 and 28 which talks about curses, and I pointed out to my friend's wife that those words in Deuteronomy 27 and 28 were spoken in a different time and space situation than ours. They were spoken to a specific people at a

specific time dealing with a specific situation peculiar to Israel at that time and those verses in Deuteronomy do not apply to Christians today.

Now, why do I say that? Because no such thing is taught in the New Testament. You won't find that teaching about curses in the New Testament at all. I ran those verses through the filter of the New Testament and they didn't come out at the other end. And some of you I know are thinking about the passage in James 4 that talks about curses but both exegetically and grammatically the curses of which James speaks are not remotely similar to the voodoo type of curse or hex. James was talking about cursing and blessing with your words. He's not talking about this type of curse that's laid on somebody and passed on through the generations. There's nowhere in the New Testament where this is taught. As a matter of fact, the opposite is taught...that Christ has broken all those powers and broken all those curses and we are delivered from all those curses.

Now, see...I guess what grieves me most and angers me to a point... and I trust that it is righteous anger, about this incident is that these preachers recklessly endangered the life of this friend with their reckless theology. When you tell someone to stop taking medication and the stopping of that medication can trigger a cardiac arrest causing a heart attack, then you better have a good reason for saying what you say. And these men, I felt, were careless and reckless. If they had been physicians you could have sued them for malpractice. Only those teachings of the Old Testament which are reiterated either in form or theology in the New Testament apply to us today.

God promised healing and prosperity to *Israel*, but He never made that same promise to the New Testament *church...you just won't find it!* Israel was in the infancy of their nation and like all children, they had to learn primarily through rewards and punishments. But, there comes a time when children must learn to obey not because obedience is profitable, but because obedience is right! And the trouble with some of the health and wealth theology, and it's not my intention while doing these studies on Bible interpretation to hammer on this, but this is the most relevant illustration of these things that I know anything about. The health and wealth theology and all of its excess baggage, such as curses, drag believers back into the Old Testament to the shadows of the old covenant and the uncertainty of immaturity. Progressive revelation is one of the important keys in interpreting the Bible.

The Old Testament must be interpreted in light of the New Testament. The full and final revelation is in the New Testament. The last word to those who know Christ, the church today, is found in the New Testament. All of those teachings in the Old Testament which are reiterated in the New Testament are relevant for us today.

(continued next week)



READ YOUR BIBLE DAILY



BE SURE AND SAVE YOUR LABELS!

When You Buy "BEST CHOICE" brands at the store, KEEP THE

UPC codes from the label and bring them to the church foyer!

Associated Wholesale Grocers operates what they call the "Save-A-Label" program, which is an extremely successful program which helps non-profit organizations raise money. Currently, there are more than 10,000 non-profit groups in the AWG trade area that participate in the program.

For every 1,000 Best Choice UPC symbol we turn in to them, they will send us \$30! Not only that, they will match the first 1,000 and give us \$60! And, while this may not sound like much, every little bit helps, so buy Best Choice brands when you can, then be sure and turn in the UPC code after you've used the product.

THE KING JAMES BIBLE AND OTHER VERSIONS: WHY DOES IT MATTER?



Preachers and teachers across the world will gladly say that the Scriptures are inspired by God - will hold their Bible high in the air and proclaim "this is God's word!" But do they really believe that? Almost every "fundamental" statement of faith reads that God's word is perfect and inspired in the original autographs.

But isn't that a statement of unbelief? What good is God's word if it only exists in manuscripts which no longer exist? Why would God inspire Scripture just to let it wither to dust? Many modern scholars believe that the real ending of the Gospel of Mark has been lost and that we can not be certain how Mark concluded his Gospel. And yet these same scholars will boldly declare belief in God's preservation of Scripture.

Search this matter out with a desire for the truth. For a few minutes, set aside any notions about "the message being there," or "translating the thought of a passage," or some idea about using one version for study and another for devotions. Think for a while about Christ's words: "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God... Heaven and earth shall pass away, but my words shall not pass away*" (Mt 4:4; 24:35).

God's word cannot be separated from God's words. This matters.

BIBLE DOCTRINES AFFECTED BY THE MODERN VERSIONS

The battle for the Word of God is going on today as it always has. The work of the Evil One himself has ever been to cause men

to doubt the Word (Gen. 3:1), to corrupt the Word (II Cor. 2:17), and to misquote the Word (Luke 4:10,11). There are many Modern Versions on the scene today all claiming to be more accurate or more readable renderings of the Word of God. Most of these versions follow the MINORITY Greek Text even though that text exhibits a corruption throughout. The King James Version was translated from the MAJORITY Greek Text which agrees with about 95% of all available manuscripts. The MAJORITY Greek Text can be traced back to the Peshitta (Syriac Version) about 150 A.D.

Many Christian Colleges and Universities have switched over to the MINORITY Greek Text (known as Westcott and Hort or Nestle and Aland) for the classroom while still using the King James Version in public preaching. Since there are over 5,000 differences between the MAJORITY and MINORITY texts a problem immediately faces the student. The King James Version he brings to the classroom is subjected to constant editing by the teacher who is using a Greek Text different from the one the King James Version was translated from. The student is well aware that God did not inspire two different Bibles. He must make a choice and for the sake of harmony or teacher satisfaction he will usually accept his King James Version minus the MINORITY Text corrections as the Word of God. Should there be an area where agreement cannot be reached, he is told to decide on the proper rendering by exercising his spiritual discernment. The schools that are following this double standard will admit that when the King James Version is no longer needed for Public Relations they will make the complete change to the New American Standard or the New International Version. These two are seen to follow the MINORITY Greek Text.

Those who want to replace our King James Version with new Modern Versions are constantly stating that no Bible Doctrines are affected by the changes. One school recently published an article by one of its' teachers in which he said that, "BOTH TEXTS ARE THE WORD OF GOD." It is difficult to understand how two texts differing in over 5,000 places can *both* be the Word of God. It only serves to show the absolute desperation on the part of the MINORITY Text champions to defend their indefensible position. The purpose of this volume is to show the changes made by the MINORITY text and how they affect the Bible Doctrines which Christians have always believed. Though I do not consider any change in the Word of God to be unimportant, I have singled out the most glaring examples. A careful reading will show that the Fundamental Doctrines of the Christian faith have been affected many times.

Are we to believe the scholars when they tell us that no important doctrines are affected by the new Modern Versions? It is obvious that they are not correct. What they really mean to say is that when all the changes have been made the Bible Doctrines are still there somewhere else in the Bible. If there are ten verses showing the Virgin Birth of Christ, and they have removed two, there are still eight remaining to prove the doctrine. That may satisfy them, but the Fundamental believer sees that as a piece by piece destruction of the Word of God. (*more next week*)

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Rebekah White
 Cradle Roll 2: Nathaniel White
 6:30 p.m. Service ----- Cradle Roll 1: Janet Bridges
 Cradle Roll 2: Bertha Segebarrt
 Wed. Eve. Service ----- Volunteers Needed

AND THE PEOPLE CAME...

Week of March 21, 2010

Sunday Afternoon Service (due to snow) ----- 26
 Wed. Eve. Service, 03/24/10 ----- 23

AND THE PEOPLE GAVE...

Week of March 21, 2009

Undesignated Tithes & Offerings ----- \$ 457.50
 Insurance Fund ----- \$ 29.50
Total Received for Week of 03/21/10: \$ 487.00

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

FUND DRIVE REPORTS

***We Are Suspending Our Specific
 Fund Drives Until Our Regular
 Weekly Offerings Come Back Up To
 Where They Need To Be. Please
 Give As Much As You Can To Help Us
 Catch Up After The Extremely Low
 Giving We Experienced This
 Summer And Fall.***

TITHING



Visit Us Online At - www.southheightsbaptist.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.*

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
 Dickie Eberle ----- Greeter, Custodian
 Larry Mathews, Caryn Quinnelly, Todd W. White ----- S.S. Teachers
 Larry & Mary Byars, Brian & Charity Crawford,
 Dwayne English, Geroux family ----- Outreach
 Flowers ----- Hannah and Shirley White