

SOUTH HEIGHTS BAPTIST'S *WEEKLY*

REMINDER

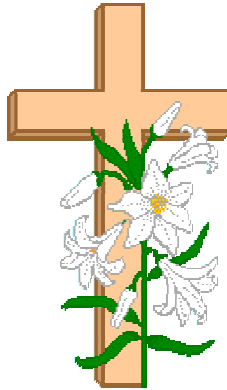
Volume XVI

April 4, 2010

Number 14

WELCOME TO OUR SPECIAL OBSERVANCE OF -

RESURRECTION DAY!

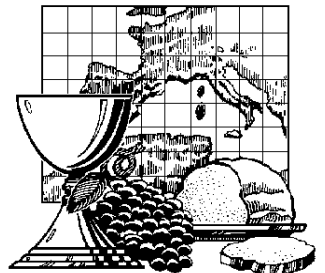


BE SURE AND STAY FOR OUR ALL-CHURCH

FAMILY DINNER

FOLLOWED BY AN OBSERVANCE OF

THE LORD'S SUPPER



HE IS RISEN!



“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay” (Matthew 28:5-6).



How To Interpret The Bible, Part 6

by the late Evangelist Ron Dunn

*The Late
Dr. Ron Dunn*

There are six rules of Bible interpretation. Thus far, 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.

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.

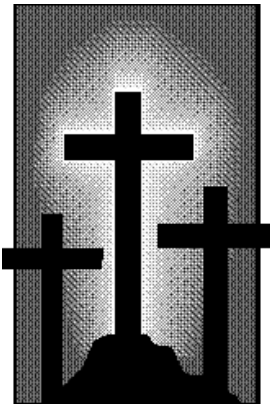
Now, why do I say that? Because no such thing is taught in the New Testament. You won't find that teaching about curses in the New Testament at all. I ran those verses through the filter of the New Testament and they didn't come out at the other end. And some of you I know are thinking about the passage 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)



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

(continued from last week)

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.

We would accuse them of taking away from the Word of God. They would accuse us of using a Bible which has many additions inserted by overzealous Christian copyists. The issue now becomes quite clear - we must either believe that overzealous heretics have corrupted the original Word of God or believe that overzealous believers have added to the original Word of God. I can understand why heretics would want to corrupt the original Word of God, but I cannot believe that Christians would add one word to the Word of God which they have been entrusted to copy and pass along. The Spirit of God within Christians would put a holy awe and reverence around the sacred word and guided by that same Spirit they would copy what God had given them. My conclusion is that the new Modern Versions are based on Greek manuscripts that have been corrupted by heretics who changed the Word of God to agree with their rejection of the Deity of Christ and their Humanism regarding salvation. The Greek Text underlying the King James Version is not filled with additions made by overzealous Christians. It is the Word of God preserved by the Spirit of God and it exalts the Lord Jesus Christ, giving him his proper place and the glory due unto his name.

THESE CHANGES LISTED IN THEIR PROPER NEW TESTAMENT ORDER:

MATTHEW

1:25 ***“her firstborn”*** is omitted. That Jesus was her firstborn indicates that Mary and Joseph had sexual relations after the birth of Jesus and that others were born of her. The omission here seeks to add credence to the false doctrine of the Roman Catholic Church concerning the perpetual virginity of Mary. The Bible is clear that Jesus had brothers and sisters.

5:22 ***“without a cause”*** is removed. In the Sermon on the Mount the Lord warned of judgment for those who were angry with a brother without a cause. Should this change be accepted everyone who is angry with his brother may be judged. The effect is to bring Jesus into judgment for failing to observe his own words (see Mark 3:5). Such is contrary to the doctrine of the sinlessness of Christ.

6:4, 6, 18 **“openly”** is out. It is a Bible Doctrine that Christian work done unnoticed for the glory of the Lord will one day be rewarded openly (Col. 3:4).

6:13 **“For thine is the kingdom, and the power, and the glory, for ever, Amen”** is deleted. This ascription of praise to “Our Father” is found in 491 out of 500 existing manuscripts.

8:29 **“Jesus”** is left out. The demons bore witness to the fact that Jesus was the Son of God. It was an identification of Jesus (in humanity) as the Son of God (in Deity). It affects the doctrine of the Person of Christ.

9:8 **“marvelled”** is changed to “were afraid.” There is no reason to believe that the people were afraid because Jesus healed the sick of the palsy. There is every reason for them to marvel at the miracle.

9:13 **“to repentance”** is left out. The Bible doctrine of repentance is one that men would like to do away with. God requires that in order to be saved one must truly repent (Acts 17:30; 2 Peter 3:9). The word means “a change of mind” and there must be that concerning God, sin and salvation. Men think that sin does not really separate them from God--they must change their mind about that. Men think that salvation is by works--they must change their mind about that. There is nothing more evident today than the absence of repentance among those who are professing to be converted.

15:8 **“draweth nigh unto me with their mouth”** is left out. According to Isaiah 29:13 it belongs in because Isaiah prophesied of these hypocrites exactly that way.

16:2-3 **“When it is evening ... the signs of the times”** is all omitted. The Pharisees and Sadducees came looking for a sign and the signs were all around them. Jesus called them hypocrites because they could not tell the signs of the times.

17:21 **Whole verse is left out.** Power with God is to be had by prayer and fasting. That is a fundamental truth of the Word of God.

18:2 **“Jesus”** is left out. This is done many times by the corrupt Greek Text of Westcott and Hort. I have not chosen to remark about each instance because it would add many pages to this work. The MAJORITY Text continuously places the word “Jesus” in the narrative with the definite article preceding it. Thus it places him in the center of things and in command. It is doctrinally unsound for such prominence to be discarded for the word “he.”

18:11 **The whole verse is omitted.** This verse tells us that man is lost, that he needs to be saved, and that the Son of man is the one who can do that. The doctrine of salvation through Jesus Christ is affected by this change.

18:15 **“against thee”** is omitted. This omission sets us up as watchdogs over others and if one sins we are to go and tell him. Such is not the teaching of Scripture. Were we to declare every sin we would be constantly busy (bodies) judging the actions and motives of everyone. This change is a very bad error.

18:35 **“their trespasses”** is omitted. Same thought as mentioned

in 18:15.

19:9 **“and whoso marrieth her which is put away doth commit adultery”** is removed. This is a very important doctrinal change which concerns divorce and remarriage. A man who divorces his wife and remarries commits adultery, and also the man who marries the divorced wife commits adultery.

19:16, 17 **“Good”** before Master is omitted. In addition to that, the phrase **“Why callest thou me good?”** is changed to **“Why askest thou me concerning the good?”** Good Master is correct and Jesus responded to show the young man that only one was good and that one was God. The conclusion should have been obvious. Since Jesus was good he was necessarily God. The omission and change destroys the intended testimony to the Deity of Christ.

20:16 **“for many be called, but few chosen”** is left out. The Lord would have us know that many are called to inherit eternal life, but few are chosen by virtue of believing in Christ. It is a Bible doctrine that God wants all men to be saved but few will come to Christ for salvation

21:12 **“of God”** is out. Jesus, who was God in the flesh, came to his own temple and said, “My house shall be called the house of prayer.” It was the temple of God and the God of the temple was there.

22:30 **“of God”** is removed. There are good angels and fallen angels. The believers, in the resurrection, will be like the good angels “of God” who alone are in heaven.

23:8 **“Master”** is changed to “teacher.” There are many teachers but only one master. The change here takes away the pre-eminence that God intends for his Son.

25:13 **“wherein the Son of man cometh”** is omitted. The warning to watch is tied to the imminent return of the Lord. The omission here does away with the doctrine of the Lord's second advent.

26:28 **“new”** is dropped before testament. The apostle Paul tells us that Jesus said, **“this cup is the NEW testament in my blood.”** The change here is intended to corrupt the Word of God and to confuse Christians.

27:35 **“that it might be fulfilled ... did they cast lots”** is all omitted. It is very important in Matthew's gospel, where Jesus is portrayed as the King of Israel, to show that he is the fulfillment of Old Testament prophecies. Here the parting of his garments and casting lots is the fulfillment of Psalm 22:18 which portrays the crucifixion of Christ. To omit this is to show the intended corruption of the Word of God by the textual critics.

28:6 **“the Lord”** is omitted. The very reverent angels said, “see the place where the Lord lay.” They would not say, “see the place where he lay.” The constant attempt to humanize Jesus and take away from his Deity does not endear the Westcott and Hort Greek Text to believers.

(more next week)





THE CHURCH WENT WALKING WITH THE WORLD

*The Church and the world walked far apart
on the changing shores of time,*

*The world was singing a giddy tune,
the Church a hymn sublime;*

*Come, give me your hand, said the merry world,
and walk with me this way.*

*But the good Church hid her snowy hands
and solemnly answered, Nay,*

*I will not give you my hand at all,
and I will not walk with you,
your ways are the ways that lead to death;
and your words are all untrue.*

*Nay, walk with me but a little space,
said the world with a timely air;
the road I walk is a pleasant road
and the sun shines always there;
your path is thorny, rough and rude,
but mine is broad and plain.*

*My way is paved with flowers and dews,
and yours with tears and pain.*

*The sky to me is always blue,
no want no toil I know;*

*The sky above you is always dark
and your lot is a lot of woe.*

*There is room enough for you and me
to travel side by side.*

*Half shyly, the church approached the world
and gave him her hands of snow
and the old world grasped it and walked away,
saying in accents low,*

*"Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets, and silks for your graceful form,
and diamonds to deck your hair."*

*The Church looked down at her plain white robe
and then at the dazzling world,
and blushed as she saw his handsome lips
with a smile contemptuous curled.*

*"I will change my dress for a costlier one"
said the Church with a smile of grace;
then her pure white garments drifted away,
and the world gave in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;*

*While over her forehead her bright hair fell,
crisp'd in a thousand curls.*

*"Your house is too plain,"
said the proud old world,
"I'll build you one like mine,*

*with walls of marble and towers of gold,
and furniture ever so fine."*

*So he built her a costly and beautiful house,
most splendid it was to behold;*

*Her sons and her beautiful daughters dwelt there, gleaming
in purple and gold.*

*Rich fairs and shows in the halls were held,
and the world and his children were there.*

*Laughter and music and feasts were heard
in the place that was meant for prayer.*

*There were cushioned seats for the rich and the gay,
to sit in their pomp and pride.*

*But the poor who were clad in shabby array,
sat meekly down outside.*

"You give too much to the poor," said the world,

"Far more than you ought to do;

*If they are in need of shelter and food,
why need it trouble you?"*

*"Go, take your money and buy rich robes,
buy horses and carriages fine;*

*buy pearls and jewels, and dainty food,
buy the rarest and costliest wine."*

*"My children, they dote on all these things
and if you their love would win;*

*You must do as they do and walk in the ways
that they are walking in."*

*So the poor were turned from her door in scorn,
and she heard not the orphans cry,*

*But she drew her beautiful robes aside
as the widows went weeping by.*

*Then sons of the world and the sons of the church walked
closely, hand and heart,*

*And only the Master who knoweth all,
could tell the two apart.*

*Then the Church sat down at her ease and said,
"I am rich and my goods increase.*

*I have need of nothing or ought to do,
but to laugh and dance and feast."*

*The sly world heard and he laughed in his sleeve,
and mockingly said aside,*

*"The Church is fallen, the beautiful Church
and her shame is her boasts and her pride."*

*Then the Angel drew near to the mercy seat,
and whispered in sighs her name'*

*Then the loud anthems of rapture were hushed
and heads were covered in shame.*

*And a voice was heard at last by the Church,
from Him who sits on the throne;*

*"I know thy works, and how thou hast said,
"I am rich," and hast not known,*

*that thou art naked, poor and blind
and wretched before my face,*

*Therefore from my presence cast I thee out,
and blot thy name from it's place"*

Wonder What Could Have Been?

Someday we'll stand before our Lord, and He will look at us and say,

"My child, what did you do, with the life I've given you? The promises you were to claim, the power you had in My own Name?"

And I will have no crowns to lay before the feet of my dear Lord.

The gifts and knowledge that were mine, why didn't I redeem the time? The love He had for me was abundant and so free!

And then I'll meet Him face to face - I'll want to praise Him for His grace - and I will have no crowns to lay before the feet of my dear Lord.

How sad - no crowns to show my dear Lord.

We'll say, "Oh Lord! We had no time - no money, no talents, or gifts Divine!" And He will say, my child - you had everything in Me!

Wonder what could have been, if we'd have given all to Him?

*Wonder what he would do, if only to Him we'd be true?
Wonder what we would see, if we from sin would be set free?*

Wonder what miracles we'd see?

And oh! How He fills every need of my life, He wants to give me joy in my trials and my strife.

He wants to give more, so much more than I can know, but He's waiting to reap, until I sow.

Wonder what could have been, if we'd have given all to Him?

*Wonder what he would do, if only to Him we'd be true?
Wonder what we would see, if we from sin would be set free?*

Wonder what miracles we'd see?

What will I hear my Master say?

*When I stand before Him on that Judgement Day?
Will I hear Him say, "Well Done" for the things I've said and done?*

What will I hear my Master say?

If I trust in good things I can do, I will find out then that they are all worthless, too.

When the fire removes the dross, will my life reveal the Cross? If I trust in good things I can do?

If I let Him live His life through me, I will live in confidence, and dignity. And to Him my hands I'll raise - as I sing my Saviour's praise, if I let him live His life through me.

And to Him my hands I'll raise - as I sing my Saviour's praise - and I will share my Saviour's love, through Eternity.

- Robert & Anita Wagoner

BE SURE TO BE HERE WEDNESDAY EVENING TO HEAR

Missionaries to Russia Chris & Eileen Carr!

This Wednesday evening, we will have as our very special guests Chris and Eileen Carr and their wonderful children. The Carr's are baptist missionaries to Russia, and they will be sharing what God is doing there through their ministry. We encourage you to be here to share in the ministry of the Carr Family.

More info on the Carr's can be found here: www.hope4ufa.com

ONLY ONE LIFE

It matters so little

*How much you may own,
The places you've been
or the people you've known.
For it all comes to nothing
when placed at His feet.*

*It's nothing to Jesus,
- just memories to keep.*

*You may take all the treasures
From far away lands.*

*Take all the riches
you can hold in your hands.*

*And take all the pleasures
that money can buy,*

*But what will you have,
- when it's your time to die?*

**Only one life!
- so soon it will pass!**

**Only what's done
for Christ will last!**

Only one chance to do His will!

**So give to Jesus all your days,
it's the only life that pays,**

**When you recall -
You have but one life!**

*The days pass so swiftly,
the months come and go.*

*The years melt away,
like new fallen snow.*

*Spring turns to summer,
summer to fall.*

*Autumn brings winter,
then death comes to call.*

**Only one life!
- so soon it will pass!**

**Only what's done
for Christ will last!**

Only one chance to do His will!

**So give to Jesus all your days,
it's the only life that pays,**

**When you recall -
You have but one life!**

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Caryn Quinnelly
 Cradle Roll 2: Derek Quinnelly
 Lord's Supper Service ----- Cradle Roll 1: Piper Martin
 Cradle Roll 2: Ryan Quinnelly
 Wed. Eve. Service ----- Volunteers Needed!!!

AND THE PEOPLE CAME...

Week of March 14, 2010

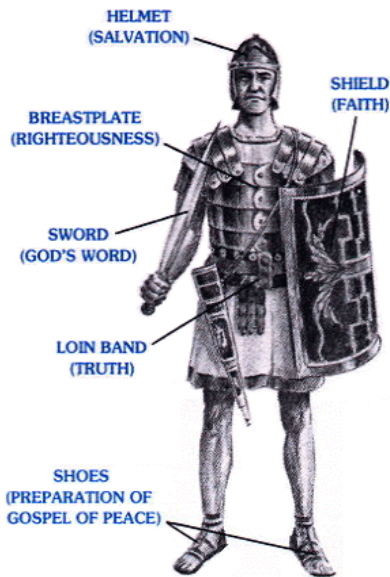
Sunday School ----- 27
 Sunday Morning Service ----- 34
 Evening Service ----- 29
 Wed. Eve. Service, 03/31/10 ----- 16

AND THE PEOPLE GAVE...

Week of March 28, 2009

Undesignated Tithes & Offerings ----- \$ 1,225.00
 Insurance Fund ----- \$ 21.00
Total Received for Week of 03/28/10: \$ 1,246.00

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
 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

Visit Us Online At - www.southheightsbaptist.com