

# SOUTH HEIGHTS BAPTIST'S WEEKLY

# REMINDER

Volume XX

May 17, 2015

Number 16

### NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Mary Byars  
 Cradle Roll 2: Larry Byars  
 Sun. Eve. Service ----- Cradle Roll 1: Shirley White  
 Cradle Roll 2: LeAnna White  
 Wed. Eve. Service ----- Cradle Roll 1: Volunteer Needed!!!  
 Cradle Roll 2: Volunteer Needed!!!

### AND THE PEOPLE CAME...

Week of May 10, 2015

Sunday School ----- 21  
 Sunday Morning Service ----- 35  
 Sunday Evening Service ----- 25  
 Wed. Eve. Service, 05/13/15 ----- 18

### AND THE PEOPLE GAVE...

Week of May 10, 2015

Undesignated Tithes & Offerings ----- \$ 2,101.00  
 Total Received for Week of 05/10/18: \$ 2,101.00

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

## LISTEN TO -



ABIDINGRADIO.COM

## WHAT IT MEANS TO BE SAVED

1. **Admit that you are a sinner.**
2. **Admit that God says all sins must be paid for.**
3. **Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.**
4. **You must change your mind about sin and sinning (God calls this repentance).**
5. **By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.**



## 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  
 Dickie Eberle ----- Greeter  
 Shayne Hooper, Todd W. White ----- S.S. Teachers  
 Larry & Mary Byars, Ella Allen ----- Outreach  
 Flowers ----- Shirley White, Charity Crawford

## SBC'S INTERNATIONAL MISSION BOARD DROPS BAN ON SPEAKING IN TONGUES

New rules also loosen restrictions on baptism, divorce, and parents of teens.



For more than a decade, the Southern Baptist Convention's International Mission Board (IMB) disqualified candidates who spoke in tongues or who had been baptized in churches that disagreed with the convention's view of baptism.

Similar rules barred divorced people or those with teenagers from being missionaries.

That changed Wednesday, when the IMB's trustees, at the prompting of their new president David Platt, approved a new, simplified set of rules for the agency's more than 4,800 missionaries.

Missionary candidates must affirm the doctrines found in the Baptist Faith and Message statement of beliefs, be baptized by immersion, be a member of a SBC church, and demonstrate an "intimate, growing relationship with Christ."

**Previous rules required** would-be missionaries to have been baptized in an SBC church, or in a church that held SBC-like beliefs about baptism. Candidates baptized in a church that did not believe in eternal security—the idea that true Christians can't lose their salvation even if they sin—or a church that views baptism is a sacrament were rejected.

The new rules allows those who were baptized by immersion and who are members of an SBC church to be candidates.

The changes also address the question of charismatic worship and prayer practices, which have been controversial for Southern Baptists. **Under the previous rules**, candidates who spoke in tongues or had a "private prayer language" were barred.

Under the new rules, speaking in tongues does **not** disqualify missionary candidates. Too much emphasis on charismatic gifts, like speaking in tongues, could still lead to discipline.

"IMB may still end employment for any missionary who places 'persistent emphasis on any specific gift of the Spirit as normative for all or to the extent such emphasis becomes disruptive' to Southern Baptist missions work," according to a FAQ about the new rules posted by IMB.

Divorced candidates have been allowed to serve in short missions. Now they will be eligible to serve as long-term missionaries, depending on the circumstances of their divorce and other factors, such as the culture they will work in.

Parents of teenagers will also be potential candidates. The IMB had previously disqualified them out of concerns for the challenges that teens would face by being uprooted and having to move overseas. Now IMB leaders will decided on a case-by-cases basis whether or not to allow parents with teens.

"For example, a family considering serving long-term in an isolated African village may be different than a family considering a one-year term in London," says the FAQ.

The changes in rules on baptism and speaking in tongues will likely get the most attention. They made national headlines when first adopted.

IMB leaders said the baptism and tongues rules, adopted in 2005, were needed to safeguard the Baptist identity of missionaries at a time when charismatic and Pentecostal practices were growing.

Tom Hatley, former IMB board chair, told *Christianity Today* (CT) in 2006 that some missionary candidates who spoke in tongues—a practice also known by the New Testament term **glossolalia**—claimed to be getting direct revelation from God.

*(continued inside)*

“That’s one reason that Southern Baptists have been suspicious of glossolalia,” Hatley told CT in 2006. “If somebody believes they’re getting direct divine revelation from God, obviously that’s claiming an equality with Scripture that we would not allow.”

Those rules proved controversial and were seen by critics as part of a power struggle between some trustees and former IMB president Jerry Rankin. Rankin had used a private prayer language for years at the time the policy—which was not retroactive—was passed.

Rankin told CT in 2006 that he did not see any personal intent in the policy. “I am assuming that this does not have anything to do with me, because it was stated that it doesn’t,” he said.

Other Baptist leaders, like Frank Page, now president of the SBC’s executive committee, worried that the speaking in tongues rule went too far.

“I just think in that one area there is a possible interpretation of a private prayer language [in Scripture] that we need to be very careful about saying, no,” he told Baptist Press in 2006. “If there is some scriptural possibility there, [a policy forbidding it for missionaries] makes me nervous.”

Former IMB trustee Wade Burleson, pastor of Emmanuel Baptist Church in Enid, Oklahoma (*his church is no longer calling itself “baptist” - Todd W. White*), clashed with other trustees over the policies. In 2006, a group of trustees tried to oust him from the IMB board, but that attempt failed.

Burleson praised the changes in policy, in a phone interview.

“This is what I was asking for 10 years ago,” he said.



**David Platt, President  
International Mission Board  
Southern Baptist Convention**

Platt says the IMB will still have a rigorous process for choosing missionaries.

“This is no lowering of the bar for potential IMB missionaries,” he told trustees, according to Baptist Press. “This is a raising of the bar in all the areas that matter most. ... We will continue

to train our missionaries and work as missionaries in ways that faithfully represent Southern Baptist churches and Southern Baptist conviction.”

The policy changes come at a time when the IMB faces financial and staff constraints.

The number of missionaries is shrinking and there’s not enough money to send out more full-time replacements for all the people who retire.

In 2009, there were about 5,600 IMB missionaries. Today, there are 4,734, a drop of 15 percent.

“We are pretty fast on the way to 4,200 missionaries,” said Platt.

He hopes that more missionaries will be self-funded in the future. That could include retirees, people who have jobs overseas, or students studying aboard.

Having a simplified list of requirements will allow more people, from different backgrounds, to officially partner with the IMB, said Platt.

All the requirements are based on the Baptist Faith and Message. “We are tethered to the BFM,” he said.

Platt also addressed several specific policy changes. He said that divorce should not automatically bar someone from missionary service, especially in a support role. At the same time, he said, IMB officials will not overlook someone’s marital history.

Platt also addressed the question of speaking in tongues. He remains wary of some charismatic practices, which he says may introduce errors that contradict Scripture. “I have seen and confronted the dangers of the charismatic movement,” he said.

Still, Platt said, the IMB has policies that will protect Baptist principles while allowing missionaries who do speak in tongues and have a private prayer language.

Not all the trustees agreed with the policy changes, Platt said. He declined to release the results of the votes on the changes but said there had been a long process of working through the changes that allowed for open debate.

Overall, he was optimistic about the IMB’s future. “(The trustees) see the urgency of the mission,” he said

Wednesday marked at least the second time the trustees have amended their missionary guidelines in the last decade.

In 2007, the IMB board revised some of the language in the baptism and speaking in tongues rules, making them guidelines rather than policies.

The IMB decision mirrors changes made at the SBC’s North American Mission Board. That board used to ask candidates if they spoke in tongues and barred those that did.

That changed a few years ago, said Mike Ebert, a NAMB spokesman, since the issue of speaking in tongues is not addressed in the Baptist Faith and Message.

Ebert said that if a NAMB missionary’s views on speaking in tongues became disruptive—if, for example, they claimed it was necessary for all Christians—that would be an issue. Otherwise, the board tries to stick with the beliefs approved by the SBC.

“When we are interviewing a missionary candidate, our primary goal is to make sure that they are in harmony with the Baptist Faith and Message,” he said.

- Bob Smietana  
Christianity Today  
May 14, 2015



**William Tyndale  
1494 - 1536**

## **WALTER LOLLARD, THE WALDENSIANS & WILLIAM TYNDALE**

*Psalm 12:6-7: “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”*

*From an article on the history of the King James Version of the Bible*

### **WALTER LOLLARD:**

Joshua Thomas (1719-1797), who was Pastor of the Church in Olchon Valley, Wales from 1746-1754, in his book *“The American Baptist Heritage in Wales”* traces the American church to its roots in Olchon and details the existence of the ancient Christian enclave there citing evidence going back to the 6th century. The Waldesian preacher, Walter Lollard came from Germany into England in 1315 AD, and Pastor Thomas believed that Lollard was given refuge in Olchon around that time. Thomas notes that Lollard was aware of the existence of Olchon before arriving in Wales.

Thomas Crosby in his *“History of the English Baptists”* of 1738 also records Walter Lollard residing in Britain for some period of time. “In the time of Edward II, about the year 1315 Walter Lollard, a German Baptist preacher, a man of great renown among the Waldenses, came into England; he spread their doctrines very much in these parts, so that afterwards they went by the name Lollards.” Henry Knighton (d. 1396), the English chronicler, says: “More than one-half of the people of England, in a few years, became Lollards” (Knighton, col. 2664). Upon returning to Europe, Walter Lollard was captured by the Catholics and was burned alive, in Cologne, Germany in 1322.

### **THE WALDENSIANS:**

May 16, 2015Dr. Floyd Jones writes: “According to Beza [1519-1605], this [Waldensian] Church was formed about 120 A.D. Its Latin Bible (the ‘Italic’ or ‘Itala’) which represents the Received Text (Syrian) was translated from the Greek not later than 157 A.D. It is recognized that Jerome’s Vulgate is the ‘Itala’ (the ‘Old Latin’) with the readings of the Received Text removed. The leadership of the Reformation German, French and English was convinced that the Received Text (TR) was the genuine New Testament, ‘not only because of its own irresistible history and internal evidence, but also because it matched with the Received Text which in Waldensian form had come down from the days of the apostles.’ In producing his translation Luther referred to the Tepl ms which agreed with the ‘Old Latin’ version that was anterior to Jerome. This Tepl ms represented a translation of the Waldensian Bible into the German dialect which was spoken before the time of the Reformation. This undoubtedly was the

reason the Roman Church reproved Luther for ‘following the Waldenses’. Moreover, the translators of 1611 had before them four Bibles which had come under Waldensian influences: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. Strong evidence exists that they also had access to at least six Waldensian Bibles written in the old Waldensian vernacular.” (Jones, Floyd Nolan; Which Version is the Bible?, p. 168, 1999)

### **WILLIAM TYNDALE:**

William Tyndale (1494-1536) was born close to Olchon in South Wales, though he grew up in Gloucestershire. The Tyndale family name is associated with the Olchon Valley, a stronghold for Baptist churches. According to Davis in History of the Welsh Baptists, Llewellyn Tyndale and Hezekiah Tyndale were members of the Baptist church at nearby Abergaverney. Certainly in his writings Tyndale expresses Baptist views using Baptist terms, such as “elder” instead of “Bishop” and recognizes clergy by the offices of “pastor” and “deacon.” He challenged clerical celibacy.

Tyndale was particularly eloquent in expressing the Biblical doctrine of baptism held by Baptist. He described the ordinance as “the sign of repentance ... and new birth.” As Baptists do, he identified baptism primarily with repentance: “baptism is a sign of repentance signifying that I must repent of evil, and believe to be saved ... by the blood of Christ.” Tyndale denied the necessity of baptism for adult salvation, and said that “the infants that die unbaptized of us Christians are in as good case as those that die baptized.” He pointed out that the main function of baptism is that of “testifying and exhibiting to our senses the promises signified.” William Tyndale believed that the Holy Spirit does not work in the water, but “accompanieth the preaching of faith, and with the word of faith, entereth the heart and purgeth it.” Tyndale also described baptism as “dipping or plunging [not pouring or sprinkling] as the true sign.” (Baptism, Bromiley, pp. 11, 25, 56, 149, 179, 192; Tyndale, British Reformers Series, p. 407; Tyndale, Parker Society Series, III, p. 171; Tyndale, Parker Society Series, I, pp. 350-351, 357, 423-424)

In 1536 Tyndale was convicted of heresy by the pope for his Bible translation work. His last words were, “Lord open the king of England’s eyes.” Tyndale’s prayer was fulfilled by two kings: Just 2 years later King Henry the VIII authorized the Great Bible and 75 years later King James authorize the Bible that bears his name.

The King James Bible is the final translation, the 7th, that began with Tyndale’s Bible, and is about 85% Tyndale’s own work.

*“The kings heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.” (Proverbs 21:1)*

*“Where the word of a king is, there is power: and who may say unto him, What doest thou?” (Ecclesiastes 8:4)*