

REMINDER

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American Evangelicalism: In Crisis and Confusion

by Dr. Ed Dingess

We are witnessing nothing short of a full-on gospel crisis in American Evangelicalism today. Just as the homosexual movement has rapidly deteriorated into the full-blown confusion we see around the psychological disorder and delusion of gender dysphoria; we are witnessing the exponential demise of what was once a clear, focused, gospel-centered movement. When everything in evangelicalism is a gospel issue, nothing is. And this is precisely what is happening in modern evangelical Christianity. A few examples are presented in this post and then a plea for some sanctified common sense follows.

Social justice is all the rage these days. Even within conservative circles, the balance between social concerns and the gospel is shifting much more quickly than one would have previously imagined. Social justice has, for all intents and purposes, eclipsed the pure gospel of historic Christianity so much so that we no longer know where the gospel story concludes, and its impact on me as a new person in Christ, in my culture, begins. We can see this in a variety of movements that have and are competing for the attention and the money and the time of Christians, week in and week out. **Abolish Human Abortion** argues that the church isn't being the church unless it works to feverishly put a stop to the murder of unborn babies. The unborn babies are your neighbor, says AHA, and you are commanded to love your neighbor and protect the defenseless. If you are not picketing abortion clinics and opposing abortion in just the right way, then you are not loving your neighbor. For AHA, ending abortion is a gospel issue. The **Gospel Coalition** is cranking out one social issue after another and they are all gospel issues. From Tim Keller's highly controversial and questionable philosophies outlined in his **Generous Justice** to the most recent pet, outlawing American Football, TGC has turned every social concern into a gospel issue. Many prominent Southern Baptists leaders, a denomination of which I happen to be a part, has its political arm, the **Ethics and Religious Liberty Committee**, devoted almost exclusively to social issues. From its website we read the following: **The ERLC is dedicated to engaging the culture with the gospel of Jesus Christ and speaking to issues in the public square for the protection of religious liberty and human flourishing.** And of course, these issues, ranging from social justice to racial reconciliation, from sex trafficking to immigration, are all gospel issues. The ERLC, TGC, and AHA all want your attention, your time, and your money in order to carry out their agenda. But there is more.

Many of these movements, if not all of them, contain varying degrees of components associated with liberation theology and are incredibly confused about the nature of Christianity, personal holiness, and the mission of the church. This is especially the case as it relates to the relationship of the church and the world, not to mention, the content of the gospel. Now, in case you are skeptical of my thesis (and healthy skepticism is encouraged) that what you are witnessing in Evangelicalism is in fact, liberation theology sporting a fresh coat of paint, note this comment from J. Daniel Salinas concerning the book, *An Inquiry into the Possibility of an Evangelical-Liberationist theology*: Chaves, the Brazilian professor at the Baptist University of the Americas, argues that later developments in both North American evangelicalism (NAE) and Latin American Liberation Theologies (LALT) have drawn them theologically closer than ever before.

(continued inside)

The matter of **liberation theology** is itself indelibly linked to hermeneutics. This can be seen in how groups such as **AHA**, **TGC**, the **ERLC**, and **Racial Reconciliation** interpret the biblical text. Peruvian theologian Gustavo Gutierrez wrote: *"The theology of liberation offers us not so much a new theme for reflection as a new way to do theology. Theology as critical reflection on historical praxis."* As Samuel Escobar points out, *"This critical reflection was the result of a new political alignment (praxis) of some Christians in Latin America during the 1960s and their critical way of reading the history of the church in that region."* Liberation then offers up a new way to do theology and along with it, a new hermeneutic, a modified gospel, an alternative mission of the church, and it defines the relationship between the church and the world. The old adage comes to mind: if it is new, it is not true and if it is true, it is not new. **Is it too much to suggest that what we see taking place right now in evangelicalism, and especially in the SBC a new way to do theology?** Social concerns are informing how theology gets done rather than theology informing how the church gets things done. Liberation theology begins with the marginalized, the poor, the oppressed, and their concerns, and it shapes theology by insisting that exegesis submit to those concerns above all others. And this is how you end up with the proverbial tail wagging the dog problem. *Don't forget - Liberation theology fills those words with new meaning so that even the most orthodox of doctrines, such as male leadership in the church, is now viewed as complicit in the oppression and marginalization of women.* Critical thinking is indispensable and the church neglects it to its own peril.

Returning to the Southern Baptist political arm, the ERLC, in reading the mission statement of this committee, one has to wonder if it should even exist in the first place: **"The Ethics & Religious Liberty Commission exists to assist the churches by helping them understand the moral demands of the gospel, apply Christian principles to moral and social problems and questions of public policy, and to promote religious liberty in cooperation with the churches and other Southern Baptist entities."**

First, it is the local elders' duty to help their communities understand the moral demands of the gospel. That is accomplished through preaching, teaching, and discipleship. The same is true for applying Christian principles to moral problems. The statement reveals its overtly political agenda when it turns to "social problems," "questions of public policy," and "to promote religious liberty." **In order to defend this mission statement, biblically anyway, one has to change the mission of the church so that it includes culture shaping, involvement in politics, and one has to believe that the church must work for religious liberty.** But when one reads the New Testament Scriptures, writings that took place in a largely oppressive and intolerant setting, they do not find anything like these objectives there. More about this below when the subject of pure religion is addressed.

One of the most recent and highly visible areas of focus for these leaders is the topic of **racial reconciliation**. These men are operating on the basic premise that there is a rift between Christians of different racial classes in society. They begin by uncritically accepting melanin as a legitimate way to classify race and from

there they carry their message forward with great enthusiasm and passion. Now, because racism is all the rage in the culture, and because no one wants to be called a racist or seen as doing anything whatsoever that any minority group could use to accuse one of racism, these leaders want to appear to be on board fully and completely. So, they are walking the politically correct line. With this in mind, they are working tirelessly to convince the church that they have a problem that needs to be addressed. The solution to this problem includes everything from the SBC repenting for past racism on an annual basis now for several years, to convincing white Christians that they are the bad guy, having been raised in a predominantly white culture and having unwittingly adopted racists attitudes of which they are naively ignorant and incapable of recognizing. Some are even going so far as to advocate for affirmative action in pastoral staffs, and even extend that point of view to the recommendation of books and conference speakers. "There should be people in those positions who look like me," they argue. The argument is not based on biblical exegesis, but instead, on principles directly coming from black liberation theology. In fact, recently an article appeared over at **Core Christianity** that was, for all intents and purposes, **denying** the sufficiency of Scripture on the issue of racism. I don't measure a man's ears when I decide to read his book or attend a conference or submit to his leadership as an elder. I am not going to pay attention to his skin tone either. It is **that** ridiculous and the sooner we start seeing that truth and looking at the issue that way, the better off we will be in my opinion.

Coming back to the article over at Core Christianity, the title of the article was a sure attention-getter: **"Good Doctrine isn't the Answer to Racism."** The racial reconciliation argument continues to lose exegetical debates, making it necessary to retreat and come up with new strategies. The article begins with the claim, *"Just because doctrine is right, good, and true does not mean it is healthy."* **Andrew Menkis** argues that doctrine, in order to healthy, must be lived. Menkis, in his own attempt to jump on board the racial reconciliation train and project just the right appearance and perhaps "make his contribution," confuses Christian doctrine with Christian praxis. The word doctrine is derived from the Greek **didaskalia**. It simply means, teaching, instruction, that which is taught. **Doctrine is a teaching.** For example, the idea that doctrine should be lived out is implied in the teaching itself. When Menkis makes the claim that he makes, that just because the doctrine is right, good, and true does not mean it's healthy, he is making a false statement on the one hand and a very basic category error on the other. If it is true that doctrine must be lived in order to be healthy doctrine, then Menkis' doctrine is in the same boat as all other doctrines. That means that Menkis' own doctrine about doctrine being lived is itself not a healthy doctrine. A question for Menkis might be, "If good, right, and true doctrine isn't healthy, what is it?" If something is not healthy, then that means, logically speaking, that it is unhealthy. This means that good, right, and true doctrines can be unhealthy. This reasoning is specious. Living doctrine isn't doctrine. The actual application of doctrine to daily life is not doctrine. Christian doctrine, in many, many cases is meant to be lived but not always. For example, the doctrine that all those in the body of Christ are in fellowship with one another is not a doctrine

itself that can be practiced. It is a doctrine that describes our new status in Christ. We call it the doctrine of reconciliation. Jews and Gentiles have been reconciled to God through Christ in one body by the blood of Christ. I cannot live that. I cannot live the doctrine of justification. I cannot live the doctrine of regeneration. Menkis, in his attempt to project the appearance that he is on board and in his ambition to “make a contribution” to the topic, has made himself look rather silly in my opinion. This is the kind of foolishness that you end up with when you abandon sound hermeneutical principles in preference for methods that begin with the core values and principles of pagan society.

Pure religion begins with the gospel of Christ which is itself the power of God to save and regenerate the human heart. To Nichodemus, Jesus said, “You must be born afresh, anew, from above, all over again.” According to James, religion that is pure, that is undefiled, is religion that includes ministry to widows and orphans and to keep oneself pure from worldly influence. This hearkens back to 1:22 where James says be doers of the Word and not hearers only. But my “not doing the Word” does **not** make the word itself unhealthy, nor does it mean that the Word itself does not have the cure to my problem. The Word is always intended to be applied or lived where there is application to be made. The proof that God has invaded my life can be seen in my care for others, especially widows and orphans and in my refusal to pattern my life after worldly principles derived from society. The church must have a vigorous ministry in place to care for widows and orphans. In some cases, this means providing food for care, medical needs where appropriate, etc. The same is true for orphans. It could mean financial support for orphanages, investing time in visiting the children living in these arrangements, or, in some cases, it could mean adoption. God directs the heart. James tells us to look after people in need during their time of affliction. But Paul also reminds us of the practical aspects of this ministry. Paul gives us criteria with qualifications before placing a widow on the list in First Timothy Chapter 5. That we care for widows and orphans with some qualifications is undeniable. But how we do that will vary from person to person or church to church.

The mission of the church is to preach the gospel, baptize converts, and to make disciples. The gospel is that Christ came and died to save helpless sinners from their hopeless condition. To baptize converts is to practice the public confession that one has indeed bound himself to Christ as Lord and Saviour. To make disciples is to make students of the commandments of God. Disciple-making entails teaching men to observe everything that Christ has commanded. This is the mission of the church. ***Nowhere in Christ’s commandments are we told that we must fight for religious freedom, shape the culture in which we find ourselves, or influence civil government to adopt Christian principles.*** It is through the use of a hermeneutic of liberation that such nonsense finds its way into the mainstream. The source is **not** Scripture, but instead, the personal ideologies of men who have gained a platform of influence. They need to be corrected by other godly, strong leaders or removed from that platform.

The relationship of the church with the world is the last

component of the three basic elements that make up pure religion. The gospel is first, the mission is second, and the relationship of the church with the world is the third component of pure religion. In Romans 13 and in First Peter 2, the church has her instructions for how she is to relate to the civil government. Whatever philosophy you might have on this topic, you would be well-served to make sure it is grounded in these passages of Scripture. **What are these instructions?**

First, every person is to be in subjection to the governing authorities. That is pretty clear. Why? Because every authority is from God. Every civil government is established by God according to Paul. And to that government, we must submit. Whoever resists the authority opposes the ordinance of God. Of course, taken in the context of Scripture as a whole, when the civil law contradicts the divine law, divine law is the greater of the two. Peter’s instructions are identical to Paul’s instructions. Peter says that we must submit ourselves to every human institution for the Lord’s sake. This applies to a king or to someone the king might send. Peter commands us to honor the king. This is not an option. It is a commandment. The word honor, from the Greek *timaō* means to show high regard for, to revere. Yet, many of the social causes and issues that the church and these leaders specifically find themselves obsessed with are issues that fly in the face of these instructions. ***This means that Christians should avoid vilifying our government leaders, president and all, publicly.*** We must submit to, honor, and respect our government leaders. The objection is sure to come that our leaders are godless men who support all sorts of immoral legislation and policy. This is true. But it is not any truer than it was for the government under which Paul and Peter and the rest of the early church operated. In fact, modern American government is morally superior to Rome from a this-world perspective. If you doubt that, then perhaps you should do some reading on the practices of ancient Rome. What is puzzling is that most of the leaders involved in these movements are also involved in completely ignoring the clear NT mandate regarding how the church ought to relate to the secular authority. In fact, their agenda seems to require a certain rebellion against the secular authority. Such insurrection is not the fruit of Christian living we see in the first-century church.

The evangelical church is in a full-on crisis today. That crisis is due in large part to elements of a hermeneutic of liberation theology finding its way into the community. Men have gained access to the celebrity platform and ascended to a place of influence who do not hold to the historic positions believed and practiced since New Testament times. Movements like ***liberation theology, black liberation theology, the seeker movement, and the emergent church movement*** have all worked in varying degrees to weaken the hermeneutic of the conservative non-Catholic churches.

The intensity of the war for truth has increased exponentially just within the last 5 years and more so even within the last year. Christian leaders must do a better job of examining the foundational teachings of men before enabling their influence. It is not evil to examine these claims to make sure they reflect the teachings of Scripture. Nor is it evil, when those claims are lacking in biblical

support, are incredibly weak, or outright contrary to Scripture, to correct these men. If we continue to embrace worldly practices, such as obsessing over offending one another, then truth will truly suffer as a result. We should always remember that God is an ever-present witness in what we do and why we do it.

In closing, we should remember some of the very last words of one of the greatest Christian soldiers to have fought in this War, the Apostle Paul:

“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (II Timothy 4:7-8).

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NEWS OF INTEREST TO CHRISTIANS

9 SUPREME COURT SIDES WITH CHRISTIAN BAKER - The following is excerpted from ***Christian Headlines, Jun. 4, 2018:***

“The U.S. Supreme Court handed religious liberty advocates a major victory Monday when it sided with a Christian baker who refused to design a wedding cake celebrating a same-sex marriage. In a 7-2 ruling in the Masterpiece Cakeshop v. Colorado Civil Rights Commission case, Supreme Court Justice Anthony Kennedy ruled that the Colorado Civil Rights Commission demonstrated hostility toward religion and violated the First Amendment’s guarantee of religious liberty when it ordered the baker, Jack Phillips, to design wedding cakes for same-sex couples. Phillips owns a Colorado bakery, Masterpiece Cakeshop. ‘The Civil Rights Commission’s treatment of his case has some elements of a clear and impermissible hostility toward the sincere religious beliefs that motivated his objection,’ Kennedy wrote. ‘... The Commission’s hostility was inconsistent with the First Amendment’s guarantee that our laws be applied in a manner that is neutral toward religion.’ Religious liberty groups applauded the ruling. ‘Jack serves all customers; he simply declines to express messages or celebrate events that violate his deeply held beliefs,’ said Alliance Defending Freedom senior counsel Kristen Waggoner, who defended Phillips before the Supreme Court. ‘Creative professionals who serve all people should be free to create art consistent with their convictions without the threat of government punishment.’ Waggoner added, ‘Tolerance and respect for good-faith differences of opinion are essential in a society like ours. This decision makes clear that the government must respect Jack’s beliefs about marriage.’ In a conference call with media members, Waggoner disagreed with other legal experts who were calling the ruling ‘narrow.’ ‘This case will affect a number of cases for years to come,’ she said.”

9 MEGACHURCH PASTOR SAYS JESUS NOT THE ONLY WAY TO GOD - The following is excerpted from ***“Why Jesus Is No Longer the Only Way for Many American Christians,” Christian Post, May 19, 2018:***

“Just over two months ago, as winter landed its final blows of snow in New York City, Michael A. Walrond Jr., of Harlem’s

10,000-member First Corinthian Baptist Church landed an ideological blow of his own in traditional Christendom. Walrond, who was named ‘One of the Lord’s Foot Soldiers’ by Newsweek magazine, told his congregants that the belief that anyone who doesn’t believe in Jesus is going to hell is ‘insanity.’ ... People take many paths to God, he argued, noting that he personally celebrates the paths others take in finding Him—even if that path does not involve faith in Jesus. ‘And so the key is you believe in God. And whatever your path is to God I celebrate that. Personally, I celebrate that,’ Walrond said. The New York City preacher’s message drew criticism in traditional Christian circles. Bishop Robert E. Smith, Sr., founder of Total Outreach for Christ Ministries, said, ‘The preacher on this video is both right and wrong: he’s right in that all roads do lead to God; but this God is both love and a consuming fire. If you meet Him on the Christ road of His love, you live, but any other road, be it religion, philosophy, or a miscalculation of the Person of Christ, the lake of fire is waiting!’ While Walrond’s openness as a Christian to the idea that there are many paths to God beyond Christianity may have been shocking to some, new research shows a widespread departure among Christians from traditional Bible teaching such as Jesus being the only way to God.” “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

9 ENGLAND’S TOP FAMILY JUDGE APPLAUDS END OF THE TRADITIONAL FAMILY - Sir James Munby, President of the Family Division of England’s High Court of Justice, says society should “welcome and applaud” the collapse of the traditional family. At a lecture at the University of Liverpool, Munby said, “In contemporary Britain the family takes an almost infinite variety of forms. Many marry according to the rites of non-Christian faiths. People live together as couples, married or not, and with partners who may not always be of the other sex. Children live in households where their parents may be married or unmarried. They may be brought up by a single parent, by two parents or even by three parents. Their parents may or may not be their natural parents. They may be children of parents with very different religious, ethnic or national backgrounds, [and they] may be the children of polygamous marriages. ... This, I stress, is not merely the reality; it is, I believe, a reality which we should welcome and applaud” (“England’s Top Family Judge,” Breitbart.com, Jun. 3, 2018). This reminds us of what the prophet Isaiah said 2,700 years ago: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Isa 5:20-21).

9 CALIFORNIA BANS TRAVEL TO NINE U. S. STATES - The government of California, which has lost its mind in the pursuit of homosexual rights, has banned state-funded and state-sponsored travel to nine other U.S. states. The latest target is ***Oklahoma***, because of its new legislation allowing private adoption agencies to deny same-sex couples from their adoption services “on the basis of religious or moral convictions or policies” (“California Bans,” USA Today, Jun. 4, 2018). A 2017 California law requires

a travel ban to states that have legislation that “discriminates on the basis of sexual orientation, gender identity or gender expression.” California Attorney General Xavier Becarra, who is strictly enforcing the ban, said, “California taxpayers are taking a stand against bigotry and in support of those who would be harmed by this prejudiced policy.” He cares nothing, of course, for those whose rights are destroyed by the homosexual agenda. Other states targeted by the California travel ban are Alabama, Kansas, Kentucky, Mississippi, North Carolina, South Dakota, Tennessee, and Texas.

9 U.S. STATE DEPARTMENT REPORT PAINTS GRIM PICTURE OF RELIGIOUS PERSECUTION IN NORTH KOREA - The following is excerpted from *“Report: ‘Praying, Singing Hymns, and Reading the Bible’ Can Lead to Prison Camp,” CNSNews.com, May 30, 2018:*

“Weeks before President Trump is expected to meet with Kim Jong Un, a State Department report issued Tuesday painted a grim picture of religious freedom abuses at the hands of the Stalinist regime—including ‘executions, torture, beatings, and arrests’ of people of faith. The report said that some of the up to 120,000 North Koreans being held in prison camps ‘under horrific conditions’ were incarcerated for religious reasons. It cited North Korean defectors and international non-governmental organizations as reporting that ‘any religious activities conducted outside of those that were state-sanctioned, including praying, singing hymns, and reading the Bible, could lead to severe punishment, including imprisonment in political prison camps.’ A South Korean NGO had recorded 1,304 cases of religious freedom violations carried out by North Korean authorities during the year in review, including 119 killings and 87 disappearances. Detentions accounted for another 770 of the incidents. ... ‘An estimated 80,000 to 120,000 political prisoners, some imprisoned for religious reasons, were believed to be held in the political prison camp system in remote areas under horrific conditions.’ It cited a religious freedom advocacy group, Christian Solidarity Worldwide, as saying the regime often applies a policy of ‘guilt by association,’ targeting not just Christians but detaining their relatives as well, irrespective of their own beliefs. The envisaged Trump-Kim summit in Singapore is focused on the crisis over North Korea’s nuclear weapons programs and related security concerns. But rights campaigners are urging the president to put human rights on the agenda too. ... State Department ambassador-at-large for international religious freedom Sam Brownback said, ‘The president is right on point on North Korea. He’s very engaged on this, as you know. The Secretary [of State Mike Pompeo] is very engaged on this. And I think they’re raising all of these issues,’ he said. ... Brownback recalled that during his days in the Senate—he was a Republican senator from Kansas from 1996-2011 before serving as governor of Kansas—he raised concerns about North Korea, ‘but you couldn’t get anybody to act.’ ‘Well, this president

is acting and he’s taking this issue on, even though it’s threatened us for years, if not decades.”

9 IRELAND VOTES TO OVERTURN BAN ON ABORTIONS - In a referendum, voters in Ireland overwhelming supported repeal of a constitutional ban on abortions. Sixty-six percent favored the repeal. Prime Minister Leo Varadkar said, “The people have spoken. The people have said that we want a modern constitution for a modern country, that we trust women and we respect them to make the right decision and the right choices about their health care” (“Big Win for Abortion Rights in Ireland,” Newsmax, May 26, 2018). In fact, abortion is not strictly a “health care” issue. In most cases, it is about the life of a baby rather than the health of a mother. This age of “people’s power” is prophesied in Scripture, when the nations will shake their fists at God and His Christ and call for the “cords” of His holy laws to be removed from their lives. God will have the last word when He puts Christ on the throne of this world. *“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion ... Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Psalm 2:1-6, 10-12).*



OFF FOR A VACATION

Have you forgotten anything?

NURSERY MINISTRY WORKERS FOR THIS WEEK

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

AND THE PEOPLE CAME...

Week of June 3, 2018
Sunday School ----- 10
Sunday Morning Service ----- 34
Sunday Evening Service ----- 27
Wed. Eve. Service, 06/06/18 ----- 32

AND THE PEOPLE GAVE...

- Week of June 3, 2018 -
Undesignated Tithes & Offerings ----- \$ 1,259.00
Total Received for Week of 06/03/18: \$ 1,259.00
- Week of May 27, 2018 -
Undesignated Tithes & Offerings ----- \$ 738.59
Total Received for Week of 05/27/18: \$ 738.59
- Week of May 20, 2018 -
Undesignated Tithes & Offerings ----- \$ 15.11
Total Received for Week of 05/20/18: \$ 15.11
- Week of May 13, 2018 -
Undesignated Tithes & Offerings ----- \$ 849.65
Total Received for Week of 05/13/18: \$ 849.65
- Week of May 6, 2018 -
Undesignated Tithes & Offerings ----- \$ 1,830.09
Total Received for Week of 05/06/18: \$ 1,830.09
- Week of April 29, 2018 -
Undesignated Tithes & Offerings ----- \$ 682.53
Total Received for Week of 04/29/18: \$ 682.53
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
Shayne Hooper, Charity Crawford, LeAnna White ----- S.S. Teachers
Larry & Mary Byars, Dwayne English ----- Outreach
Bertha Segebarr ----- Custodian
Flowers ----- Shirley White, Charity Crawford