

is their job to drum up the feelings rather than having faith in the promise despite their feelings and perception.

The answer? I don't know, but I think getting more people in leadership in modern worship churches to read Barth couldn't hurt. Keeping the dialectic of God's faithfulness and our faithlessness as a more explicit theme in modern worship would be helpful as well.

- Adam Nigh, Aberdeen, Scotland

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Caryn Quinnelly
 Cradle Roll 2: Piper Quinnelly
 6:30 p.m. Service ----- Cradle Roll 1: Kayla Quinnelly
 Cradle Roll 2: Derek Quinnelly
 Wed. Evening Service ----- Cradle Roll 1: LeAnna White
 Cradle Roll 2: Seth White

AND THE PEOPLE CAME...

Week of June 30, 2013

Sunday School ----- 18
 Sunday Morning Service ----- 46
 Sunday Evening Service ----- 23

AND THE PEOPLE GAVE...

Week of June 30, 2013

Undesignated Tithes & Offerings ----- \$ 1,198.00
 Insurance Fund ----- \$ 20.00
Total Received for Week of 06/30/13: \$ 1,218.00

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



SEND A NOTE TO RYAN QUINNELLY IN AFGHANISTAN-

**SPC QUINNELLY RYAN
 1220 EN CO, 864 EN BN
 TF PACEMAKER
 FOB SHARANA
 APO AE 09311**

Please Also Bring Your Goodies For Him (especially fruit-flavored Pop Tarts) by tonight.

INSURANCE FUND REPORT FOR JUNE, 2013:

Monthly Requirement ----- \$ 329.66
 Amount Received for June, 2013 ----- \$ 320.00
Amount short for June = - \$ 9.66

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
 Shayne Hooper, Caryn Quinnelly, Todd W. White ----- S.S. Teachers
 Larry & Mary Byars, Brian & Charity Crawford,
 Dwayne English, Shayne Hooper ----- Outreach
 Flowers ----- Shirley White

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XVIII

July 7, 2013

Number 23

The Way Home

by Ed Wrather

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Matthew 7:7-8).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (II Timothy 3:16).

“Jesus saith unto him, ‘I am the way, the truth, and the life: no man cometh unto the Father, but by me’” (John 14:6).

Can you imagine being in a foreign city for the first time and forgetting how to return to your hotel? What would you do?

You might do what an American soccer fan did in Hanover, Germany. The 25-year-old man from Boston checked into his hotel prior to the soccer match between Poland and Costa Rica. However, after the match he was unable to remember the name of the hotel he had checked into and he couldn't even remember the address. He searched for the hotel for six hours after the soccer match without success. He finally realized that he was lost and needed help. Around three in the morning, he stumbled onto a police station and asked for help. A spokesperson for the police, Holger Jureczko said, “The only thing he could remember was paying 10 euros for a taxi ride to the city center and that he went past a park and a Mercedes dealer. There are a lot of Mercedes dealers in Hanover but we were able to find the one in the vicinity of a park.” The lost man finally recognized the hotel after driving around the streets in the area for an hour just before the morning sun rose. It must have been a long, long night!

What would you do if you were in a similar situation?

Being a man, I would probably do the same thing as in trying to find the hotel without asking for help. On our recent trip, I was only lost one time and I was able to buy a map and find my way back without asking for help. But it did seem to be a source of frustration for my wife!

How could the lost man in Hanover have resolved his situation more quickly? How can we?

He could have immediately asked for help. Pride appears to be the primary motivation for not asking for help, at least from my own experience. Asking for help is admitting that you cannot do it on your own and that you need help and advice from someone else. It means that if you have to have help that you are not perfect, that you do not know everything, and cannot do everything on your own. That is hard for some of us to swallow but it is still the truth for every person on this earth. None of us knows everything and none of us can do everything by ourselves. If we are honest with ourselves, we will realize that we all need help; assistance, or advice sometimes - and that admitting it can actually make life easier for us.

It is the same in the spiritual realm.

We cannot arrive at the correct spiritual destination without help. Where should we go for spiritual help? The very first place to go is to God. Ask Him to help you to find your way. He promises to do that in Matthew 7:7-8. The second place to go for spiritual help is to the Word of God, which is the Bible because, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”* What does God say through the Bible about finding your way spiritually? Here are a few of many verses of Scripture about this eternally important subject:

“For all have sinned and fall short of the glory of God (Romans 3:23).”

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8).

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:9-10).

“For whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13).

Friend, Jesus is *“the Way, the Truth, and the Life”* and it is only through Him that you can find your way to your spiritual home. ■

HTB LEADERSHIP CONFERENCE: THE ONE-WORLD CHURCH IN ACTION



The Holy Trinity Brompton (HTB) Leadership Conferences are a glimpse into the end-time one-world “church.” Holy Trinity Brompton is an Anglican church in London, England, with a vast influence via its Alpha Course, its contemporary praise music, its charismatic heresies (HTB was at the heart of the “laughing revival” in England in the 1990’s), and its broad ecumenical philosophy.

Consider the 2013 conference (May 13-14) -

Speakers and attendees included a Roman Catholic cardinal, four Catholic archbishops and bishops, 21 Anglican archbishops, Orthodox, Methodist, Baptist, Presbyterian, and Pentecostal leaders. Seminar leaders included Bill Hybels of Willow Creek Community Church and Christoph Schonborn, Catholic archbishop of Vienna. The 2012 conference featured Roman Catholic Tony Blair (who has received counsel from New Age channelers and engaged in a New Age Mayan rebirthing ritual, praying to the sun) and SBC pastor Rick Warren (who is scheduled to speak again in 2014).

The worship sessions this year were led by charismatic pastor Darlene Zschech, author of “Shout to the Lord.” In 2014, the

worship leader will be Tim Hughes, head of Worship Central, an influential international contemporary worship training and resource center which is spreading the charismatic ecumenical doctrine via music. Contemporary Worship Music is one of the major building blocks of the one-world “church,” and Bible-believing churches that mess around with it are building bridges to that world.

RICK WARREN’S CONFERENCE PROMOTES “IN ESSENTIALS UNITY”



The Exponential Conference, which will be held at Rick Warren’s church in October 2013, will promote the “in essentials unity” philosophy that shoves a large number of biblical issues into the “non-essential” category for the sake of a broader unity and ministry.

The announcement for the conference says that their spiritual “DNA” includes the following:

“In essentials unity, in non-essentials liberty, in all things charity with a precious few essentials. Diversity of models and approaches. We seek to platform the aggregation of what God is up to rather than one model or approach. We seek to work synergistically with others to accomplish more together than the sum of the individual parts” (m.exponential.org).

The same principle is being promoting by a rapidly growing number of influential fundamental Baptist preachers. They currently draw the line of “non-essentials” at a different place than Rick Warren and his crowd, but that is only because they are at the beginning of the “non-essential” slippery slope:

Once you buy into any part of this unscriptural philosophy, there is no end to its progression. It broadens your sphere of relationship, and as your sphere of relationship grows your list of “non-essentials” grows, and the second generation routinely pushes the list much farther than the first. This is one of the many reasons why I am warning that most independent Baptists will be emerging within 20 years.

LISTEN TO -



ABIDINGRADIO.COM

A DAMAGING AMBIGUITY IN MODERN WORSHIP

After living in Scotland for about a year and a third, attending a Church of Scotland church where the worship music is primarily hymns and an organ, I spent most of December and January back home in Santa Cruz, Ca. It was great in those months to be back at my home church where my wife and I both grew up and have tons of friends and family, but something I had struggled with for years in the kind of modern worship we do at our home church was brought fresh to my mind in its contrast with more traditional hymnody. (Generalization alert: just go with it).

Hymns are focused on who God is, what He has done, asserting the worshippers’ faith in Him and asking for God’s blessings in faith.

Modern worship is primarily concerned with the worshipper’s (notice the different placement of the apostrophe) subjective response to God’s being, presence and/or blessings. Where hymns sing things like...

“ See from His head, His hands, His feet, Sorrow and love flow mingled down! Did e’er such love and sorrow meet, Or thorns compose so rich a crown?”

Modern worship sings things like...

“The fullness of Your grace is here with me, The richness of Your beauty’s all I see, The brightness of Your glory has arrived, In Your presence God, I’m completely satisfied”

There is an important difference here that I think causes a significant amount of spiritual anguish for many who participate in modern worship. The modern worship song is describing a state of mind that the worshipper is claiming for him/herself, one in which God’s beauty is all they see so that they are completely satisfied. How does one sing that if what they actually see is the ugliness engulfing their lives leaving them anything but satisfied? A spiritual pressure is put on the worshipper to feel that way, to manipulate their own psychology to conform to that feeling. Some do. Some are somehow able to play that part with relative ease. I won’t speak to their own spiritual situation because I simply can’t relate to it, but I usually suspect that they are forcefully hiding something from themselves-I realize, however, that it really isn’t my place to judge. Others are faced with a crisis. They are led to the conclusion that this kind of elevated feeling is what faith looks like, and they either need to drum up some good vibrations or deal with the fact that they might just not be capable of faith.

Notice how the hymn doesn’t demand that kind of psychological conformity: It calls the worshipper to think about the Gospel, not to *feel* a certain way but simply to recognize it. It speaks of the grace, beauty and glory of God’s presence in the creaturely realm and even elicits an emotional subjective

response, at least from me, but the hymn isn’t about that subjective response - *it occasions it.* The modern worship song is actually about the subjective response; one gets the sense that the feeling is the actual intent or object of the song.

There is a theological ambiguity at play here that I want to address. As biblical as it is to speak of the faithfulness of God and the satisfaction that comes in receiving it, we must pay constant attention to the lingering effects of sin. That we worship God as sinners means that His beauty will never be all we see until our redemption is made complete when Christ returns. We will never be completely satisfied in God’s presence this side of Christ’s return because we are not yet in his presence free of the entanglements of sin. We are in His presence in Christ and His presence is in us by the Spirit, but that reality is hidden with Christ in God for the present, the Spirit being present in us as the promise that we will one day be satisfied.

These thoughts have been brought to mind for me as I have been reading Karl Barth’s commentary on Paul’s Epistle to the Romans, a troubling book in many ways but nonetheless filled with theological insight. Speaking to my frustration over modern worship, Barth has this to say about people’s assumption of experiencing God:

“Whenever men suppose themselves conscious of the emotion of nearness to God, whenever they speak and write of divine things, whenever sermon-making and temple-building are thought of as an ultimate human occupation, whenever men are aware of divine appointment and of being entrusted with a divine mission, sin veritably abounds - unless the miracle of forgiveness accompanies such activity; unless, that is to say, the fear of the Lord maintains the distance by which God is separated from men.”

Later, he quotes Calvin:

“Everything by which we are surrounded conflicts with the promise of God. He promises us immortality, but we are encompassed with mortality and corruption. He pronounces that we are righteous in His sight, but we are engulfed in sin. He declares His favour and goodwill towards us, but we are threatened by the tokens of his wrath. What can we do? It is His will that we should shut our eyes to what we are and have, in order that nothing may impede or even check our faith in Him.”

Calvin’s call to place our faith in *what we hear in the Gospel* rather than what **we see in our experience** brilliantly captures the heart of the Gospel. If we are consciously aware that we are intentionally negating our experience of seeing ugliness and being unsatisfied in faith, then I think we can joyfully sing the modern worship song (though we’d still probably favor the hymn). I can sing it not as a description of how I feel, but as a statement of faith, faith in the reality of the new creation I am in Christ, the one that really does only see God’s beauty and really is satisfied in God’s presence. The problem is that I don’t see modern worship services making this contradiction clear; I see them feeding the confusion, making the worshipper think that it