

**NURSERY MINISTRY WORKERS FOR THIS WEEK**

10:50 a.m. Service ----- Cradle Roll 1: *NEED VOLUNTEER!*  
Cradle Roll 2: *NEED VOLUNTEER!*  
6:30 p.m. Service ----- Cradle Roll 1: *NEED VOLUNTEER!*  
Cradle Roll 2: *NEED VOLUNTEER!*  
Wed. Evening Service ----- Cradle Roll 1: *NEED VOLUNTEER!*  
Cradle Roll 2: *NEED VOLUNTEER!*

**AND THE PEOPLE CAME...**

Week of July 24, 2016

Sunday School ----- 24  
Sunday Morning Service ----- 31  
Sunday Evening Service ----- 27  
Wed. Eve., 07/27/16 Service ----- 24

**AND THE PEOPLE GAVE...**

Week of July 24, 2016

Undesignated Tithes & Offerings ----- \$ 510.54  
Total Received for Week of 07/24/16: \$ 510.54  
Average amount of Undesignated Offerings needed  
to operate the church EACH WEEK,  
as a minimum = **\$ 1,400.00**



**GIVE OUT A  
GOSPEL TRACT  
THIS WEEK!**

**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  
----- Greeter  
Shayne Hooper, Brian Crawford, Charity Crawford ----- S.S. Teachers  
Larry & Mary Byars, ----- Outreach  
Bertha Segebarr ----- Custodian  
Flowers ----- Shirley White, Charity Crawford

SOUTH HEIGHTS BAPTIST'S WEEKLY  
**REMINDER**

Volume XVI

July 31, 2016

Number 29

**COUNT ON ME!**  
by Robert Simms  
*(continued from last week)*

**I. Counted on to Do What We Ought (continued):**

Another way of putting this is that we cannot use our status as people "under grace" instead of "under law" to avoid what the heart of the law taught and what God expects. It is inconceivable that in the matter of stewardship the Holy Spirit would lead us to give less as children of grace than we would have to have given (if perhaps grudgingly) under the law.

An elderly man who had been won to Christ as a young soldier in World War I recounted his years in church, and commented that there were many times he didn't agree with something the majority in the church had decided or the preacher had done, but that it had never affected his tithe. He explained, "If the preacher or some members and I disagree, they may be wrong, but so may I. And my tithe isn't given to any of them, but to God. I can't let other people tempt me to disobey God." His giving record proved his claim. He had given above a tithe for many years, without interruption.

God wants to be able to count on you like that. Your church needs more men and women, boys and girls, who can be counted on to do what we ought.

The bottom line is that the Christian has a responsibility to abide by God's unchanging expectation: that we will be generous with his work. But as we will see, he expects us to do that not out of sheer duty, not because we are threatened or browbeaten to do so, but because of something that arises from deep within us.

**II. Counted on to Act from the Heart:**

God has given the Christian a new heart through the new birth. Upon this heart he has written his word and his law. And out of that new heart, as we grow to recognize the life of Christ in us, we will want to be good stewards.

In his first great sermon, Jesus announced that the law, that ancient God that had commanded the Israelites what they must do, was being fulfilled in his own life and ministry.

**"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"** (Matthew 5:17-20).

The concept of "fulfilling the law" is very important to the New Testament teaching about stewardship. Since tithing is part of Old Testament law, we need to understand what it meant for Jesus to *fulfill* the law, in order to know how we are to think of tithing. Some people, for instance, believe that since tithing was a law, and the law has been fulfilled, tithing is irrelevant to our day and time, and has no place at all in the Christian's discussion. Are they right?

Jesus meant to set straight the thinking of those Jews who believed that he was on the verge of overturning everything they had ever lived for. One version of Jesus the Nazarene had it that he was turning Judaism on its ear, offending every righteous person and blaspheming God. None of this was true. He emphatically told his hearers that his mission was to fulfill the law.

*(continued inside)*

To fully understand what this means we have to understand how the law as a whole was incomplete, or not yet “full,” and we must identify specific parts of the law that looked forward to identifiable things or persons to come.

### **1. Fulfillment Means What Is Incomplete Becomes Complete.**

The sense in which the law was incomplete on the whole is simply that it could only require behavior from the outside, but could not motivate that behavior from the inside. Paul expressed this well in the letter to the Roman church: *“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:3-4).*

Jesus boldly declares that his life and ministry were designed to complete the law of God, by bringing to man the inward motivation to obey God. This is one of the primary meanings of “fulfill,” here in Matthew.

### **2. Fulfillment Means Jesus Satisfied Every Requirement Perfectly.**

By saying he had come to fulfill the law, Jesus also meant that he would fully obey it, without any exception, without any flaw, and without any sin, and would therefore demonstrate before all humanity how the expectations of God are to be met. In other words, Jesus himself is God’s illustration of perfect humanity. Adam and Eve would have been like Jesus had they never fallen. Never mind that we realize we are not and cannot be perfect while in this world. We still need the perfect example Jesus gave us, as a means of interpreting the law of God. The highest authority on the meaning of the Ten Commandments or any other Bible exhortation or rule, is the life of Jesus Christ himself.

### **3. An Example of Fulfillment.**

One example of the law Jesus fulfilled is the observance of the Sabbath. This commandment was one of the ten great ones, and for centuries the Jews had observed the seventh day as the Sabbath - a day of worship and rest. The New Testament book Hebrews points out that the “Sabbath” was a rest commemorating creation, but that it looked forward to another rest yet to come, a rest secured in the work of Jesus Christ, through his finished work on the cross (Hebrews 4:4-11). Since Jesus said he came to fulfill the law, clearly he fulfilled this commandment. In Jesus *work* on the cross, the saving work of God, the new rest of man became his trust in the divine work, resting from *“works salvation.”*

Christians became aware of this fundamental change early on. Very soon after the resurrection of Christ they were meeting on “the Lord’s Day,” or the first day of the week, instead of the seventh. As Gentiles came into the church, and then dominated it, there was, in fact, no Jewish Sabbath any longer, but the celebration of the Lord’s Day instead, in a new spirit of living worship. ÷

## **Matthew West & Together 2016: An Anthem For Faux Unity?**

### **UNITY.**

Within the church – and I mean the self-proclaimed “church”, one distinguished by the remarkable volume of tares among the wheat in pews, in pulpits, and, frequently, in the spotlight – the word unity has become nothing less than a discernment-free appeal for moral and social tolerance. When you hear someone plead for unity, let that serve as a cue for your discernment antennae to go on high alert. Chances are that what follows is thoroughly unbiblical.

It should, perhaps, come as no surprise to the Biblically-studious believer (*“continue in My Word” John 8:31*) that these increasingly incessant pleas for unity are also evidence of a willingness to let go of “sound doctrine.” But, before the day of the Lord, Scripture tells us *“except there come a falling away first” (II Thessalonians 2:3)*

The modern ecclesiastical unity movement is defined by a loosening of, or complete abandonment of, doctrinal standards, by acceptance of less than rigorous allegiance to orthodoxy, and with increasing disregard to the authority and sufficiency of Scripture. **Thus, unity becomes the mechanism of apostasy.**

*“Never let us be guilty of sacrificing any portion of truth on the altar of peace”* - J. C. Ryle

Unity is the “Christian” battle cry for tolerance. It is hurled forth by those willing to embrace Scripture-denying apostasy, by turning away from that “foundation” established by Christ and the rich teaching of His apostles (Ephesians 2:20).

Of late, the premiere example of unity was the aptly named **Together 2016** rally held on the National Mall in D.C. The event brought together multitudes of Christian “celebrities,” all eager to add their voice to those crying for Biblically ill-founded unity.

The very evidence of their willingness to forego allegiance to Scripture, and thus to Christ, is seen by the false teachers, and those joining them, parading across the stage. The “confirmed” list of speakers was published, though many did not get to speak since it seems God chose to bring the illicit event to an early end.

Among those was **Matthew West**, the award-winning “Christian” artist known for, among others, the social justice tune, “Do Something.” According to West’s website, this song from his 2012 album **Into The Light** “truly makes this album stand apart” (Yeah, apart from Scripture).

*“In a call to action,”* West sings, *“If not us, then who? If not me and you, right now, it’s time for us to do something.”*

Jorge Rodriguez, in the **Discernment In Music** section of his *Faithful Stewardship* website, devotes a discerning eye to West’s “Do Something,” a tune that effectively sets aside the Gospel of Jesus Christ to “push the false gospel of social activism.”

The astute analysis of “Do Something” includes commentary on the song lyrics, pointing out the massive inconsistencies it

represents, both with Christian orthodoxy, but more importantly with Scripture:

*“I woke up this morning,  
Saw a world full of trouble now,  
Thought, how’d we ever get so far down,  
How’s it ever gonna turn around,  
So I turned my eyes to Heaven,  
I thought, “God, why don’t you do something?”*

“Whoa there,” Rodriguez writes, “God has done everything for us ... don’t go blaming Him for sin in the world.”

The refrain of this woeful, decidedly unbiblical song is that God did do something. According to West, God responded to the woes of the world ... “I created you.”

“So ... the direct revelation from God regarding the problems of sin in the world is that God created us to ‘do something?’” Rodriguez queries - “Really?”

Rodriguez has correctly discerned the erroneous message of this tune. Social justice is not the theme of the Gospel. We cannot, and will not, fix the ills of the world. That is not the message of Scripture. Indeed, Peter reminds us that this cursed, sinful earth is facing a wrathful response from God:

*“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (II Peter 3:10).“*

Rodriguez posits the same prayer of any authentic, discerning believer, “I pray this song disappears from the Christian airwaves.” Sadly, though, we know error is always embraced by those who may merely be “Christian” in name only, whose “faith” is founded on their feelings rather than the facts of the Gospel.”

But West isn’t disappearing from the “Christian” airwaves anytime soon. His participation in the Together 2016 rally has served to inspire him to perhaps greater heights of Scriptural disregard in the pursuit of the false idol of unity.”

“While Nick [Hall, organizer of Together 2016] was speaking, you know Nick’s main message is the word reset and literally I was on stage playing guitar and I was like, ‘I’m literally going to go home and write a song about what it means to reset,’” West continued. “He just kept saying reset in our hearts, reset in our nation, just that thought that we can press the reset button and say ‘Hey we’re going to start again’ – really that’s the ultimate message of the Gospel” (Matthew West).“

Umm, no. No, **reset** is **not** the “ultimate message of the Gospel.” **Christ** is the ultimate message of the Gospel. While it may seem like parsing words too critically, Christ doesn’t offer us a “reset.” He grants us a “rebirth.” And He commands our “repentance,” not our psycho-emotional decision to “reset.”“

“I might go home and write that very song of what it means to start over with the spirit of togetherness” (Matthew West).“

West wants to write a song about the “spirit of togetherness,” an anthem for faux unity because he was so inspired by the false

teacher-rich D.C. rally.”

One wonders what particularly inspired him? Was it the huckster-like “try Jesus now” appeal for participation in the event given by the chief apostate on the planet, Francis? Or was it the social justice gospel proclaimed through the thumping of rap lyrics by Lecrae and friends? Was it, perhaps, the whiz-bang, get saved now by a tweet message proclaimed by another “minister” paraded before the sweaty crowd? Or was it just the mere emotionalism of the moment that so overwhelmed West that he realized the potential marketing success of a tune touting something Scripture does not command us to achieve?”

The intrinsic error of this unbridled ambition for Christian “unity,” accompanied as it is by disregard for doctrine and an evident unwillingness to “contend for the faith,” is drawn from weak theology. It is, fundamentally, a theology which diminishes the sovereignty of God while elevating the importance of man.”

Beyond the fretful boldness of daring to erroneously elevate ourselves before a sovereign, utterly Holy God, this unfettered passion for unity is itself a fundamental denial of Christ, His deity, and His Word. While Christ made it clear with His “I will build my church” (Matthew 16:18) statement, He also gives us great assurance that unity within His church is established not by our will, but by the will of God.”

*“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are” (John 17:11).*

In perhaps the greatest portion of the entirety of Scripture, John 17 permits us to eavesdrop on the prayer of the Son to the Father. Among the tremendous assurances His prayer gives us is one regarding unity. Christ prayed that *“they may be one, as we are.”*

The astute believer, rightly handling the Word of God, (II Timothy 2:15) will realize that this is not a command given to those disciples within earshot of our Lord’s supplication. It is not a command of Christ for believers today. It was not uttered for instruction, but for assurance.

Unity is a certainty, a present reality, for we know that the Father favorably answers the Son. The problem is that Christ’s idea of unity is vastly different that the kum-bah-yah emotionalism so many today think it should look like. Christ’s unity is built on His Truth, upheld by His Word, and assured by the will of God.

Unity is the very last thing authentic believers need to fret about. And, as for the faux unity anthem West proposes to pen...well, that’s the last thing we need.

Instead, how about an anthem that exalts Christ, points true believers to His Word and compels them to contend for the one, true faith in obedience to it? Otherwise, as J.C. Ryle observed, these efforts at man-made unity yield a certain result:

“Unity which is obtained by the sacrifice of truth is worth nothing. It is not the unity which pleases God” (J.C. Ryle).

- Bud Ahlheim