

SOUTH HEIGHTS BAPTIST'S WEEKLY REMINDER

Volume XV

August 11, 2019

Number 31

NURSERY MINISTRY WORKERS FOR THIS WEEK

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

AND THE PEOPLE CAME...

Week of July 28, 2019

Sunday School ----- 10
Sunday Morning Service ----- 16
Sunday Evening Service ----- 9
Wed. Evening Service, 08/07/19 (no service) ----- 0

AND THE LORD ADDED TO THE CHURCH...

August 4, 2019

Mr. Lamont Haney ----- Statement

AND THE PEOPLE GAVE...

- Week of August 4, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,587.68
Auditorium Air Conditioning Repair Fund ----- \$ 40.00
Total Received for Week of 08/04/19: \$ 1,627.68

- Week of July 28, 2019 -

Undesignated Tithes & Offerings ----- \$ 310.80
Auditorium Air Conditioning Repair Fund ----- \$ 138.00
Total Received for Week of 07/28/19: \$ 448.80

- Week of July 21, 2019 -

Undesignated Tithes & Offerings ----- \$ 112.00
Auditorium Air Conditioning Repair Fund ----- \$ 40.00
Total Received for Week of 07/21/19: \$ 152.00

- Week of July 14, 2019 -

Undesignated Tithes & Offerings ----- \$ 906.26
Auditorium Air Conditioning Repair Fund ----- \$ 45.00
Total Received for Week of 07/14/19: \$ 951.26

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



AUDITORIUM AIR CONDITIONER REPAIR FUND

Total Repair Cost, unit repaired 05/17/19 ----- \$ 4,800.00
Amount received thusfar ----- \$ 877.38
TOTAL AMOUNT STILL NEEDED TO PAY OFF: \$ 3,922.62

Thank You For Your Generous Help With This Need!

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
Larry Byars ----- S.S. Teacher
Larry & Mary Byars, Susan Strain ----- Outreach
Bertha Segebarr ----- Custodian
Flowers ----- Shirley White



JESUS SPEAKS TO US ABOUT HOPELESSNESS

by Dr. W. A. Criswell, Pastor - First Baptist Church in Dallas, 1944-2002

In an extensive survey made across a vast spectrum of people, the problems they face in their human lives were largely five: one, loneliness; one, hopelessness; one, purposelessness; one, emptiness; and one, fear. So these are five prepared messages concerning these pervasive, pervading problems of human life and the one today, *Jesus Speaks to Us About Hopelessness*.

One of the sorrows and hopelessnesses of my life is the little brief time I have to preach. So I had to divide the message in two, and I am leaving out the last half of it. One of these days, we are going to have a church and I am going to be called as pastor of it. And we are not going to do anything but meet from 8:00 in the morning until 8:00 in the evening, and I am going to preach all day long. **Now that is my idea of a church!** [We are] not even going to take up an offering, just going to preach.

In the eighth chapter of the Book of Luke, Luke chapter 8, beginning at verse 49, Luke 8:49, while He was speaking of a marvelous, wonderful miracle:

“...there cometh one from the ruler of the synagogue’s house, saying to him [Jairus], master, thy daughter is dead; trouble not the Master.”

The daughter of the ruler of the synagogue is dead. And the Lord was on the way to raise her. But no, no, nothing now, no hope now. She is dead:

“But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole” (Luke 8:50).

And she’s dead!

“When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child’s father and mother. Meanwhile, all the people were wailing and mourning for her. ‘Stop wailing,’ Jesus said. ‘She is not dead but asleep’” (Luke 8:51-52).

That is a Christian’s definition of death: a *koimeterion*. When you translate that, spell it out in English, it’s a cemetery. That’s a Greek-Christian word: it’s a sleeping place. That’s what God calls our dead. They are sleeping, and they are laid in a sleeping place, awaiting the great awakening of the Lord.

“And they laughed Him to scorn, knowing that she was dead” (Luke 8:53).

In a like speaking of a raising, in Matthew 22:29, Jesus replied, **“You do greatly err, not knowing the Scriptures, nor the power of God.”**

They laughed Him to scorn, knowing that she was dead.

It is hopeless!

“But He put them out, took her by the hand, said, Maid, arise. And her spirit came again, she was resurrected from the dead, and she arose.” (And isn’t the Lord thoughtful of us?) **“And He commanded to give her something to eat. And her parents were amazed and astonished!” (Luke 8:53-56).**

As are all of we. Hopeless, but Jesus brings victory, and life, triumph, glory. There’s no end to the marvel of our Master. So we address ourselves to hopelessness. **“They laughed Him to scorn, knowing that she was dead” (Luke 8:53).**

Hopelessness, nothing more, nothing further, it is done, over with—despair, discouragement, giving up, no place to turn, and no
(continued inside)

comfort, and no strength, and no life, just hopeless—all of us experience that, all of us. There’s no exception to that. It is universal.

The Lord closes the greatest sermon that was ever delivered, the Sermon on the Mount with this word: **“There was a house built on the sand. And there was a house built on the rock. And the winds blew, and the rains fell, and the flood rose, and they beat on that house” - both of them - “whether it was the house built on the sand or the house built on the rock, the floods rushed against both of them” (Matthew 7:24-27).**

That’s life. We don’t build our house, we don’t live our lives, except in the path of that terrible storm, hopelessness, discouragement, despair, no way out. Sometimes it arises on the inside of us, it’s in our hearts; it’s in our souls: despair, hopelessness. Our way is fraught with every kind of darkness and discouragement. We are ambiverts, all of us. There are ambivalences in every area of our life. Our faith is clouded with doubt, and we can’t help it. Our hope is darkened with despair, and we fall into it. Our love is attended by the darkening shadows of hate, and our joys are colored with sorrows. Not only that, but our work and our lives are filled with despair and discouragements and disappointments; it’s universal, I say.

Listen to this cry of Moses before God, Moses, the man of God, who spoke to God face to face. Listen to Moses:

“I am not able to bear all this people, because it is too heavy for me. Please, God, kill me, I pray Thee, out of Thy hand, if I have found favor in Thy sight; let me not see my wretchedness” (Numbers 11:14-15).

Moses, the man of God.

Elijah, the iron prophet, went into the wilderness a day’s journey, sat down under a juniper tree. And he requested for himself that he might die. And he said, **“It is enough; O Lord, take away my life; I am not any better than my fathers” (I Kings 19:4).**

Or David, the sweet psalmist, singer of Israel -

“Why art thou cast down, O my soul? I will say unto God, Why hast Thou forgotten me? Why go I mourning because of the oppression of my enemies?” (Psalm 42:5, 9)

Four times in this Psalm 42—and 43 is a part of it—does he cry that same lament: **“Why art thou cast down, O my soul?”**

Jonah, at the conclusion of the greatest revival the Lord ever gave on this earth—I don’t say that alone; Jesus said that, Jesus said that—the greatest revival the world ever saw, there were seventeen hundred thousand people who turned to the Lord, under the preaching of Jonah. Let me conclude it:

“And Jonah sat on the side of the hill, looking over the city, and said, O Lord, take, I beseech Thee, my life from me; for it is better for me to die, than to live” (Jonah 4:3).

These are amazing, unbelievable laments. These are the greatest men of God, and they are down in despair: **hopelessness.**

We have just heard one of the great hymns of all Christendom, from Martin Luther. He lived his life fighting black despair,

Luther. The greatest preacher our Baptist people has ever produced is Charles Haddon Spurgeon - he fought depression all of his life.

I was reading a week ago a book by a marvelous, world-famous, present evangelist. Page 224, “I Now Understand,” talking about himself now,

“I now understand a statement that Dr. Billy Graham made recently. He said” —and he quotes Billy Graham—“I am tired and lonely. The prospect of death is so welcome. I would be very happy if the Lord would call me home today. I am looking forward to it because of the pressures and attacks of these men. They are too heavy to bear. And I get homesick for heaven.”

Why such despair and hopelessness? Several answers: one is **health.** God put us in a physical frame made out of the dust of the ground. And health has so much to do with how life is colored before us. That’s the reason I go to the “Y” right over here, every day. I wouldn’t be here if I didn’t exercise every day. It is vital what you do with this human frame.

Health: Paul sent Timothy to quell the insoluble problems in Corinth, the church in Corinth. And sickly, anemic, Timothy came back in discouragement and hopelessness, whereupon Paul sent Titus—who I think is the brother of Dr. Luke—and big, strong Titus solved the situation. Sickly Timothy returned in abject failure, health, lending itself to discouragement, and despair, and disappointment; health.

A second: **hurt from others** -people can hurt us. They do, and the more we love them, the more they can destroy us. Anytime you love someone, you lay yourself open to the most tragic hurts and hopelessnesses of human experience. People can hurt us. In that psalm of David, **“As with a sword in my bones, my enemies reproach me, while they say daily, ‘Where is your God?’” (Psalm 42:10).**

Did you catch this sentence out of Billy Graham? This book was about the enemies of the preacher, and Billy Graham spoke this word of discouragement and despair because of attacks that were made by supposedly men of God and pastors upon him. “I’m looking forward to my death because of the pressures and attacks of these men.” People can bring you low. Why are we plunged into despair and discouragement and hopelessness? Sometimes by the sorrows of life!

When these unthinking and envious brothers of Joseph brought his coat, dipped in goat’s blood, but telling their father it was his blood, that a vicious animal had destroyed Joseph, Israel, Jacob, looked upon the bloodstained garment and weeping said, **“I will go down to my grave in sorrow;”** - discouragement, hopelessness by the sorrows of life, death, or some things worse than death.

And another thing that lends to despair and discouragement and hopelessness is comparing ourselves with others, looking at them, how others are blessed, or affluent, and we; and then we say all kinds of discouraging, despairing things about ourselves. In the seventy-third Psalm:

“Behold, these, the ungodly, who prosper in the world; they

increase in riches. But verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of Thy children. When I thought to know this, it was too painful for me” (Psalm 73:12-16).

“How is it that I suffer and they don’t? I am poor and wretched, and they are prosperous and happy and affluent. When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then I understood. Surely Thou hast set them in slippery places: Thou castedst them down into destruction. How are they brought into desolation, in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when Thou awakest, Thou shalt despise their image” (Psalm 73:16-20).

That is the most amazing truth that I know! I stand, or sit, or walk, or look, and these around, so prosperous, and so affluent, and so rich, and so blessed with everything that earth can offer, and I think, “How wonderful. Look! How marvelous. Behold!” That’s not the end of it, and maybe you don’t see on the inside of it. It’s astonishing to me the wretchedness and the unhappiness that accompany affluence and wealth, and these that are so blessed with every endowment that human life could bestow.

Here’s one of the strangest poems I ever ran into in my life:

*Whenever Richard Cory went down town,
We people on the pavement looked at him:*

He was a gentleman from sole to crown,

Clean-favored and imperially slim.

And he was always quietly arrayed,

And he was always human when he talked;

But still he fluttered pulses when he said,

“Good-morning!” and he glittered when he walked.

And he was rich, yes, richer than a king,

And admirably schooled in every grace:

*In fine—we thought that he had everything
To make us wish that we were in his place.*

So on we worked and waited for the night,

And went without the meat, and cursed the bread,

And Richard Cory, one calm summer night,

Went home and put a bullet through his head.

(“Richard Cory,” Edwin Arlington Robinson)

Isn’t that an amazing thing?

A bum walked down the streets of a big city, and looking through the window of a palatial home, he sees the rich man in his smoking jacket seated before the fire. And the tattered, ragged, hungry, cold bum says, “Oh, how I wish I were in his place!” What the bum doesn’t know is the rich man is seated there in front of the fire contemplating suicide.

That’s what God says. You think riches and wealth and fame and fortune and success, these bring triumphant glory and happiness and joy to the life. It’s a lie! It never does.

It never will.

We must hasten. What does God say about hopelessness, and despair, and disappointment, and hurt? What does God say? Does He have an answer for us? The whole Word of God!

First, may I compare it? It is certainly not the answer of men. It just doesn’t move in the same world. When I was in school, I minored in psychology, I majored in English literature. If I had a life—I say if God had given me extra—I’d love to be an English professor, I’d love that. But I minored in psychology, and I read books, and books, and books. And it always intrigues me and entices me, these men who seek to find solutions and to unravel all of the facets of human personality. There are libraries of them. I don’t mean books; I mean there are libraries of psychology dealing with human problems, human depression, human hopelessness, human despair. And they have answers, they say; they write them down in the book. You can go to any library and check them out by the dozens. They’ve got their answers.

I say, when I was a boy, I lived in a little town, little town. And it was a big thing in our little town when a medicine show came in - a medicine show. I would think these kids who live in the city have never seen a medicine show. Oh, it was something! This guy put his platform up there, and put his curtain up there, and he’d stand up there, and he sells elixir. And this elixir, what he has in his bottle, cures everything from snakebite to melancholia, and it just, oh, it adds to the beauty and glory of life. And he’s got a little program up there, and a little entertainment to entice you to listen and to buy, “This bottle.”

“What’s in that bottle?”

“Oh, it is from paradise itself.”

It’s selling that bottle of elixir. One of them stood up there, and he said, “This bottle cures not only all of your ills, and all of your problems, and all the things that overwhelm you in life, but it adds to your days.”

“For example,” he says, “look at me. I’m 349 years old, drinking this elixir; 349 years old!”

And a fellow standing there, listening to him, turned to the guy who was selling his bottles, and he said, “Did you hear that? Did you hear that? He says he’s 349 years old, drinking this elixir. Did you hear that? Is that true? Is he actually 349 years old?”

And the helper selling the bottle said, “I don’t know. I’ve only been with him 137 years.”

Oh dear! See, the solutions used to come in bottles. Now they come in books. That’s our modern way, not bottles, something we drink, but books - **human solutions to human problems.**

God’s solutions move in such different worlds, such different areas. And we’re going to look at them just for a moment in the little moment that I have. What does God say about hopelessness, and about despair, and disappointment, and frustration, and hurt, things that cast us down? What does God say?

All right, the first thing that God says. We may learn more out of the sorrows of life than we do out of the joys of life, far more.

We may learn more:

“Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him for His help and the joy of His countenance” (Psalm 42:5).

Out of the sorrows of our life may come more to strengthen us, and to teach us, and to help us, than all of the joys that we could ever know.

I was interested about a week ago; there came to my desk here a bulletin from one of our classes. And it says there that at their last meeting, Joy Davis—who is wife of one of our deacons—Joy Davis gave her testimony. And in her testimony she read to them this poem that she had written. And the poem was printed there in the class bulletin, and I couldn’t help but be blessed by the words that that sweet deacon’s wife had written:

*Oh, the blessing of the burden
That will cause a man to cry
For the help of someone stronger,
On whose care he can rely!
Oh, the beauty of the darkness
That will cause a man to grope
For the light from heaven’s windows,
And refreshing rays of hope!
For it’s deep within the shadow
That we learn to look and live.
And it’s down within the sorrow
That we sacrifice and give!
So tomorrow on the mountain
We can say of days now dim,
It was there within the valley
That we learned to lean on Him!*

That’s a beautiful thing. If there are no valleys, there are no mountaintops. If there’s no death, there’s no resurrection. If there’s no sorrow, there’s no comfort. If there’s no darkness, there’s no light. It takes the one to make the other. And the sorrows that we know in life but open for us the doors of glory God hath in store for those who love Him and trust Him.

All right, again: ***it is the helplessnesses of life that teach us to lean upon the Lord, not our self-sufficiency.*** Why would a man need God if he is strong and able in himself? It’s the weakness and the helplessness of life that cast us upon His care, leaning upon His strong arm.

In my preparing for the message—and I study every day, and now almost every night—I read, and in my much reading I came across the story of two Moravian missionaries in Sumatra, that big island in Indonesia. And cannibals had eaten them. And the years and the years passed, and there was no missionary in Sumatra, not after that. And after the passing of decades a couple came before an English mission board and asked to be sent to Sumatra. In the acquiescence of the board, they arrived. It was a terror for them, they were living among cannibals. And in the passing of time, in agonizing prayer and appeal to God, in the passing of time, the tribal chief and two or three of his men came

to see them—the missionary and his wife—and asked to see their guards. And the missionary replied, “Why, we never had a guard. We have no guards.”

“But you do.”

And the missionary said, “Well, search and see for yourself.”

So the tribal chief and his men searched. There were no guards. So the missionary said, “What makes you think we were guarded?”

And the tribal chief replied, “This man, and this man, and this man came at night to seize you. And when they came, they were terrified by brilliant, shining guards. And they came the next night to seize you, and those same guards were there. And they came to me, and said, ‘This night you go with us.’ And when I came with them, I was terrified by the shining guards protecting you and your home.”

And the missionary opened up the Bible and read to the men out of God’s Word, **“Behold, the angel of the Lord encompasseth them that trust in Him” (Psalm 34:7).**

Angels standing by, guardian angels taking care, what a wonder! And Jesus said each one of us has a guardian angels—“Angels Watching over Me,” I love that song.

And one other: ***it is in our weakness that we find our strength in God. “For this thing,”*** says the apostle Paul, **“For this thing I besought the Lord, ‘Lord, this messenger of Satan that buffets me, this thorn in the flesh that assails me and hurts me, Lord, remove it’” (II Corinthians 12:7-8).**

“And the Lord said to me, My grace is sufficient for thee: for My strength is made perfect in weakness Most gladly therefore will I glory in my infirmities, in my weaknesses, that the power of Christ may rest upon me. Therefore I thank God for infirmities, for reproaches, for necessities, for distresses . . . for when I am weak, then am I strong” (II Corinthians 12:9-10).

That’s God’s messenger to you, any despair or hopelessness or weakness that you ever know; that’s God’s messenger to you, to be strong in the Lord. **Look up, not down!**

I could not help but think of the difference between God and us in this appraisal of the apostles. We think, “Lord, the weakness I have does not commend me to the Lord. It’s my strengths that commend me to God.” Just the opposite!

This is from the Jordan Management Consultants to the Wood-Crafters Carpenter Shop in Nazareth, Galilee, ZIP Code 25922.

Attention: Jesus, son of Joseph.

Dear Sir,

Thank you for submitting the resumes of the twelve men you have picked for management positions in your new organization. All of them have now completed our battery of tests.

We have not only run the results through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant. The profiles of all tests are included, and you will want to study them carefully. As part of our service, and for your guidance, we make some

general comments much as an auditor will include some general statements. This is given as a result of a staff consultation and comes without any additional fee.

It is the staff’s opinion that most of your nominees are lacking in background, education, and vocational aptitude for the type of enterprise you’re undertaking. They do not have the team concept. We would recommend that you continue your search for persons with more substantial education, definable aptitudes, and proven experience in areas of management, marketing, and public relations.

Some specific analyses are as follows:

Simon Peter is emotional, unstable and given to fits of temper.

Andrew has absolutely no qualities of leadership.

The two sons of Zebedee, James and John, place personal interest far above company loyalty.

Thomas demonstrates a negative attitude that would tend to undermine morale.

We feel that is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Business Bureau.

James, the son of Alphaeus, and Thaddeus definitely have radical leanings and had alarming readings on the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind and has contacts in high places. He is highly motivated and ambitious. We do recommend Judas Iscariot as your comptroller.

All of the other profiles are self-explanatory and we feel confident you will concur with our findings.

We appreciate the opportunity provided our professional management analysis and look forward to assisting you with any subsequent staff analysis.

Sincerely yours,

Jordan Management Consultants

Now isn’t that like us? Isn’t that like us? That’s just **exactly** like us! Oh dear! You move in another world, you live on another plain, plateau, when you move from human judgment and explanation into, “Lord, what is the word from heaven? What is it God says?” And when we take to Him the hopelessnesses and the despairs and the discouragements of our lives, the answers are like glory itself. He lifts us up, and He sends us out.

Bear with me just to say two things.

One is this: when God said to Elijah, **“What are you doing here?”**

And he replied, **“They have slain all Thy prophets; and I, even only I, am left; and they are seeking my life, and I want to die too.”**

The Lord said, **“Elijah, up! You go back, work to do! You are to anoint Hazael to be king of Syria: And you are to anoint Jehu to be king of Israel: and you are to call Elisha to take your place” (I Kings 19:13-16).** Up! And out, and back!

That’s the first thing. When I am discouraged, and blue, and despondent, and fall into despair and hopelessness, ***Lord, give me a job to do.*** That’s one thing from heaven. Doesn’t matter what it is, “Pastor, let me sweep out the church, or raise the windows, or make an errand in behalf of a little Sunday school class.” It doesn’t matter, just something to do. **Do something for God!**

The second is: ***when despair and discouragement come, ask God in it to make you a blessing like that dear woman who was cut down and left invalid.*** She had a telephone. She could use her hands. She could speak. And she introduced herself, “I am the sunshine lady! I’m the sunshine lady, happy birthday to you.” Or, “I hear of a discouragement, or maybe a sorrow in the home, and I’m praying for you.”

Lord God, that I could be like that, with an assignment from heaven, doing it, lifting up my spirit, and if I’m crushed, that in it, I could bring sunshine, and hope, in prayer and remembrance to somebody else.

God has a wonderful way for His people! ÷



ERLC Leader Says, “Much of What Conservative Christianity Believes About the Bible is Wrong”

Several watchdog organizations have been calling animal rights activist and fake anti-abortion advocate KAREN SWALLOW PRIOR a leftist for the longest time, and back in 2015 that was actually controversial among some. At the time, blog personalities like Tom Buck, Chris Bolt, and Landon Chapman—and later, Mr. and Mrs. Erin Harding—swore up and down that she was as conservative as the day is long. However, the evidence that she is a left wing activist is now simply overwhelming.

In case you aren’t familiar with this Hosea 9:11 woman, she is a self-proclaimed feminist who says abortion isn’t murder. Prior is a “research fellow” for the Southern Baptist Convention’s ERLC (Ethics and Religious Liberties Commission). NOTE: a “research fellow” is a made-up title handed out to leftists who work as hatchet men for Russell Moore, the former Democratic staffer who now runs the ERLC. Prior, who thinks pets go to Heaven because naming them “gives them personhood” is on record saying that animal cruelty bothers her ***more than abortion.***

Prior praised the “It Gets Better Campaign,” which is a pro-LGBT campaign targeted at youth and children and produced videos from Barack Obama and Hillary Clinton encouraging kids in their homosexuality. She endorsed the use of gay porn propaganda in high schools and colleges, headlined an LGBT film-fest and fundraiser called Level Ground. She also endorsed the LGBT Revoice Conference, which has by now been resoundingly rejected as pro-gay by just about everybody who’s

anybody (except for Dr. Prior, who continues to endorse it in spite of it being gay-affirming). Prior has given affirming words towards the anti-cop hate-group, Black Lives Matter, has ridiculed Vice President Mike Pence for following the Billy Graham Rule, promotes and supports illegal immigration and says that poor people in bad neighborhoods shouldn't have firearms. Many have noted Prior's political liberalism, including Janet Mefferd, who asks when she'll be held accountable.

In the latest news from Prior, she did an interview on MPR news, in which she began to complain about Christianity being too conservative. Although the entire interview is incredibly liberal and intentionally subversive to Biblical Christianity, at roughly the 17.30 mark in it, you can hear some of the worst stuff at about the 21-minute-mark. You can find the audio here:

<https://www.mprnews.org/episode/2019/08/07/women-of-faith-karen-swallow-prior-on-defying-labels>

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4 Main Things Christians Need to Know About Critical Race Theory

As Christian institutions like Southeastern Baptist Theological Seminary, Reformed Theological Seminary, and Southern Baptist Theological Seminary are promoting Critical Race Theory, many believers are confused as to what the doctrine is or why it's dangerous. The Southern Baptist Convention approved Resolution 9 in June of this year, which promotes Critical Race Theory as an analytical tool. It is incumbent upon Christians to know why it's dangerous.

CRT IS FUNDAMENTALLY OPPOSED TO THE AMERICAN CIVIL RIGHTS MOVEMENT

Invented by Derrick Bell and other attorneys as a spin-off of Critical Legal Theory in American law schools in the 1980s, these theorists were disenchanted with the results of the Civil Rights Movement. Bell, Richard Delgado, and other CRT thinkers viewed classical liberal ideas such as meritocracy (people being rewarded based on their individual merits), equal opportunity, and colorblind justice (like that promoted by Dr. M. L. King) to all be factors that cause systemic, invisible, intangible racism.

What many people don't understand is that CRT *rejects* most of the things that the 1960s Civil Rights Movement fought for, like treating people equally in institutions and under the law. Instead, CRT teaches that if power is to be properly redistributed from the "haves" to "have-nots" (which in their eyes include minority identity groups), the law may actually need to be biased in favor of minority identity groups.

It is likely that the 1960s Civil Rights leaders like Dr. King,

Bayard Rustin, Hosea Williams, and Gloria Richardson all would have opposed CRT vehemently, as it denies that people should be judged "by the content of their character and not the color of their skin." CRT, conversely, teaches that skin color (or identity group) is the lens through which all things – especially justice – should be viewed.

CRT IS INTENTIONALLY DESIGNED TO DIVIDE PEOPLE RATHER THAN UNITE THEM (AND DOESN'T JUST APPLY TO RACE)

Christians should desire to have unity with all ethnicities, understanding our common ancestors (Adam and Eve) provide us both biological and theological reasons to reject the Darwinian notions of "race" altogether.

However, CRT is a *system* that rejects both human biology and Biblical doctrine and teaches that mankind should be **separated** into various ethnic minority groups.

With CRT, people are encouraged to identify with their ethnicity (which CRT thought-leaders inaccurately label "race"), rather than with greater and more significant distinguishing factors, like Jesus, their nation, or their community.

It's also important to understand that Critical Race Theory—although it may seem counter-intuitive – doesn't just deal with race. CRT promotes division between "identity groups," dividing people into either the "oppressor class" (usually, White and "straight" men holding to the majority religion) versus "victim identity groups" which can include so-called "sexual minorities," the disabled, abuse victims, women, the "transgender," as well as ethnic groups.

CRT is used by homosexuals, the transgender, and women as much as it is used by ethnic minorities.

CRT DOESN'T DEFINE 'WHITE,' 'BLACK,' AND 'RACISM' THE WAY YOU MIGHT THINK

In CRT, "whiteness" refers to anything identifying with power or privilege as it relates to the "majority class" (usually, those who hold ethnic or religious majority). For CRT theorists, to be white is to have privilege, and to have privilege is to be white. The term, Whiteness, as used in CRT, refers to any majority group that has majority status and – in the world of CRT – that is synonymous with power and privilege.

This concept is actually called Whiteness Critical Theory. Because CRT views race as a pure social construct, anyone who enjoys social, political, racial, economic, or cultural standing that is better than the average can be classified as a part of the "White Identity Class" whether or not they are Caucasian, have light skin, or are of European descent.

Likewise in CRT, being "black" means one's identification with oppression (much of this is from the work of James Cone who founded Black Liberation Theology and went so far as to say Jesus was black because he identified with the oppressed). In this sense, one can be "black" even if they do not have dark skin or

African or Islander ancestry, so long as they identify themselves with an oppressed people group.

In CRT, it's impossible for someone identifying with an oppressed people group to be racist, because they have created the equation "racism = bigotry + power." If someone doesn't have power because they're not a part of an "oppressor (majority) class," it is impossible – Critical Race Theorists say – for them to be racists. Therefore, they argue, black people cannot be racist.

However, Asians who succeed in America, CRT holds, can be racist because they are White by virtue of their overall class success. Therefore, even though Asians are in an ethnic minority in America, they are successful, so they are really apart of the White oppressor class. And if there are homosexuals who are white, because they face bigotry, they have "blackness" and are not considered to have oppressive "whiteness."

CRT teaches that all white people (unless they can identify with another minority group like the disabled, homosexual, transgender, or victims) **suffer from racism**, because they have power and exhibit "micro-aggressions" (invisible or unperceivable slights of language and behavior that indicate the person is secretly a racist) that demonstrate bigotry. Consider the words of Southern Baptist Theological Seminary provost, Matt Hall:

"Perhaps the best thing you can do to start is to take a humble posture, recognizing that you have a racialized worldview of which you are likely unaware. Your beliefs, attitudes, and values have been formed in ways deeply informed by whiteness..."

"If you live and work in the United States, or in North America in particular, you cannot escape the influence of race, the power of the idea of race, and the legacy and current reality of racism..."

"So if you asked the question, how do I know if I'm a racist, if you live in this context and if you're human, you have been affected by racism."

In CRT, the only way to **not** be attacked as a racist is to preemptively admit your racism. Admitting your racism, white supremacy, privilege, or bigotry means that one has properly repented for their secret thoughts of supremacism. In CRT, the worst and most bigoted thing a white person can do is say they're not racist, which – in the view of CRT – means that you surely are.

CRT IS THE OPPOSITE OF A BIBLICAL VIEW ON RACE

The Bible says, *"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"* (Galatians 3:28).

Color-blindness – because ethnicity is not important to God and he's not a respecter of persons – is far more aligned to a Biblical worldview than CRT, which views race as the analytical tool through which we should understand the world.

As believers in Jesus, we should be setting aside race, rather than highlighting it.

God wants to bring together people from every ethnic group into one (Revelation 7:9), not divide them by identity category so that they might endlessly fight one another.

HUBBLE SPACE TELESCOPE CAPTURES MORE STUNNING PHOTOS OF GOD'S AMAZING UNIVERSE

America's Hubble Space Telescope has been capturing stunning photos of God's amazing universe for nearly 30 years.

In late July, 2019, Hubble captured a photo of a spiral galaxy known as NGC 2985. It is said to be 70 million light-years away, located in the constellation Ursa Major, also known as the Great Bear.

"The galaxy is at a perfect orientation for astronomers on Earth to see its incredible structure, with wide arms spreading out into space. The intricate, near-perfect symmetry on display here reveals the incredible complexity of NGC 2985. Multiple tightly wound spiral arms widen as they whirl outward from the galaxy's bright core, slowly fading and dissipating until these majestic structures disappear into the emptiness of intergalactic space, bringing a beautiful end to their starry splendor" ("Hubble Captured Gorgeous Snapshot," MSN, July 26, 2019).

Earlier in July, Hubble captured an image of NGC 972, a spiral galaxy "that shows vibrant star formation pockets that look like red flowers" ("Hubble Snaps 'In Bloom' Spiral Galaxy," Geek.com, July 1, 2019).

If these astronomers didn't have willful blinders on their eyes, they would all cry out with the Psalmist -

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

In 1999, observations by NASA astronomers, using the Hubble, suggested that there are 125 BILLION GALAXIES in the universe. The most up-to-date star count was announced in July 2003 as 70 sextillion observable stars (70,000,000,000,000,000,000).

Of course, that is probably only a small part of the actual number, and God knows their names. *"He telleth the number of the stars; he calleth them all by their names"* (Psalm 147:4). ÷

