

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Bertha Segebart
 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 December 18, 2016

Sunday School ----- 16
 Sunday Morning Service ----- 23
 Sunday Evening Service ----- 24
 Wed. Eve., 12/21/16 Service ----- 11

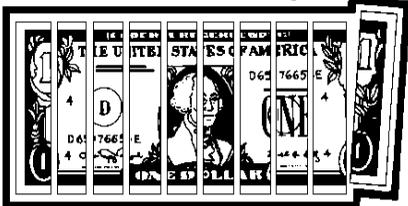
AND THE PEOPLE GAVE...

Week of December 18, 2016

Undesignated Tithes & Offerings ----- \$ 780.00
 Total Received for Week of 12/18/16: \$ 780.00

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

TITHING



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, LeAnna White -- S.S. Teachers
 Larry & Mary Byars, ----- Outreach
 Bertha Segebart ----- Custodian
 Flowers ----- Shirley White, Charity Crawford

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XIX

December 25, 2016

Number 45



The Man and the Birds

by the lat Paul Harvey

For many, many years, at 12:00 noon on Christmas Day wherever Paul Harvey's Program was played on the radio, he would tell this story in such a dynamic way that it is sure to touch the heart of any person who listened to it. Here is a transcription of the script of that broadcast.

Unable to trace its proper parentage, I have designated this as My Christmas Story, of "*The Man and the Birds*".

Now, **you** know, "The" Christmas story - "God born a man in a manger", and all that, but it escapes some moderns. Mostly, I think, because they seek complex answers to their questions, and this one is so utterly simple. So, for the cynics and the skeptics and the unconvinced, I submit a modern parable -

Now the man to whom I'm going to introduce you was not a Scrooge - he was a kind, decent, mostly good man. Generous to his family, upright in his dealings with other men, but he just didn't believe all that incarnation stuff which the churches proclaim at Christmas time. It just didn't make sense, and he was too honest to pretend otherwise. He just couldn't swallow the Jesus story about God coming to earth as a man.

"I'm truly sorry to distress you", he told his wife, "*but I'm not going with you to church this Christmas Eve*", he said he'd feel like a hypocrite, that he'd much rather just stay at home, but that he would wait up for them. So - he stayed, and they went to the midnight service.

Shortly after the family drove away in the car, snow began to fall. He went to the window to watch the flurries getting heavier and heavier and then went back to his fireside chair and began to read his newspaper. Minutes later, he was startled by a thudding sound.... then another, and then another - - - sort of a thump or a thud. At first, he thought someone must be throwing snowballs against his living room window. But when he went to the front door to investigate, he found a flock of birds huddled miserably in the snow. They had been caught in the storm and in a desperate search for shelter, had tried to fly through his large landscape window.

Well, he couldn't let the poor creatures lie there and freeze, so he remembered the barn where his children stabled their pony - that would provide a warm shelter if he could direct the birds to it. Quickly, he put on a coat and goulashes, tramped through the deepening snow to the barn.

He opened the doors wide and turned on the light...but the birds did not come in. He figured **food** would entice them in, so he hurried back to the house, fetched bread crumbs, sprinkled them on the snow making a trail the yellow lighted, wide open door to the stable. But to his dismay, the birds ignored the bread crumbs and continued to flop around helplessly in the snow. He tried catching them. He tried "shooing" them into the barn by walking around them waving his arms. Instead, they scattered in every direction **except** into the warm lighted barn.

(continued inside)

Then he realized that *they were afraid of him.*

“To them,” he reasoned, *“I am a strange and terrifying creature. If only I could let them know that they can trust me - that I’m not trying to hurt them, but to help them. But how?”* Because any move he made tended to frighten them, confuse them. They just *would not follow.* They would not be led, or “shooed” because they feared him.

“If only I could be a bird”, he thought to himself *“and mingle with them and speak their language - THEN I could tell them not to be afraid. Then I could show them the way to the safe warm.”*

. to the safe warm barn, but I would have to be one of them so they could see, and hear, and understand.”



At that moment, the church bells began to ring. The sound reached his ears above the sounds of the wind and the snow, and he stood there listening to the bells, *Adeste Fidelis....*listening to the bells - - - - pealing the glad tidings of

Christmas,

And he sank to his knees in the snow.....



GIFTS OF THE MODERN WISE MEN



“Professing themselves to be wise, they became fools” -Romans 1:22



The Divine Inspiration of Isaiah

by David Cloud

Theological modernists created a theory that the book of Isaiah was written by two or more men. The theory has been continually modified, but it is still the prominent position among skeptics, and not a few “evangelicals” have been corrupted with this view.

For example, the New Oxford Annotated Bible RSV of 1962, co-edited by Bruce Metzger and Herbert May, has the following comment about Isaiah:

“Only chs. 1-39 can be assigned to Isaiah’s time; it is generally accepted that chs. 40-66 come from the time of Cyrus of Persia (539 B.C.) and later, as shown by the differences in historical background, literary style, and theological emphases....The contents of this section [chs. 56-66] (sometimes called Third Isaiah) suggest a date between 530 and 510 B.C., perhaps contemporary with Haggai and Zechariah (520-518); chapters 60-62 may be later.”

“... this theory of dual authorship did not long appease the dissective mania of more modern critics. Ewald discovered seven authors in the book. Yet even seven soon became inadequate for some of the dissectors. In the Cambridge Bible for Schools and Colleges Professor Skinner wrote: “The book which bears the name of Isaiah is in reality a collection of prophetic oracles, showing manifest traces of composite authorship, and having a complicated literary history behind it. Not much less than two thirds of its bulk consists of anonymous prophecies...” (J. Sidlow Baxter).

But it is impossible to believe that Jesus Christ is the infallible Son of God and that the New Testament is the divinely-inspired Word of God while also believing the critical view of Isaiah. The unity and divine inspiration of Isaiah and the New Testament stand or fall together.

1. Isaiah is quoted in at least 23 New Testament passages, and in every case Isaiah is cited as one historic prophet and his writings are cited as divinely inspired. There are quotations from every part of Isaiah: from chapters 1, 6, 9, 10, 11, 28, 29, 40, 42, 53, 61, and 65.

- Mat. 3:3 - Isa. 40:3
- Mat. 8:17 - Isa. 53:4
- Mat. 13:14-15 - Isa. 6:9-10
- Mk. 7:6 - Isa. 29:13
- Lk. 3:4-6 - Isa. 40:3-5
- Jn. 1:23 - Isa. 40:305
- Jn. 12:39-40 - Isa. 6:9-10; Isa. 29:10; 44:18
- Mat. 4:14-16 - Isa. 9:1-2
- Mat. 12:17-21 - Isa. 42:1-4
- Mat. 15:7-8 - Isa. 29:13
- Mk. 15:28 - Isa. 53:12
- Lk. 4:17-19 - Isa. 61:1-3
- Jn. 12:38 - Isa. 53:1

- Jn. 12:41 - Isa. 6:1
- Acts 28:25-27 - Isa. 6:9-10
- Rom. 9:29 - Isa. 1:9
- Rom. 10:16 - Isa. 53:1
- Rom. 15:12 - Isa. 11:1, 10
- Acts 8:28-33 - Isa. 53:7-8
- Rom. 9:27-28 - Isa. 10:20-23
- Rom. 10:11 - Isa. 28:16
- Rom. 10:20-21 - Isa. 65:1-2
- I Pet. 2:6 - Isa. 28:16

2. Isaiah is called Scripture in the New Testament (Mk. 15:28 quoting Isaiah 53:12; Lk. 4:17-21 quoting Isaiah 61:1-3; Acts 8:32-33 quoting Isaiah 53:7; Rom. 10:11 and I Pet. 2:6 quoting Isa. 28:16). Christ taught that the Scripture cannot be broken (Jn. 10:35). **Note that both major parts of Isaiah are cited as Scripture.**

3. Jesus Christ viewed the Old Testament writings as divinely inspired throughout. He cited every part of the Old Testament (the law, the writings, and the Psalms) as divinely inspired and as pointing prophetically to Him (Lk. 24:44), which authenticates the supernatural character of the Old Testament in the clearest manner for those who honor Jesus Christ as the Son of God.

4. John’s Gospel (Jn. 12:38-41) quotes from both sections of Isaiah (Isa. 53:1 and Isa. 6:9) and says that both parts were written by the same prophet named Isaiah.

5. Isaiah’s prophecies prove its infallible inspiration.

In the end, it clear that Isaiah was written by a prophet of God who could see the future, which proves its divine inspiration.

Take Isaiah 53. We believe that it was written at least 700 years before Christ by the historic prophet Isaiah during the days of Uzziah, Jotham, Ahaz, and Hezekiah. But even the staunchest critic cannot deny that it was written at least 200 years before Christ, because we have the Great Isaiah Scroll from the Dead Sea caves dating to that time. Isaiah 53 (taking just one prophecy) plainly describes Christ’s rejection (Isa. 53:3), sacrificial atonement (Isa. 53:5-6), submission to His murderers (Isa. 53:7), silence before His accusers (Isa. 53:7), the injustice He endured (Isa. 53:8), His death (Isa. 53:8), burial in a rich man’s tomb (Isa. 53:9), sinlessness (Isa. 53:9), resurrection (Isa. 53:10), His justification of believing sinners (Isa. 53:11), and exaltation (Isa. 53:12).

NEWS OF INTEREST TO CHRISTIANS

K PREACHERS WHO PREACH TOO LONG - Some preachers preach too long. It has been said that it is better for the people to wish you had preached longer than that they wish you had stopped long before you did. I love preaching and delight in Bible study, but there are very few men I can listen to for more than 60 minutes with pleasure and profit. And most people have a much shorter attention span than I do. If you are a truly great preacher, that is a different story.

Consider Lawrence Chaderton, one of the translators of the King James Bible. As a young man Chaderton began a series of afternoon sermons at the church of St. Clement’s, Cambridge, that continued for 50 years. “Sermons were timed by an hour glass, which stood beside the pulpit. Chaderton’s biographer tells

how once having preached for two hours, he feared he had worn out his listeners’ patience and stopped. But the entire congregation cried, ‘For God’s sake, go on! We beg you, go on!’ Chaderton continued for another hour” (Olga Opfell, The King James Bible Translators, p. 47).

When Chaderton announced that he was retiring from the lectures, forty of the clergy, who said they owed their conversion to his preaching, begged him to reconsider. Chaderton died in the year 1640 at age 103, and it is said that to the end he could read a small-print Greek New Testament without glasses.

K THE FALSE SPIRIT OF CONTEMPORARY WORSHIP MUSIC - The Directory of Contemporary Worship Music, which we publish as a free eBook, contains extensive documentation proving that Contemporary Christian Music is a jungle of end-time apostasy and that it is led by “another spirit” (II Cor. 11:4).

When you consider the fact that CCM has an illicit relationship with the world, which the apostle John plainly stated is “not of God” (I John 5:15-17), that CCM represents the charismatic movement in all of its dangerous heretical weirdness (e.g., gibberish speaking, spirit slaying, holy shaking, holy laughter, holy drunkenness, word-faith name-it-and-claim-it, latter rain miracle revival, fourth dimension prayer, end-time prophets and apostles), that CCM is ecumenical through and through and closely affiliated with Rome, that most CCMers love Dietrich Bonhoeffer and C.S. Lewis and a galaxy of other rank heretics, that CCM is permeated with Roman Catholic contemplative prayer mysticism, that CCMers love wretchedly corrupt “Bibles” such as *The Message*, that large numbers of CCMers love *The Shack* and its idolatrous “just not” female god, and that CCM is widely infiltrated with homosexuality -- it is obvious that we are dealing with “another spirit” rather than the Spirit of God who is the Holy Spirit of Truth and Righteousness (John 4:23; 14:17; 15:26; 16:13; I John 4:6).

K OXFORD UNIVERSITY’S SPEECH POLICE - Oxford University’s student union has distributed a flyer urging students to use “gender neutral” pronouns such as “ze” instead of “he” or “she” in order not to offend “transgender persons” and to “cut down on discrimination.”

“Deliberately using the wrong pronoun for a transgender person is an offence under the university’s behaviour code. It is hoped the use of ‘ze’ may also be used in lectures and seminars, as well as socially. Human rights campaigner and LGBT activist Peter Tatchell welcomed the notion, adding: ‘This issue isn’t about being PC. It’s about respecting people’s right to define themselves as neither male nor female.’ ... Cambridge University is moving in the same direction” (“Oxford University students,” The Independent, Dec. 14, 2016). For the sake of not offending the feelings of a few, everyone else’s freedom of speech and freedom of religion is destroyed.

