

**AND THE PEOPLE CAME...**

- Week of January 14, 2024 -

Sunday School	11
Sunday Morning Service	15
Sunday Evening Service –(snow)	0
Wednesday Eve., 01/17/24 Service	25

**AND THE PEOPLE GAVE...**

- Week of January 14, 2024 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,175.02
Missionary Offering, Children’s SS Class	\$ 3.09
<b>TOTAL RECEIVED FOR WEEK OF 01/14/24:</b>	<b>\$ 1,178.11</b>

- Week of January 7, 2024 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,735.00
<b>TOTAL RECEIVED FOR WEEK OF 01/07/24:</b>	<b>\$ 1,735.00</b>

- Week of December 31, 2023 -

<u>Undesignated</u> Tithes & Offerings	\$ 3,940.00
Church Sign Restoration Fund	\$ 135.64
<b>TOTAL RECEIVED FOR WEEK OF 12/24/23:</b>	<b>\$ 4,075.64</b>

- Week of December 24, 2023 -

<u>Undesignated</u> Tithes & Offerings	\$ 2,369.24
<b>TOTAL RECEIVED FOR WEEK OF 12/24/23:</b>	<b>\$ 2,369.24</b>

- Week of December 17, 2023 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,404.34
<b>TOTAL RECEIVED FOR WEEK OF 12/17/23:</b>	<b>\$ 1,404.34</b>

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,600.00



**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.



**SOUTH HEIGHTS BAPTIST’S WEEKLY**  
**REMINDER**

Volume XXIX

January 21, 2024

Number 3



G. Campbell Morgan  
1863-1945

*Clean, for Service*

by G. Campbell Morgan

“Be ye clean, ye that bear the vessels of the Lord” - Isaiah 52:11

These words reveal a philosophy of service for the people of God. They define the responsibility which constantly rests on those who bear His name, that responsibility being indicated in the words, “ye that bear the vessels of the Lord.” Moreover, they declare the conditions on which this responsibility may be fulfilled, that, namely, of cleanness in the full sense of that great word.

Bible history reveals the long conflict between two opposing principles, represented by two words, Babylon and Israel; the one standing always for self-centered life, and the other for life which is God centered.

It is not for us to stay now to trace with any minuteness of examination the conflict between these two principles as it is revealed in the Scriptures of Truth. We may, however, call to mind the landmarks in the case of each. Babel, Babylon, Babylon the great, the mother of harlots. These words serve as indices, and cover the whole movement in the Bible. Over against them we may think of the landmarks on the other side, Abraham, Israel, and Jerusalem, coming down out of heaven from God for the establishment of the Divine order in the world.

In the first case we trace a movement, based on rebellion against God’s government, and issuing at last in uttermost confusion as the great word of the Apocalypse indicates, “Fallen, fallen is Babylon the great.” On the other hand, we trace a movement based on loyalty to God’s government and issuing at last in eternal steadfastness. The realization of the Divine order among the sons of men is indicated in that word of the Apocalypse, “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people.”

Ever and anon in the history of the people of God as recorded in the Scriptures, they are seen yielding to the spirit of Babel, and always as a consequence sharing its confusion. The picture of Jehovah presented, when one takes this outline view, is that of One Who broods over His people, and forevermore attempts to woo them back toward Himself, and He does that because by their complicity with the spirit of Babylon they injure themselves, and, infinitely worse, because by their complicity with the spirit of Babylon they injure the nations round about them.

In this prophecy of Isaiah, and especially in this part from which our text is taken, we find ourselves in the midst of this conflict, where the two principles are clearly evident. As a matter of fact, at this time Israel, as viewed by the prophet, was in actual captivity in Babylon. Yet there was evident among them a Divine movement toward return to loyalty to God, and consequently toward establishment in their own land. It is impossible to understand this text without recognizing that it forms part of a greater whole. At the fifty-first chapter we have the commencement of the prophet’s appeal, “Hearken to me, ye that follow after righteousness, ye that seek the Lord.” There were among the people of God those who were following righteousness, who passionately desired it, and were seeking the Lord. As we read on we find that the people were aroused as the result of the prophet’s appeal, and they lifted a cry to God in these words, “Awake, awake, put on strength, O arm of the LORD.” Then we come to the answer of God to the cry of the people. It is found in the opening words of the chapter I read to you, “Awake, awake; put on thy strength, O Zion.”

The people of God were captive in Babylon. I pray you notice carefully the suggestiveness of it. The people who stood for loyalty to God, and ought to have borne that testimony to the world, were slaves in Babylon, which represented antagonism to the government of God. Yet amongst them in slavery were those in whom was the consciousness of all they were failing to do, and the sigh after something nobler expressed itself in that prayer to God, “Awake, awake, put on strength, O arm of the Lord.” To them the answer

(continued inside)

**LISTEN TO -**



ABIDINGRADIO.COM

**Church Directory**

Todd W. White	Pastor
Debra Carlton, Mickie Shatwell, Lois Mae Floyd	Pianists
Derek Quinnelly	Greeter
Kim Phillips; Shirley White/LeAnna White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; & Keith Shufelt	Teachers
Larry & Mary Byars	Outreach
LeAnna White	Custodian
Keith Shufelt	Men’s Prayer Group
GinaMarie Shufelt	Ladies Bible Study/Flowers
Seth White	Sound/Video
Larry Byars, Derek Quinnelly	Trustees

of God, if I may reverently put it into other words, was this, *Why do you cry to me to awake? I am awake. I am not asleep. It is for you to awake and put on strength, and put on your beautiful garments.*

Then follows the strange movement which chapter fifty-two describes. The prophet's vision is a remarkable one. He sees the people in their captivity, and he sees messengers crossing the mountains between Jerusalem and Babylon, and the burden of the cry of the messengers to the people in captivity is this, ***“Thy God reigneth!”***

It had seemed to these captive people as though God had resigned the throne of government, and they had said, ***“Put on strength.”*** His answer is, *It is for you to put on strength, and the watchman on the heights, and the messengers that traversed the roads between Jerusalem and Babylon cried to the captives, “Thy God reigneth!”* That cry was answered by a great song of hope, and the people are seen preparing to leave Babylon and return to Jerusalem.

At last the call came, ***“Depart ye, depart ye, go ye out from thence.”*** The captives were called to leave the place of captivity and to take their way again to the city of their established government. As they were about to obey, this solemn word was uttered, ***“Be ye clean, [ye] that bear the vessels of the LORD.”***

They had suffered through the Babel spirit, under the influence of which they had passed. They had passed into captivity to Babylon, because they themselves had bent the neck to the spiritual conception of Babylon. Now revival was beginning in the sigh after God and the proclamation of His continued reign; and they were turning back again to the place of blessing. On the eve of departure the solemn warning was uttered, ***“Be ye clean, [ye] that bear the vessels of the LORD.”***

Such is the background. In the foreground is this clear enunciation of abiding principle. Those who bear the vessels of the Lord must be clean. Let us then quietly and solemnly consider the two thoughts already indicated; first, the responsibility of the people of God; and second, the condition on which they are able to fulfil that responsibility. That responsibility is suggested in the words, ***“...[ye] that bear the vessels of the Lord.”*** The condition on which it is possible to fulfil that responsibility is indicated in the command, ***“Be ye clean.”***

This principle of responsibility is enforced from the beginning of Bible history, and has been enforced over and over again by the prophets and interpreters of the ages, and yet, as Christian men and women and as a Christian Church, it is a principle we are always in danger of forgetting. The principle is that the people of God exist, not for their own sakes, but for the sake of the peoples who are not the people of God.

God's people are ever intended to be channels of communication, through whom He may reach others in blessing. Bible history does not exhaust the possible illustrations, but I am content to confine myself within this limitation. The keyword of God's communication to Abraham was this, I will bless you, and you shall be made a blessing. ***“I will make of thee a great***

***nation... and in thee shall all the families of the earth be blessed.”*** As we watch the building up of that peculiar people--who are today scattered and peeled, but retain with singular and remarkable persistence their national loneliness, even though they no longer have a national constitution --as we watch the growth of that nation we see God's method for reaching other nations. Israel today is a people scattered and peeled over the face of the whole earth, because they forgot the meaning of their making, and failed to understand that they were created, not in order that God might have a people on whom He might lavish His love in forgetfulness of other peoples, but in order that they might become the instrument through which He would reach other peoples. An illustration of the principle outside that of the covenant people is found in this prophecy of Isaiah in the words of Jehovah concerning Cyrus, ***“I girded thee, though thou hast not known me...”*** Trace the history of all national life through the ages and the same principle is discoverable. God makes a nation for a purpose. The moment that nation becomes self-centered, there comes disaster; He destroys the nation He has made. As the nation He makes realizes its responsibility for all the rest He maintains its strength.

The principle is most remarkably manifest in the life of the Church of God. The Church is the depository of the treasure of God for the race. The Church of God is not an institution which holds within itself treasures for its own enrichment. Said the great apostle, whose peculiar phrase, ***“my Gospel,”*** referred to the Church, ***“I am debtor.”*** I am in debt to men. In what did his debt consist? In that he had received the great evangel, in that he had perfect understanding of the provision of the grace of God for men, wrought out into his own experience. Not for his saving only was he saved, but in order that he might be the instrument through which God might reach other men for their saving.

To the Church is committed a threefold responsibility. She stands for the manifestation of God to the world. She exists for the reconciliation of the world to God. She has within her fellowship the living means of grace. Some of you may say that is very high-church doctrine. It is the highest of the high, because it is the New Testament doctrine of the Church. She stands first for the manifestation of God. Hear this great word of the New Testament, ***“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”*** In other words, the Church exists to manifest God. Not through the Word alone will the world find the Father, but through the Word incarnate in the lives of people who have been obedient to it. Only through those who share His nature can His name ever be known.

***We*** bear the vessels of the Lord. The world can find its way to the Saviour only through the Church. Do not misunderstand me, I mean through the Church's proclamation of this Evangel. If you take the widest outlook you see at once what I mean. He cannot reach the heathen people save through the contact with them of His own people. I am neither attempting to discuss the economy of God or to account for it. I declare it as a fact revealed and

demonstrated by experience. The world is not waiting for salvation because God is unready to save, but because the Church is not wholly at His disposal to carry the message of salvation. Knowledge of God can come to men finally, fully, completely, only through the Church. He has committed to us the responsibility of revelation. ***We bear the vessels of the Lord.***

The ministry of reconciliation is ours. We fulfil it by the revelation of His love, the revelation of the meaning of His atoning work, and the revelation of the power by which He remakes humanity. All these things are committed to the Church, and men can know them only through the Church.

The means of grace are committed to the Church, the inspired Word for its interpretation, the sacred activities of worship for explanation, and, infinitely more, and without the more these things are of no avail, that service of pity and of power which brings life to the dead, love to those who are lonely, and light to such as sit in darkness. All the treasures of God are deposited with the Church. I do not mean any organized ecclesiastical system, but the whole body of Christ, made up of men and women who share the life of Christ and walk in the light He brings. ***We bear the vessels of the Lord.***

The one message of God is that of love. God's love message is, that because He seeks the highest good of man He is the implacable foe of sin. All the vessels of the Lord under the old economy symbolized this truth, and called for the perfection of humanity. The ministry of the Church in the world is with this end in view, that the works of the devil should be destroyed, and the ideals of God realized.

To go back again to the simplest statement of the truth. The world can find God only through His people. Or let me make that statement in quite another form. The only use God has for His people in this world is that the world may find Him through them. The Church of God exists today for the bearing of the vessels of the Lord, for the revelation of the truth concerning Him, the opening to men of doors to fellowship with Him. The great deposit of the Church creates the great responsibility of the Church.

Let us hear what this text suggests to us concerning the conditions on which the Church may fulfil her responsibility. We need to hear them because a statement such as this must bring to us consciousness of our own failure. You speak to me of the indifferent city. I tell you the reason for it is the faulty Church in the indifferent city. We cannot realize our responsibility without knowing our failure. With that thought in mind let us listen to what the prophet said concerning the conditions on which the responsibility may be fulfilled. ***“Be ye clean.”*** It is a very, very simple word. It is a very searching word. The word itself of which the prophet made use is suggestive. Its first intention is that of clarifying through and through. It is a word which suggests the idea, not of water, but of fire; not of something which deals with the external, but of something that searches through and through. I have been very interested in tracing through the whole of the Old Testament the use of the word here translated clean. The result of that survey is this: I find that it is never used of merely ceremonial cleansing. There are other words used in that sense, but this one

never. It always has reference to moral cleanness. When the psalmist says, ***“The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me”;*** ***“Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight”;*** ***“With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.”*** he in each case uses the same word. Perhaps the verse that helps us most to see the force of this word is that mystical and symbolic word in the Canticles,

***Who is she that looketh forth as in the morning,  
Fair as the moon,  
Clear as the sun,  
Terrible as an army with banners?***

Clear as the sun, that is pure as the sun, clean as the sun if you so will, and the figure of that verse explains the real thought of the word ***“clean”;*** it means clarified as with burning heat. ***“Be ye clean, [ye] that bear the vessels of the LORD.”*** Be ye of that fire nature in which no imperfect or impure thing can live. Be ye of that nature which consumes the unworthy, and purifies ye of that nature which consumes the unworthy, and purifies that which is worthy. Be ye of the very nature of God Himself, of Whom it is written, ***“Our God is a consuming fire.”*** The great picture of the testing of the Church's work in the Corinthian letter comes to mind in this connection: He shall try our work as with fire. If you will allow your imagination to help you, look at the great picture of the Christ which is given in the Apocalypse by the seer of Patmos, ***“His eyes like unto a flame of fire”.*** With eyes of flame he glances over the work of the Church. With what result? Watch the work. Some of it is burnt, destroyed; it shrivels and becomes dust, and is gone; all that is hay, wood, stubble. Some of it loses only its dross and flashes in beauty as the fire of His glance rests on it; all that is gold, silver and precious stones. These are the things that live in fire. These are the things of the fire nature, even though when you touch them they seem to be cold. They are fire nature, for fire cannot destroy them. In the ancient prophecy is this remarkable word, spoken to the king of Tyre, ***“thou hast walked up and down in the midst of the stones of fire,”*** stones that live in the midst of fire.

If we read the word, ***“Be ye clean,”*** as though it referred only to some ceremonial cleansing, and inculcated certain ceremonial ablutions, we have not caught the force of the prophet's meaning. You bear the vessels of the Lord. You are to be responsible for His revelation to men. You are the people among whom He has deposited the truth for which the world is waiting. ***“Be clean,”*** be clarified as by fire, be such men and women as that there is nothing in you that fire can destroy. Be such men and women that all the things fire can destroy are destroyed in your own life. ***“Be ye clean.”***

Our word “clean” may mean so little when it ought to mean so much. That great Hebrew word of which the prophet made use, which is used with such marked carefulness in all the language of the seers and psalmists of long ago, is a word which suggests cleansing in its profoundest sense: cleanness from complicity with

Babylon. You have been in captivity to Babylon. You are sighing after the higher and nobler. ***“Thy God reigneth!”*** God is calling you back to the place and position of power. Leave Babylon behind you when you turn your back on Babylon. Do not carry with you as you come again to the place you have lost any of the spirit that destroyed you before. The emblems of the holiness of the Divine government must be borne by holy men.

***“Be ye clean.”***

## ***NEWS OF INTEREST TO CHRISTIANS***

\* ***SOCIAL MEDIA THE GREAT TIME WASTER*** - Social media is designed to grab your attention and keep it. It has been called *“engineered addiction.”* One man said, *“Facebook is like a black hole sucking productivity away.”* Another said, *“YouTube is a trap. Instagram is a trap. Facebook is a trap. ... they have been designed to hook you. I went for a 10-day retreat and realised how much time I had been wasting on these platforms. They distort the perception of reality and above all eat up the precious time that you have.”*

Even the London Telegraph warns about this: *“There is no better late-night activity than trawling through the dregs of Twitter, Instagram and Pinterest to see what your followers have been up to. You’ll find things you never knew or wanted to discover: arty photographs of colleagues’ Christmas dinners overlaid by ridiculous filters, endless irritating videos of cute animals, and catty exchanges between TOWIE celebs accused of stealing each others’ boyfriends. Problem is, IT’S A BOTTOMLESS PIT. There is, quite literally, no end to the meaningless waffle of the web--and, once you start...”* (*“The 7 best ways to waste time on the internet,”* The Telegraph, Dec. 30, 2014). [TOWIE refers to “The Only Way is Essex, a popular British TV program followed by multitudes of young social media addicts.”]

\* ***ATHEIST CHURCHES PROLIFERATING*** - According to a report on Yahoo News, *“Church without God,”* Jan. 11, 2024, atheist churches or secular churches are growing. They mimic Christian churches in many ways, with singing (i.e., “Imagine” by John Lennon and “Livin’ on a Prayer” by Bon Jovi), preaching (lectures), testimonies, ceremonies for major life transitions such as births, funerals, and weddings, etc.

*The Sunday Assembly* and the *Oasis* are networks with dozens of chapters, some of them with hundreds of attendees. The Sunday Assembly is called “the first atheist megachurch.” There are also regional organizations such as the *Seattle Atheist Church* and the *North Texas Church of Freethought*. Lectures might include an astronomer giving a talk about the New Horizons spacecraft’s mission to Pluto. They “extol values like rational thinking and materialist philosophies, which promote the idea that only physical matter exists.” Some have *“debaptism”* ceremonies *“in which they renounce their former religion.”*

They are whistling in the dark. What atheist churches don’t preach is the actual implication of what they believe, which is that you came from nowhere, you are nothing, your life means nothing, and you are going nowhere. No matter how they try to copy a

church format, they are left with the atheist gospel, which is that life is a big, stupid accident. The vast universe is the product of an explosion; life sprang from non-life; intelligence arose from non-intelligence; man is an evolved ameba; human life has no ultimate purpose; and when you’re dead you’re dead.

As for ourselves, we don’t advocate atheism or religion. We believe in Jesus Christ, the Son of God who became a man by the virgin birth, lived a sinless life, suffered and bled as a vicarious atonement for the sins of the world, rose from the dead, and ascended to the right hand of God, who offers eternal salvation to those who believe. Because we are sinners and God is holy, we instinctively want to hide from God as Adam and Eve did, but they learned that the holy God loved them and wanted to redeem them to Himself, as He does every son and daughter of Adam.

\* ***THE UNITED NATION’S TRANSGENDER HEALTH COMMITTEE*** - The following is excerpted from *“Half of the WHO’s transgender health committee members,” Daily Mail, Jan. 9, 2024:*

“The WHO last month published the biographies of 21 experts who have been invited to help formulate guidelines that will shape how countries treat gender dysphoria. Of the a 21-member panel who have been invited to help formulate guidelines that will shape how countries treat gender dysphoria, 11 have no formal medical training. ... Ashley--a trans woman who uses the pronouns ‘they/them [and a curse word]’--is the committee’s most controversial and outspoken member. They have [the Daily Mail kowtows to transgender nuttiness by using their ‘preferred pronouns’] a significant TikTok following where they express headline views on trans issues, calling for mental health checks on trans children to be scrapped before they are given puberty blockers and hormone drugs. Seven are trans themselves, ten have a medical background and of those, eight are doctors. The rest are a mixture of activists, social justice advocates, human rights lawyers, STD researchers, and policy advisors. ... Ashley ... has a ‘be gay, do crimes’ tattoo ... In a statement, Reed Alsalem, now the executive director of the LGBT Courage Coalition, a campaign group, called the WHO panelists a group of ‘agenda-driven activists with little or no scientific expertise.’ ‘Some are well-known, radical activists who promote experimental medical interventions and stigmatize exploratory therapy,’ said Reed. The panel should include ‘experts with a diversity of perspectives,’ she added. ‘Stakeholders whose views differ from those held by transgender activist organisations do not appear to have been invited. ... The WHO group will set global guidelines for the ways that healthcare workers around the world can increase access ‘and utilisation of quality and respectful health services by trans and gender-diverse people.’”

\* ***THOUSANDS ATTEND THIS YEAR’S MARCH FOR LIFE IN WASHINGTON*** - More than a year after a generational victory for their movement, thousands of those who stand for the life of the unborn rallied under falling snow on Friday at the annual March for Life, vowing to keep fighting until abortion is eliminated.

Months before a presidential election that could be heavily

influenced by abortion politics, pro-life activists packed the National Mall carrying signs with messages such as “Life is precious” and “I am the pro-life generation.” After listening to speeches, the crowd, braving frigid temperatures, began marching toward the U.S. Capitol and the Supreme Court.

Friday’s March for Life is the second such event since the June 2022 Supreme Court ruling that ended the federal protection for abortion rights enshrined in Roe v. Wade. Last year’s march was understandably triumphant, with organizers relishing a state-by-state fight in legislatures around the country.

Speakers told the fired-up crowd that their fight is far from over and must continue until abortion becomes “unthinkable.” Appearing via video, Senate Republican Leader Mitch McConnell of Kentucky and other members of Congress thanked the crowd for their advocacy and urged them to keep pushing for pro-life policies.

“Roe is done, but we still live in a culture that knows not how to care for life,” said Benjamin Watson, a former NFL player who is now a pro-life advocate. “Roe is done, but the factors that drive women to seek abortions are ever apparent and ever increasing. Roe is done, but abortion is still legal and thriving in too much of America.”

The 2022 Supreme Court ruling in Dobbs v. Jackson Women’s Health Organization reverted abortion lawmaking back to the states, and 14 states are now enforcing bans on abortion throughout pregnancy. Two more have such bans on hold because of court rulings. And another two have bans that take effect when cardiac activity can be detected, about six weeks into pregnancy.

But abortion restrictions have also lost at the ballot box in Ohio, Kansas and Kentucky. And total bans have produced high-profile causes for pro-abortionists to rally around.

Movement organizers now expect abortion rights to be a major Democratic rallying cry in President Joe Biden’s reelection campaign.

“The pro-abortion forces, that’s one of the major things they’re going to run on,” said Susan Swift, president of Pro-Life Legal and a veteran anti-abortion activist. “That’s one of the only things that seems to animate their base.”

Biden campaign officials openly state that they plan to make Biden synonymous with the pro-abortion movement.



*Hymns -*

***“Before the Throne of God Above”***

Charitie Bancroft

Charitie Bancroft (1841-1923) was the daughter of Pastor Sidney Smith of Drumragh, County Tyrone, Ireland. She married Arthur Bancroft of Scotland in 1869. “Her hymns have appeared in periodicals, Lyra Britannica, Bishop Ryle’s Spiritual Songs, and other collections, and also as leaflets.” She is sometimes known by her maiden name Charitie Lees Smith

(Lees was her mother’s last name) and the name of her second marriage, Charitie de Cheney or de Chenez.

Like practically all of the best hymnodists, she suffered much. She was twice widowed. A collection of her hymns was published in *Within the Veil* in 1867.

“Before the Throne of God Above” was published in Spurgeon’s *Our Own Hymn Book* in 1866. It has been published in 55 other hymnals.

***“Before the Throne of God Above”***

(1866)

***Before the throne of God above  
I have a strong and perfect plea,  
a great High Priest whose name is “Love,”  
who ever lives and pleads for me.  
My name is graven on His hands;  
my name is written on His heart;  
I know that while in heav’n He stands,  
no tongue can bid me thence depart;  
no tongue can bid me thence depart.***

***When Satan tempts me to despair,  
and tells me of the guilt within,  
upward I look and see Him there  
who made an end of all my sin.  
Because the sinless Savior died,  
my sinful soul is counted free;  
for God the Just is satisfied  
to look on Him and pardon me;  
to look on Him and pardon me.***

***Behold Him there, the risen Lamb!  
My perfect, spotless Righteousness;  
the great unchangeable I AM,  
the King of glory and of grace!  
One with Himself I cannot die;  
my soul is purchased with His blood;  
my life is hid with Christ on high,  
with Christ my Saviour and my God;  
with Christ my Saviour and my God!***

## FEDS URGED BANKS TO FLAG PURCHASES OF BIBLES, 'MAGA' TRANSACTIONS, HOUSE COMMITTEE SAYS

A U. S. House of Representatives Judiciary subcommittee is seeking to question a former official in the U. S. Treasury's financial crimes enforcement office over revelations the agency urged financial institutions to flag customer transactions linked to phrases like "MAGA" and "Trump" as well as purchases of religious texts.

Rep. Jim Jordan, R-Ohio, chair of the House Subcommittee on the Weaponization of the Federal Government, sent a letter Wednesday to Noah Bishoff, the former director of an office in the Treasury's Strategic Operations Division of Financial Crimes Enforcement Network.

Requesting a transcribed interview with Bishoff, Jordan stated that the subcommittee obtained documents showing that following the U. S. Capitol riot on Jan. 6, 2021, FinCEN "distributed materials to financial institutions that, among other things, outline the 'typologies' of various persons of interest." He alleges the agency also "provided financial institutions with suggested search terms and Merchant Category Codes (MCCs) for identifying transactions on behalf of federal law enforcement."

"These materials included a document recommending the use of generic terms like 'TRUMP' and 'MAGA' to 'search Zelle payment messages' as well as a 'prior FinCEN analysis' of 'Lone Actor/Homegrown Violent Extremism Indicators,'" the letter reads.

"According to this analysis, FinCEN warned financial institutions of 'extremism' indicators that include 'transportation charges, such as bus tickets, rental cars, or plane tickets, for travel to areas with no apparent purpose,' or 'the purchase of books (including religious texts) and subscriptions to other media containing extremist views.'"

Jordan claimed that the documents show that "FinCEN urged large financial institutions to comb through the private transactions of their customers for suspicious charges on the basis of protected political and religious expression."

The findings from the subcommittee suggest federal law enforcement agencies also sought data on transactions at popular sporting goods stores like *Bass Pro Shop*, *Dick's Sporting Goods*, and *Cabela's*.

"We now know the federal government flagged terms like 'MAGA' and 'TRUMP' to financial institutions if Americans completed transactions using those terms," Jordan tweeted. "What was also flagged? If you bought a religious text, like a BIBLE, or shopped at Bass Pro Shop."

One of the sample slides distributed by FinCEN, "prepared by a financial institution," gave instructions on how to query for transactions like those associated with "small arms," "sporting and recreational goods and supplies," and keywords like "Dick's Sporting Goods," "Cabela's" and others, according to the

documents.

While Jordan's letter refers to the Jan. 6 date, a source familiar with the matter told Fox News that the documents linked to House committees' investigation contained no "specific time frames or limitations for banks searching customer transactions with the terms." This suggests federal investigators may have expanded their effort to collect data from merchants "beyond" those transactions linked to the Jan. 6 event.

The revelation comes just days after President Joe Biden released the first ad for his 2024 reelection campaign in which he labeled millions of Donald Trump supporters as "extremists" leading up to the third anniversary of the Jan. 6 riot.

The video released Jan. 4 highlights what Biden calls the "preservation of American democracy" as the "central issue" of the 81-year-old's reelection campaign.

"There's something dangerous happening in America," the Democrat says in the ad's voiceover. "There's an extremist movement that does not share the basic beliefs of our democracy. All of us are being asked right now, what will we do to maintain our democracy?"

### THE ROMAN POPE EMBRACES A HERETICAL UNIVERSALIST VIEW OF HELL AND ETERNITY

The Roman Catholic pope recently made remarks that demonstrate that the Catholic Church is as committed to sound doctrine as a mirage is to offering water in the desert. As reported by "Libero Quotidiano," his words represent a profound deviation from Christian orthodoxy—even that of the Roman Catholic Church. His personal belief in an 'empty hell' nudges perilously close to the edges of universalism. This notion, while masked in the garb of compassion, raises serious theological red flags.



"What I will say is not a dogma of faith but something personal," Francis said, according to the report in Italian. "I like to think of hell as empty, I hope it's reality."

Consider that the core of Christian doctrine, unambiguously outlined in Scripture, clearly teaches the existence of both heaven and hell—and that not only are both populated, hell is actually the default and heaven is the narrow gate that few people truly find. It's a fundamental dichotomy, representing the ultimate destinations of souls based upon their election in Christ. To insinuate an 'empty hell' is to undermine this foundational truth, effectively diluting the seriousness of sin and the monumental sacrifice of Christ on the cross.

It's a slippery slope. Once you start chipping away at the bedrock of biblical authority, what's left? A malleable, human-centric theology, untethered from divine revelation, becomes vulnerable to whims and fancies. It's a dangerous game to play, reshaping God's Word to fit modern sensibilities or personal interpretations. This isn't just a theological misstep; it's a full-blown departure from the faith once delivered to the saints.

Let's call it what it is, a rejection of the truth. It's not just about theological precision. It's about the integrity of the gospel—something the Roman Catholic Church abandoned centuries upon centuries ago. This is about eternal destinies here, not mere philosophical ponderings. In reality, the Pope, like all who are without Christ, are terrorized day and night by the reality of looming death and cannot bear the thought of their eternal state. Therefore, they attempt to mitigate that fear by imagining their own fate that is detached from reality. That is the heresy of universalism.

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### THE METHODIST CHURCH OFFICIALLY DEEMS TERMS LIKE "HUSBAND" AND "WIFE" OFFENSIVE

The Methodists have been embroiled in scandal over sexuality for several years. In the United States, the Methodist Church has split over the issue, with a majority of these "churches" landing on the side favoring LGBTQ inclusivity. Obviously, anyone who reads the Scriptures can only come away with the belief that God does not approve of homosexuality. Yet, the Methodist Church has been unrelenting on re-interpreting the Scriptures to fit their progressive cultural agenda.

In a decision that marks a significant departure from traditional Christian teachings, the Methodist Church of Great Britain has updated its "Inclusive Language Guide," advising its ministers to refrain from using gender-specific terms such as "husband" and "wife." This move, emblematic of a broader trend within many false "Christian" denominations, reflects an increasingly accommodating stance towards modern societal and cultural shifts, particularly those pertaining to gender identity and sexual orientation.

This guide, outlined in the Church's official documents, signals a clear departure from reality in the "Church's" approach to language. The Methodists now suggest using more neutral terms like "partner," "child," and "parent" instead of traditionally

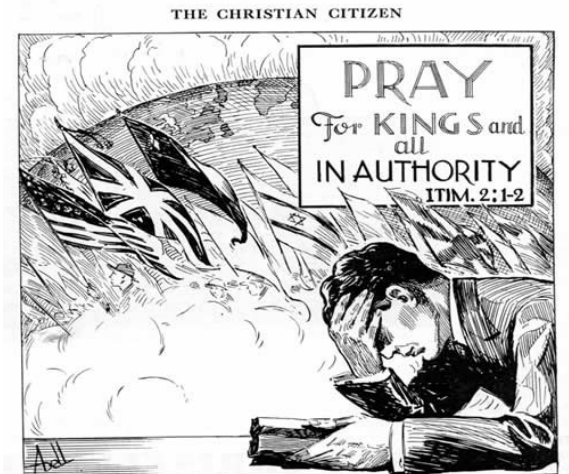
gendered terms, claiming to aim to avoid assumptions about the family or personal life. The Methodist Church's guidance can be reviewed in their Inclusive Language Guide.

This move by the Methodist Church is emblematic of a broader lamentable trend within much of the contemporary professing Church. Increasingly, churches and denominations are drifting away from the authority of Christ and His word in their teachings, opting instead for a path that appeases the culture. This alignment with the world involves accommodating and embracing concepts and movements that directly conflict with Scripture, particularly in the realms of gender and sexuality.

The embrace of "wokeness" and social justice ideologies within these false churches has manifested in a complete abandonment of gospel-centric preaching, replaced instead by a focus on cultural relevance. This trend is particularly evident in the Church's approach to LGBTQ issues, where there is a growing tendency to reinterpret Scripture to align with modern cultural stances on these matters. This perversion of the Scriptures comes at the cost of completely disregarding the clear Biblical teachings on marriage, gender, and sexuality.

This state of affairs is a stark reminder of the challenges faced by those who seek to uphold traditional Biblical teachings in an increasingly secular world. The pressure to conform to prevailing cultural whims is immense, and many professing churches have completely succumbed to this pressure, often under the guise of being more "inclusive" and "loving." However, this inclusivity comes at the exclusivity of Biblical truth and doctrinal fidelity and those who hold to it.

The case of the Methodist Church of Great Britain is a clear indication of the extent to which cultural accommodation has infiltrated the Church. It serves as a call to those who hold to traditional Biblical values to remain vigilant and unwavering in their faith, resisting the pressures of cultural conformity, and being willing to forsake any unity with these false churches. The true Bride of Christ's primary allegiance is to the truth of the Gospel, not than the culture or the desires of the pagan world.



Good citizenship demands the prayers of the Christian as well as his presence at the polls