

**AND THE PEOPLE CAME...**

- Week of June 13, 2021 -

Sunday Morning Service -----	24
Sunday Evening Service -----	21
Wed. Evening Service, 06/16/21 -----	3

**AND THE PEOPLE "TUNED IN"...**

- Week of June 6, 2021 -

- Number of people who connected with our services on Facebook -

<b>Sunday Morning Service:</b>		
309 Views	169 Engagements	604 People Reached
<b>Sunday Evening Service:</b>		
66 Views	68 Engagements	81 People Reached
<b>Wednesday Evening Service:</b>		
40 Views	43 Engagements	61 People Reached

**AND THE PEOPLE GAVE...**

- Week of June 13, 2021 -

<b>Undesignated</b> Tithes & Offerings -----	\$ 1,052.38
Church Insurance Fund -----	\$ 25.00
<b>TOTAL RECEIVED FOR WEEK OF 06/13/21:</b>	<b>\$ 1,077.38</b>

- Week of June 6, 2021 -

<b>Undesignated</b> Tithes & Offerings -----	\$ 1,434.38
Church Insurance Fund -----	\$ 10.00
<b>TOTAL RECEIVED FOR WEEK OF 06/06/21:</b>	<b>\$ 1,444.38</b>

- Week of May 30, 2021 -

<b>Undesignated</b> Tithes & Offerings -----	\$ 2,377.23
Church Insurance Fund -----	\$ 10.00
<b>TOTAL RECEIVED FOR WEEK OF 05/30/21:</b>	<b>\$ 2,387.23</b>

- Week of May 23, 2021 -

<b>Undesignated</b> Tithes & Offerings -----	\$ 668.80
Building Fund -----	\$ 59.10
Church Insurance Fund -----	\$ 30.00
<b>TOTAL RECEIVED FOR WEEK OF 05/26/21:</b>	<b>\$ 757.90</b>

- Week of May 16, 2021 -

<b>Undesignated</b> Tithes & Offerings -----	\$ 482.70
Church Insurance Fund -----	\$ 20.00
<b>TOTAL RECEIVED FOR WEEK OF 05/16/21:</b>	<b>\$ 502.70</b>

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

**PLEASE BE FAITHFUL TO GIVE,  
- ESPECIALLY NOW**

**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.*



**THANK YOU For Your Continued  
Faithfulness In Giving!**

During the early part this pandemic, we were unable to meet in the church-house. But - that did not mean that the expenses of having a church-house were suspended. We still had bills to pay - electricity, gas, water, trash pickup, phone, internet, facility insurance, copier lease, office supplies, etc., and, praise the Lord, His people kept praying, watching online, & supporting their church with their giving.

Sadly, some people only give when they are in attendance at church - sort of like paying for "services rendered" - but the truth is that they are robbing **THEMSELVES** of God's blessings when they withhold their tithes and offerings and only give when they are here (see Malachi 3:10). Thankfully, most of our people have remained faithful, in so many ways, during this crisis, including financially.

**WE HAVE 3 WAYS YOU CAN GIVE:**

1. **By mail** - 23 East Wells Blvd., Sapulpa, OK 74066
2. **Drop it off** - call the Church Office to arrange it. 224-1924
3. **Online** - Go to the link below and give electronically:

<https://tithe.ly/give?c=433047>

**WE ARE GLAD WE CAN NOW GATHER TOGETHER TO PRAISE GOD &  
STUDY HIS WORD TOGETHER IN THE CHURCH-HOUSE!  
YOUR FAITHFUL AND GENEROUS GIFTS WILL HELP US KEEP UP WITH  
THE BILLS AND CONTINUE OUR RENEWED OUTREACH EFFORTS!**

**Church Directory**

Todd W. White -----	Pastor
Lois Mae Floyd -----	Pianist/ Organist
Mickie Shatwell -----	Evening Pianist
Derek Quinnelly -----	Greeter
Larry Byars -----	S.S. Teacher
Larry & Mary Byars, Susan Strain -----	Outreach
Bertha Segebarr -----	Custodian
Flowers -----	Shirley & Brenda White
Sound/Video -----	Seth White



**CHURCH INSURANCE FUND**

Monthly Premium, Due 07/05/21-----	\$ 537.92
Amount Received To Date -----	\$ 35.00

**TOTAL STILL NEEDED BY JULY 5, 2021: ----- \$ 502.92**

**Thank You For Your Faithful Help With This Need!**

SOUTH HEIGHTS BAPTIST'S WEEKLY  
**REMINDER**

Volume XXVII

June 20, 2021

Number 23



**AREN'T ALL BIBLES THE SAME?**

Why Are There So Many English Versions Of The Bible?  
Does It Matter Which Bible Version You Are Reading?

**JOIN US - NEXT WEEK!!!!, JUNE 27 - 30 FOR OUR -  
BIBLE VERSIONS EXAMINED CONFERENCE  
with Special Guest Speaker**



**Dr. Phil Stringer**  
*Vice President at Dayspring  
Bible College & Seminary*

**TOPICS COVERED:**

- Sunday Morning, 11 AM: *"The Absolute Imperative Of Witnessing"*
- Sunday Evening, 6:30 PM: *"How Anyone Can Witness For Christ"*
- Monday Evening, 7:00 PM: *"Where The Modern Bibles Came From - Who Were The People Behind Them?"* Included in this message will be a look into the occultic background of Wescott and Hort - the two men on whose work the modern translations are based.
- Tuesday Evening, 7 PM: *"Aren't All Bibles Basically The Same? - Major Doctrines That Are Changed In The Modern Versions"*
- Wednesday Evening, 7 PM: *"How The Acceptance Of The Modern Translations Are Preparing Unsaved Churchgoers For The One-World Religion Of The Antichrist"*

**PLAN NOW TO BE HERE FOR EVERY SESSION!  
AND - BRING A FRIEND!**

## ***New SBC President Not Just a Liberal, Might be a Rank Heretic***

If you weren't aware, this week, a new Southern Baptist President was elected amid growing schism between the enormous amount of progressives and the few remaining conservatives in the denomination. Once again, the liberal won—and he isn't just a woke, social justice flaming progressive, he might even be a rank heretic.

**Ed Litton**, the new Southern Baptist President, is the pastor of Redemption Church in Saraland, AL. In addition to allowing his wife to preach in the church, Litton's church subscribes—at least according to their website—to a heretical view of the Trinity known as *partialism*. Partialism, as opposed to the orthodox view of the Trinity that acknowledges the Father, Son, and Holy Spirit *each* as **fully** God, instead teaches that each person of the Trinity is a “*part*” of God.

The following is found on the church's website under their “Our Beliefs” section:

“**GOD**

***“We believe God is the Creator and Ruler of the universe. He has eternally existed in three persons: the Father, Son and Holy Spirit. These three are co-equal parts of one God.”***

While so many progressives are willing to overlook this not-so-minor error in exchange for a leader who is willing to advance a social justice agenda, this heresy is in stark conflict with even the Southern Baptist Convention's official statement of faith.

If Litton is able to allow this error to persist on his own church's website without correction, why should we believe he is able to lead an entire denomination? And if this is what he truly believes, this would place him staunchly outside of the faith and he should be disfellowshipped.

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### ***Despite Opposition from #BigSbc and #Bigprolife, SBC Passes Glorious Resolution on Abortion Abolition!***

In a historic day for abortion abolitionists, the Southern Baptist Convention passed a resolution to take an uncompromising position towards abortion. This resolution would see abortion treated as murder and include supporting punishment for anyone killing their babies, resulting in wailing and gnashing of teeth from a host of Southern Baptist leaders and personalities deriding its passage, including ERLC chair Josh Wester, Denny Burke, James Merrit, J. D. Greear, Bart Barber, and others.

Though not binding, this is a cataclysmic shift in the way SBC churches view and understand this great evil, which for the last 50 years has accepted and openly supported **regulating** it rather than **abolishing** it, with hardly anything to show for it.

Sadly, there were thousands of Southern Baptists who hate the uncompromising stance it has on abortion and voted against it, including many from the Resolution Committee who tried to shut

it down. James Silberman of *Free the States* revealed how it went down:

Near the end of Tuesday's meeting, abolitionist Bill Ascol—pastor of Bethel Baptist Church in Owasso, OK—motioned to override their decision. An astonishing eighty to ninety percent of messengers responded in support of the motion, over the objections of the Resolutions Committee.

This is historic for two reasons. First, according to Ascol, this is the first time that the Resolutions Committee has been overridden in this way since he began attending SBC Annual Meetings in 1979. This demonstrates the immense popular support within the SBC for abolition.

But second – and more importantly – this is the first time that the largest Christian denomination in the United States has ever taken a step toward being a prophetic witness in calling for the immediate abolition of the murder of preborn children. In a pamphlet promoting the resolution produced by Southern Baptists for Abolishing Abortion, they explain that the convention needs to move beyond the moral opinion that abortion is wrong by providing a Godly call for justice to be immediately established

*The Pamphlet reads:*

Southern Baptists have not failed to be pro-life. We have pro-life statements. We have pro-life Sanctity of Life sermons. We have pro-life articles, videos, and conferences. But we have failed to be a unified, prophetic voice demanding of our magistrates the total and immediate abolition of abortion in Jesus' name.

And so while it was a day of celebration, the bill didn't emerge unscathed, as a last-ditch effort to soften the bill by inserting compromise language in one of the resolutions was successful, rendering the resolution somewhat contradictory and neutered in its consistency, but still earth-shattering in terms of the impact and exposure abortion impact will have on the SBC and the rest of the culture.

It does not mean that everyone who voted for it understood it completely, or held deep convictions of comprehension about it, being able to articulate the nuances and differences between this and the previous four or five pro-life resolutions that were passed over the years, but it is now on people's lips.

In terms of the compromise, Sam Riley of *Free The States*, the organization that worked with the SBC Pastors to support their resolution, explains how it went wrong and what language dissenters were able to insert and tweak the resolution with:

An amendment was added to article 14 that added the word “alone” which made that article confusing. The article now reads:

14) RESOLVED, that we will not embrace an incremental approach \*alone\* to ending abortion because it challenges God's Lordship over the heart and the conscience, and rejects His call to repent of sin completely and immediately (Gen 3:1; John 8:44; Rom 2:14-15; 2 Corinthians 11:3), and be it further...

This line is internally inconsistent and reads like a typo. The amendment made, attempting to justify incrementalism, renders the article self-contradictory. Most will chalk it up to grammatical

error since the rest of the sentence was clearly intended to condemn incrementalism.

To be clear, this was a wicked attempt to justify sin...many didn't understand exactly what was going on with the amendment...However, many understood exactly the purpose of the amendment, and a good 40% of the room voted against the amendment. That amount of pastors understanding that compromise pro-life bills are wrong is a giant victory.

We came into this doubtful that it would even pass. Three times the Resolutions Committee tried to kill this resolution. Three times they failed, and only succeeded at making one article nonsense. The remaining articles were untouched.

***Some of the highlights:***

15) RESOLVED, that we affirm that the murder of preborn children is a crime against humanity that must be punished equally under the law, and be it further

(16) RESOLVED, that we humbly confess and lament any complicity in recognizing exceptions that legitimize or regulate abortion, and of any apathy, in not laboring with the power and influence we have to abolish abortion, and be it further

(17) RESOLVED, that as Southern Baptists we will engage, with God's help, in establishing equal justice and protection for the preborn according to the authority of God's Word as well as local and federal law, and call upon pastors and leaders to use their God-given gifts of preaching, teaching, and leading with one unified, principled, prophetic voice to abolish abortion, and be it finally

(18) RESOLVED, that, because abolishing abortion is a Great Commission issue, we must call upon governing authorities at all levels to repent and “obey everything that [Christ] has commanded,” exhorting them to bear fruit in keeping with repentance by faithfully executing their responsibilities as God's servants of justice, and working with all urgency to enact legislation using the full weight of their office to interpose on behalf of the preborn, abolishing abortion immediately, without exception or compromise...

***It is a very good day for Christians who love justice. This is a clear statement from the SBC Messengers endorsing immediate, not gradual, abolition. More importantly, thousands were just exposed to the existence of the abolition movement, most of them leaving with reading material detailing the nature of our disagreement with the pro-life movement. That is an incredible victory that we should celebrate.***

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### ***Ibram X. Kendi: Antiracists Fundamentally Reject ‘Savior Theology’ And Embrace Liberation Theology***

Three months ago, Ibram X. Kendi, author of the NYT best seller ***How To Be An Anti-racist*** and one of the most media-celebrated and rabidly progressive thinkers today, announced that he brought on none other than Jemar Tisby of *The*

*Witness Black Christian Collective* to be the Assistant Director of Narrative and Advocacy at the Center for Antiracist Research, based out of Boston University. This demonstrates the depths that Tisby has descended into.

Now, in a discussion at Manhattan's Judson Memorial Church, Kendi explains that it's liberation theology that works within his framework of anti-racists messaging, and not the biblical, scriptural ‘savior theology.’

When questioned by an audience member over to what degree or role churches can play in this antiracist movement, he responds:

**IBRAM X. KENDI:**

“So, yeah, I'm a preacher's kid. And my parents pretty much met in what was known as the Black Power movement. But more specifically for them, the movement for black theology. And so they were both Christians who imagined that the church was supposed to be an engine of liberation, that Christianity was supposed to be a source of liberation for black people and humanity. They looked at Jesus as black, who had a ‘fro like they had their ‘fros. And what I sort of ultimately realized in analyzing the form of Christianity that they were raised in, particularly during the black theology movement and, I should say, contrasting that with the form of Christianity that 80% of white evangelicals had when they voted for Donald Trump.

I think one of the ways we can distinguish it is one being liberation theology. *In other words, Jesus was a revolutionary and the job of the Christian is to revolutionize society. That the job of the Christian is to liberate society from the powers on earth that are oppressing humanity.* Everybody understand that? So that's liberation theology in a nutshell.

***Savior theology is a different type of theology.*** The job of the Christian is to go out and save these individuals who are behaviorally deficient. In other words, we're to bring them into the church, these individuals who are doing all of these evil, sinful things and heal them and save them. And then once we've saved them, we've done our jobs. And to me, antiracists fundamentally reject savior theology.

That goes right in line with racist ideas and racist theology, in which they say, ‘You know what, black people, other racial groups, the reason why they're struggling on earth is because of what they're behaviorally doing wrong, and it is my job as the pastor to sort of say these wayward black people or wayward poor people or wayward queer people.’ That type of theology breeds bigotry.

And so to me, the type of theology of liberation theology breeds a common humanity, a common humanity against the structures of power that oppress us all.”

Kendi's view of anti-racism is being touted by many progressives as the way forward and the ideology that Christians need to take in order to properly frame the Christian belief systems and the biblical narrative. As we can see, however, his rejection of “savior theology,” though he *improperly* articulates it, so no gospel at all. ■