

AND THE PEOPLE CAME...

- Week of October 8, 2023 -

Sunday School	28
Sunday Morning Service	38
Sunday Evening Service	29
Wednesday Eve., 10/11/23 Service	22

AND THE PEOPLE GAVE...

- Week of October 8, 2023 -

Undesignated Tithes & Offerings	\$ 927.29
Porch Restoration Fund	\$ 116.22
TOTAL RECEIVED FOR WEEK OF 10/08/23:	\$ 1,043.51

- Week of October 1, 2023 -

Undesignated Tithes & Offerings	\$ 2,783.05
Love Offering	\$ 33.68
Porch Restoration Fund	\$ 135.64
TOTAL RECEIVED FOR WEEK OF 10/01/23:	\$ 2,952.37

- Week of September 24, 2023 -

Undesignated Tithes & Offerings	\$ 718.57
Children's Sunday School Missionary Fund	\$ 2.00
Foundation Repair Fund	\$ 106.51
Steeple Repair Fund	\$ 250.00
TOTAL RECEIVED FOR WEEK OF 09/24/23:	\$ 1,077.08

- Week of September 17, 2023 -

Undesignated Tithes & Offerings	\$ 1,275.30
Children's Sunday School	\$ 2.00
TOTAL RECEIVED FOR WEEK OF 09/17/23:	\$ 1,277.30

- Week of September 10, 2023 -

Undesignated Tithes & Offerings	\$ 1,369.32
Love Offering, Daniel Charland	\$ 650.00
TOTAL RECEIVED FOR WEEK OF 09/10/23:	\$ 2,019.32

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



FRONT PORCH RESTORATION FUND -

Amount Received, Week of 10/08/23: \$ 116.22

TOTAL RECEIVED, THUSFAR: \$ 1,079.01

LISTEN TO -



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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 of the 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

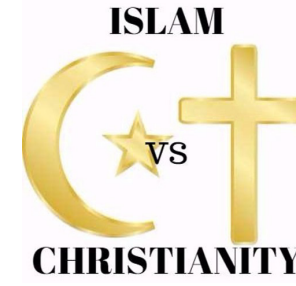
Todd W. White	Pastor
Debra Carlton, Mickie Shatwell, Lois Mae Floyd	Pianists
Derek Quinnelly	Greeter
Kim Phillips; Shirley White/LeAnna White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; & Todd W. White	Teachers
Larry & Mary Byars	Outreach
LeAnna White	Custodian
GinaMarie Shufelt	Flowers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

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXIX

October 15, 2023

Number 41



Canceled: How Islam Erased Christianity from the Middle East

While Muslims continue to "purge" all physical vestiges of Christianity's ancient history and heritage—most recently in Armenia—lesser known is that Christianity's historical role and presence in Muslim nations is also being expunged from memory.

Consider the following words recently spoken by a young Palestinian Christian:

"In view of the economic hardships and political instability, the occupation and rising [Islamic] fundamentalism, where we Christians face extreme difficulties and feel unwelcome, why not pack our bags and return to Europe?"

"Return"? Is this Christian man unaware that he is already living in the birthplace of Christianity and that history's earliest Christians originated from the Middle East, not Europe? How could such well-known facts escape him of all people?

Responding to such innocent ignorance, Joseph Hazboun, Regional Director of CNEWA in Jerusalem, said:

"This is due to misinformation in the Palestinian curriculum, which cites that Palestinian history begins with the Arab conquest of Palestine, without any indication of the first seven centuries of Christianity in the Holy Land. The religious instruction in Palestinian Christian schools and in local parishes focuses on faith-building rather than Christian history in Palestine. This has led to a lack of awareness among many Palestinian Christians on the history of Christianity and the first Christian communities of the Holy Land in the 1st century AD."

WHITEWASHING MUSLIM GENOCIDE AND CONQUEST

Nor is such "misinformation" limited to Palestinian curriculum. Christian minorities all throughout the Middle East have long maintained that the history taught in public classrooms suppresses the region's Christian heritage while magnifying (including by whitewashing) Islam.

During a 2016 conference in Amman, Jordan, hosted by the Jerusalem Center for Political Studies, Dr. Hena al-Kaldani, said that "there is a complete cancelation of Arab Christian history in the pre-Islamic era," "many historical mistakes," and "unjustifiable historic leaps in our Jordanian curriculum Tenth grade textbooks omit any mention of any Christian or church history in the region." Wherever Christianity is mentioned, omissions and mischaracterizations proliferate, including the portrayal of Christianity as a Western (that is, "foreign") source of colonization, said al-Kaldani.

Such revisionism is not only designed to make indigenous Christians feel "foreign" on their own land. It is designed to make Muslims view the Christians in their midst with suspicion and worse. "It sounds absurd," said Kamal Mougheeth, a retired teacher in Egypt, "but Muslims more or less know nothing about Christians, even though they make up a large part of the population and are in fact the original Egyptians Egypt was Christian for six or seven centuries [before the Muslim invasion around 640]. The sad thing is that for many years the history books skipped from Cleopatra [30 BC] to the Muslim conquest of Egypt [640 AD]. The Christian era was gone. Disappeared. An enormous black whole."

A very recent report agrees:

"[T]he education program [in Egyptian public schools] is devoid of any lesson, text, or mention of other faiths or religions, with a total omission of Egyptian Christian or Jewish historical figures, or major non-Muslim religious holidays. The same goes for Coptic history, despite the fact that the Coptic Church played a prominent role..."

(continued inside)

700 YEARS OF HISTORY DOWN THE MEMORY HOLE

All this confirms what I recall my parents, Christians from Egypt, telling me of their classroom experiences in the (much more “tolerant”) 1940s-50s: there was virtually no mention of Hellenism, Christianity, and certainly not the Coptic Church—one thousand years of Egypt’s pre-Islamic history. History essentially began with the indigenous pharaohs before jumping to the seventh century, when Muslims from Arabia “opened” Egypt. (Wherever Muslims conquer non-Muslim territories, Islamic hagiography euphemistically refers to the event as an “opening,” fath, never a “conquest.”)

According to Sharara Yousif Zara, an influential politician involved in the Iraqi Ministry of Education: *“It’s the same situation in Iraq. There’s almost nothing about us [Christians] in our history books, and what there is, is totally wrong. There’s nothing about us being here before Islam. The only Christians mentioned are from the West. Many Iraqis believe we moved here. From the West. That we are guests in this country.”*

Similar ignorance and historical revisionism predominates in the West. Although Christians are in fact the most indigenous inhabitants of what is today called the “Arab world,” I am often asked, by educated people, why Christians “choose” to go and live in the Middle East among Muslims, if the latter treat them badly.

At any rate, such revisionism has not only successfully indoctrinated Muslims to suspect and hate Christianity — which is seen as a non-organic parasitic remnant left by Western colonialists — but it has even gotten some indigenous Christians, such as the aforementioned Palestinian who thinks it’s time to “return to Europe,” to believe the same.

This phenomenon is also connected to some bitter ironies: the ancestors of those Muslims who today persecute Mideast Christians were themselves persecuted Christians who converted to Islam to end their own suffering. Thus, Muslim descendants of persecuted Christians are persecuting their Christian cousins. One of the main reasons Christians are seen as “foreign traitors” is precisely because Muslims are kept in the dark about their own Christian ancestry.

In the end, of course, the Muslim world’s pseudo-historical approach to Christianity should be familiar. After all, doesn’t the West engage in the same chicanery? In both instances, Christianity is demonized and its history distorted by those two unlikely bedfellows: the “Left” in the West, Islam in the Middle East.

- by Raymond Ibrahim, author of *Defenders of the West and Scimitar. He is the Distinguished Senior Shillman Fellow at the Gatestone Institute and the Judith Rosen Friedman Fellow at the Middle East Forum.*



Israel’s war with Hamas is front page news throughout the world. Apart from the Bible, it makes no sense that one of the tiniest nations would constantly be an international headliner.

A wise man was once challenged to give evidence in one word that the Bible is divinely inspired, and he replied, “Israel.” God created Israel and put her in the midst of the nations to be a light to a dark world. It was an act of God’s love and unmerited favor.

“Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her” (Ezekiel 5:5).

Through Israel, God gave the world the holy Scriptures and Christ the Saviour, gifts of infinite value. Israel is God’s nation even in her rebellion to God, which is her present condition. The past 2,000 years of Israel’s history was prophesied in detail in Deuteronomy 28 more than 3,400 years ago, before the 12 tribes even entered the Promised Land. Deuteronomy 30 and many other Scriptures prophesy Israel’s spiritual conversion, which has not yet occurred. Israel will not have peace until she receives the Prince of Peace as her Messiah.

We don’t know how this present war will turn out, but we know from Bible prophecy, which has never been wrong, that Israel’s greatest trouble lies ahead. In her zeal for peace, Israel will receive a false messiah, the anti-christ, the man of sin, the son of perdition, who will come upon the scene in desperate times as an awe-inspiring figure, a magnificent peace-monger, a world-class problem solver. He will make it possible for the third temple to be built as we read in Revelation 11, but he will show his true character when he sets himself up in that very temple as God.

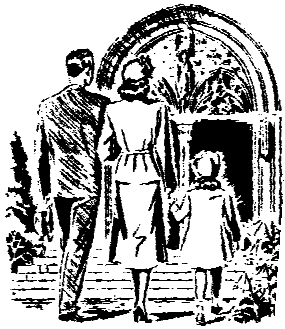
“...and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (II Thess. 2:3-4).

Regardless of Israel’s apostasy, Israel is still Israel, and God’s promise to Abraham, Isaac, and Jacob (Israel) is still true.

“And I will bless them that bless thee, and curse him that curseth thee” (Genesis 12:3).

When God says something, the wise heed His words, knowing that God’s thoughts are higher than our thoughts.

We bless Israel, because God has instructed us to do so. Woe be unto those who curse her.



THE CHURCH: MEMBERSHIP MATTERS

One of the basic understandings among Baptists, and many other denominations, is that at some point a true and faithful follower of Jesus Christ will unite with a local body of believers of like faith and practice. We call it “joining the church” or “becoming a member.” In some churches this is a very simple, almost instant process involving an immediate acknowledgement by the congregation that this person has come to join the congregation. For others it is a more lengthy, and sometimes multiphase, process. Classes may be required, doctrinal statements of the church and the potential member reviewed, and at last a formal vote of the congregation. In fact, you will find churches which fit almost any point between these informal and more formal membership systems.

Perhaps this lack of uniformity is one of the reasons many churches have come to limit or eliminate membership requirements all together. Some have concluded that membership is no longer relevant, or that it is even contrary to biblical teaching. Others assert that it is purely a church tradition which was put in place by church leaders to give them control over the members of their congregation. In this case it is presented as corrupt, if not diabolical. For others, like the issue of using musical instruments in worship, this falls into the category of “If they did not have it in the Church in Jerusalem, then we are not supposed to have it today.” This discussion presents some critical questions for churches to consider. Is membership important? Does it serve a real and legitimate purpose? Is the practice of maintaining a membership roll relevant? Is it biblical? Is it wrong?

Membership Is Biblical

The first question for most Baptists is the issue of biblical foundations. Is there support for the concept in the Bible? This usually means the determination of whether the Scriptures give a direct teaching, or clear principle or illustration, which supports it. For these answers regarding this subject, one need not search far into the biblical record.

Though one cannot find “triplicate forms” and “transferred letters” in the Old or New Testament, we clearly see a definite identification of a chosen people. Specific ceremonial requirements and beliefs identified members of that group and were required of anyone who wished to become a part. Whether circumcision, or later baptism, or times and methods of worship, there were certain things which indicated that a person was always or had become a part of the group. At times the people were

counted and identified by families or tribes (Numbers 1:1-3; Ezra 2; Nehemiah 7), and they had a clear sense of enrollment or belonging - or not. In Deuteronomy 23, certain restrictions were set for those who could not be a part of the congregation of God’s people. Nehemiah 13 addresses a similar subject regarding the exclusion of the Amorites from the congregation. God is a God of order and systems, you see it in creation, and you see it in all of His dealings with mankind.

In other contexts in the Old Testament there are instances in which the “congregation” acted in some way. In what might be called one of the first congregational conflicts on record, Korah led a rebellion inciting the congregation against Moses and his leadership. In Joshua 7, the people are assembled by tribes and then families to deal with the sin of Achan.

While these references are obviously dealing with the pre-New Testament period, there is a discernable pattern in the way that God has dealt with His people which demonstrates the concept and guidelines for “membership.” No one should be surprised that the New Testament applies this same principle. We first see this in the larger context of the body of all believers. Membership has requirements. There are those who are a part of the group and those who are not. One must be born again before he can see or enter the Kingdom of God (John 3). We see it also in the role of the Good Shepherd identifying His sheep in John 10. His sheep are known by name, and they know Him. Some of the sheep who are present may not actually be a part of His flock.

This concept is also seen in the local context as pastors are identified as shepherds of specific flocks. In 1 Peter 5:2-3, the pastors are told to: ***“Feed the flock of God which is among you, taking the oversight thereof, ... being examples to the flock.”*** In Acts 20:28-30, as Paul dealt with the Ephesian elders, he told them: ***“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”***

The churches were also instructed to respect and follow the leadership of those appointed to oversee them. This occurs in Paul’s instruction to Timothy (I Timothy 5:17) in a book written to give instruction regarding conduct and order in the church. He states: ***“These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (I Timothy 3:14-15).***

In the New Testament the earliest church, assembled by Christ Himself, took on an identifiable form, with leaders and decision-making processes in place. Even though every believer who was present in Jerusalem was not necessarily a member, there was at least a clearly defined group who met and made decisions (Acts 6; 15). The understanding that some were not members, or fully identified with the group, implied that some were. On several

occasions, recorded in Scriptures, the congregation was asked to make a decision or take a stand. Examples are the choosing of “deacons” in Acts 6, and the disciplining of members in Matthew 18 and I Corinthians 5. We also see the Lord keeping records of the number of folks who were in the early church, whether the few, the one hundred twenty, or the three thousand who were added after Pentecost. After all, each number represented a person in the eyes of the Lord.

Throughout the New Testament congregations were identified, often by the location, the presence of selected leaders, and the fact that a decision making process was in place. Part of the question addressed here is the distinction between the body of all believers and the local churches which are the contextual manifestations of this larger group. Most of the references to church in the New Testament are in reference to a particular church in a particular location. In the Bible, the plural is used to refer to the churches in different locations thirty-six times, thus indicating an identifiable group, or groups, which were referred to as a church(es). The plain fact is that there was more than one entity called the church. This is illustrated as the Apostle Paul wrote to the church in a particular city, or all the churches in a region as seen in Galatians 1:2 and I Corinthians 14:33. This also addresses the issue which some raise that one can find references to membership in the large body of all believers, but not in local churches. When Paul addressed leaders and decision making in the churches, he was writing to local churches.

In various places in the Book of Acts and the Pauline Epistles we find these churches meeting at a specific and regular time and place (Acts 2: 42-47), observing the ordinances (I Corinthians 11), meeting needs within the congregation (Acts 4:32-35), electing or appointing leaders (Acts 6; 14:23), and worshipping together around common beliefs and doctrines. All of these things indicate that these folks were organized and related in a way that requires some form of commitment or covenant relationship like membership.

It is not always clear how many of those gathered in a particular place were considered *members*, but some were obviously connected in a formal way which gave them voice in the decision making processes. Though their names may not have been written in a cross referenced book or listed in a membership management computer program, there was a definite and identifiable group. This entity constituted the church membership and the members were a unified body of believers who worshipped and fellowshiped around a common faith, and who had the empowerment to make decisions.

As time and available resources and equipment have become advanced and available, the formal recording of membership has not diminished its significance, but has just made its tracking more efficient. It seems likely that ignoring or discounting the biblical record on the matter of membership may be simply looking for a way to support a predetermined preference in order to avoid the work or impact of formal membership. It is a bit like saying that there were no electric lights in first century Jerusalem, so there must not have been any lights at all.

Membership Has Its Benefits

Another important part of this discussion leads to the questions, “Why should one want to be a member of a church?” “What benefits are gained from the concept of membership?” Several rise from both the biblical and modern era. The benefits of membership are significant both to the congregation as a whole and the individual member.

One of the basic needs met by the concept of membership is the inherent need for *“belonging”* which God built into human nature. He did not create us for isolation, but immediately announced that it is not good for us to be alone. In the creation of the family, the chosen people, and the church, He acknowledges this basic need. It is also clear that when people do not find this sense of belonging in the family and the church, they will seek it in other groups. This has been widely documented as one of the reasons young people join gangs in which they voluntarily go through extreme rituals of membership.

A second significant factor is the matter of *“doctrinal identity.”* While a large assembly of believers of many evangelical labels may worship together, fellowship together, and even serve together in common causes, there are some reasons why they are separate to begin with. At the heart of this matter is the significance of doctrine. What one truly believes is, or at least should be, important to them. This becomes the basis for their worship, teaching, and life practices. If one does not have a clearly defined set of beliefs, and a method of maintaining that doctrinal identity, broken and divided fellowship can easily result.

The Church in Corinth experienced this reality as they struggled over leadership, doctrine, and the exercise of spiritual gifts. Similar situations have been experienced in many modern day congregations. The reports are all too common of congregations without clear doctrinal identity being infiltrated or coincidentally populated by members of a doctrinal variant. In time the group was influenced toward, or divided into factions around, some new teaching or practice which was inconsistent with their original positions. One of the best safeguards against false doctrines, and factiousness over doctrinal variants, is to maintain a membership process which clearly identifies who we are and what we believe. The membership process is the time to determine whether one wishes to be a Baptist or just fellowship and worship with Baptists for a convenient time.

Another related factor is the concept of *accountability*. Without a membership process which sets in place some doctrinal basis for the group, and some expectations in matters of faith and practice, there is no basis for holding members accountable in these areas. Under these conditions membership becomes somewhat insignificant. This factor leads one to the point that, if membership is to be meaningful, then the process must include some measures of responsibility and accountability. This process must involve more than just signing them up and expressing a hearty welcome. It requires both time and tools for helping the prospective member understand the significance of their decision to become a member of the church. If it is both biblical and relevant, the membership

process should be important enough to be taken seriously by both the candidate and the congregation. The criteria should be clearly stated and followed. For most congregations these criteria will involve the issues of a biblical personal salvation experience, believers’ baptism, a clear presentation of doctrinal identity, and a forthright discussion of what is expected of members.

When a person is claimed as a member of a church, the congregation is to some degree endorsing this individual to the world. If a person says that they attend a particular church, while living a lifestyle which does not well represent the church or the Lord, without membership there is no platform for effectively dealing with the issue. If everyone who attends is considered a member, then all of their beliefs are blending into the public identity of that congregation.

A trend has developed among many people who want to attend a great church and benefit from its ministries, while offering resistance to actually seeking formal membership. It seems that one of the reasons for this is that it leaves the person with the freedom to go and come, to pick and choose—a participation with little or no sense of responsibility or loyalty. This can create a very vulnerable condition under which one is easily influenced to stop attending or begin to attend elsewhere. The rationale may be something as simple as no longer enjoying the worship experience, or disagreeing with a decision made by the pastor or the congregation.

Being a member of a church provides one with a community of committed fellow believers of like faith and practice in which there is encouragement, mutual support, and accountability (Hebrews 10:24-25). This is seen in Paul’s instructions concerning the mutual care by the various members (parts of the body) in I Corinthians 12:25-27: *“That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.”*

Mutual care within the body is best done in the context of an identifiable group. An example of an intentional plan for ministering to specific needs is seen in the care given to a group of widows, a list of which was maintained by the early church. (Acts 6; I Timothy 5).

Membership in a local group of believers also gives one the privilege of being a part of decision making and influencing the nature and direction of the group. It also provides for them the safeguards of many counselors and, when needed, for guidance and corrective actions. Both the Bible and time have proven that everyone needs these things. Membership provides the system or mechanism for maintaining doctrinal, ethical, and moral purity.

Membership? Why Not?

Another question which deserves some attention in this discussion is simply, *“Why not be a member?”* Since there is a pattern for the concept throughout the Scriptures, and since it has many practical benefits for fellowship, worship, ministry, and

missions, why should anyone ***not*** be a member? Though it is not the strongest argument for membership, one might simply determine that since it is not prohibited by the Scripture, and it is beneficial to the members and the leaders, then there is no reason not to join together in a formal way. After all, church membership is a group of people who voluntarily commit themselves to the Lord and each other in a covenant relationship for the purpose of accomplishing a specific purpose in, or from, a specific place. It also provides a natural path for voluntary personal and corporate accountability.

Christ is still the head of the local body, and body life is best experienced in the local assemblies where members are covenanted together around the cause of Christ. One could determine that maintaining church membership is, for the personal member and the congregation, one of the best acts of faithful stewardship in which disciples of Christ may engage. It helps us do more effectively and efficiently everything Christ, the Head of the Church, has called us to do.

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NEWS OF INTEREST TO CHRISTIANS

❑ **AVOID TRIVIALIZING THE BIBLE FOR CHILDREN** - When I think of Sunday School and Vacation Bible School lessons from my childhood, I think of the term “trivializing.” The people and events seemed so unreal and the lessons so far removed from my daily life. The situation has gotten much worse since then. Most of the Bible materials for children today are cartoonish and sillified. I was reminded of this recently when I was searching for books as birthday gifts for some young grandchildren. Everything is geared to lighthearted entertainment. It doesn’t produce sobermindedness about the things of God. I don’t believe this is a small thing. It is a great error. It is a product of a Laodicean age. *“Having a form of godliness, but denying the power thereof: from such turn away” (II Timothy 3:5).*

For example, many Sunday Schools present lessons such as Noah’s Ark and David’s slaying of the giant almost as fairy tales. The Ark is depicted as a silly-looking cartoon thing that could not possibly have held all of the animals or survived the raging storms. David is depicted as a boy, whereas he was actually a young man who could put on Saul’s armor. Jesus is depicted as an effeminate, long-haired individual, whereas He was an ordinary-looking, short-haired Jewish man. A real Man! Scripture says if a man has long hair, it is a shame unto him (I Corinthians 11:14). The only men who had long hair in ancient Israel were Nazarites like Samson or narcissistic rebels like Absalom.

❑ **DISNEY’S HOMOSEXUAL AGENDA** - The following is excerpted from *“You Won’t Believe How Much LGBTQ Content Disney Produced Last Year,” PJMedia, Oct. 3, 2023:*

“On Tuesday, the Gay and Lesbian Alliance Against Defamation (GLAAD) released its annual ‘Studio Responsibility Index’ which tracks how much LGBTQ content various movie studios are pumping out each year. Of all the studios, in 2022, Disney topped them all. ... ‘Walt Disney Studios included LGBTQ characters in all five of its Disney theatrical releases...’ GLAAD writes in its summary of Disney. ... By GLAAD’s count, Disney

released 59 films last year, 24 of which they designated as ‘LGBTQ inclusive.’ ... Sadly, GLAAD knows the power they have over movie studios, pressuring them to push this grooming content on children. ‘Over the last decade, the percentage of LGBTQ-inclusive films grew by 50 percent, or 1.5 times, in large part due to GLAAD’s annual study, alongside work with studio leadership and creatives,’ writes GLAAD president and CEO Sarah Kate Ellis. ... It’s all part of the plan to groom your children.”

❑ **JUDGE SIDES WITH PARENTS OVER SCHOOL IN TRANSGENDER CASE** - The following is excerpted from “*Judge Sides with,*” *Christian Headlines, Oct. 4, 2023:*

“In a major victory for parental rights, a judge ruled on Monday that a Wisconsin school violated the state constitution when it defied the wishes of a female student’s father and mother by allowing her to identify as a male.

The case involved a 12-year-old female student in the Kettle Moraine School District who began experiencing anxiety and depression and told school officials she wanted to change her name and pronouns in order to transition to a boy socially. Her parents objected to the change, yet the school said it would follow the wishes of the student ***over*** the opposition of the mom and dad. The parents then pulled her from school, after which her demeanor changed, and she decided she wanted to continue using her birth name and female pronouns. The parents sued the school district, alleging it violated their parental rights guaranteed within the Wisconsin Constitution. Another family also joined the suit.

Wisconsin Circuit Court Judge Michael P. Maxwell sided with the parents on Monday. ‘The School District could not administer medicine to a student without parental consent. The School District could not require or allow a student to participate in a sport without parental consent. Likewise, the School District cannot change the pronoun of a student without parental consent without impinging on a fundamental liberty interest of the parents,’ Maxwell ruled. A school district, he ruled, cannot ‘supplant a parent’s right to control the healthcare and medical decisions for their children.’ Doing so ‘violates parents’ constitutional right to determine the appropriate medical and healthcare for their children,’ he wrote. ... Social transitioning, he noted, ‘can lead them to use puberty blockers and cross-sex hormones, which carry known risks.’ ‘Thus, informed consent from the parents must be obtained before socially transitioning a child,’ he wrote. The Wisconsin Institute for Law and Liberty and Alliance Defending Freedom represented the child.”

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (I Timothy 2:1-2).

❑ **THE INTERNET: EVERY HERETIC AT YOUR FINGERTIPS** - There are great dangers with the internet: There are moral dangers, and there are heretical dangers, to name just two of the major categories. The following is a testimony that was sent to us by a pastor: “It is my observation one of the greatest

dangers of the internet technology is that it brings (literally) thousands of teachers into your home. Any church member now, in the absence of serious biblical study, can hold forth on any topic by putting the verses in question in Google and then quoting his favorite teacher. The speaker has no knowledge of the subject, no knowledge of the teacher. I had a man in our congregation who got involved with many different online ‘Baptist’ teachers. He adopted all kinds of silly doctrines (amilennialism, no eternal security, etc.). He was, at best, a baby Christian, with no time in the Word of God, but because he read all these people, he considered himself an expert. He was shocked when I told him to stop reading all those teachers. It is shocking to Americans to tell them that. Right away they say you are trying to hide something from them. Everything is a conspiracy. ‘We have the right to read and learn from anything we want.’ It used to be you had to put effort into finding other teachers, and a pastor who had been saved for decades and approved by a sending church had standing. But now, thanks to the internet, you can find all kinds of experts to tickle all your fancies. With the man in our assembly, it got to a point where he was bringing his smart phone and computer to church and looking up the texts we were using in real time. *Then he would raise his hand and contradict me by quoting the internet teacher.* Even though I could answer the childish and shallow arguments, he gave more credence to the online teachers.

We threw him out.

You want booze, we have a teacher for that. You want to be a pastor without meeting the qualifications, we have a teacher for that. You want to have women leaders, we have a teacher for that. You want to stop separating, we have a teacher for that. You think your pastor is a bad guy, we have a teacher for that. Anything you want, we have a teacher for that. This is one of the worst parts of new technology. It puts every heretic right at your fingertips.”

❑ **LGBT GROUPS ENDORSE BIDEN REELECTION, CITING PRO-TRANS PRESIDENCY** - LGBT organizations are coalescing to endorse President Joe Biden’s reelection campaign. Major LGBT groups the Human Rights Campaign (HRC), the National Center for Transgender Equality (NCTE), and the Equality PAC announced their joint endorsement of Biden for president in 2024 on Tuesday, 10/10/23, marking the first time the groups agreed on a presidential candidate.

The three groups praised the Biden administration’s promotion of LGBT ideology and condemned largely-Republican-led efforts to protect children, with HRC President Kelley Robinson saying, “LGBTQ+ Americans are living in a state of emergency and the leadership of the Biden-Harris Administration is needed now more than ever.”

Biden’s record as president bears this out. To celebrate Pride month this year, Biden hosted a rainbow-themed bash on the White House lawn, featuring topless transgender-identifying activists and Pride Progress flags taking pride of place, flanked by the U.S. flag.

Biden has also injected federal health agencies with his LGBT activism. Shortly after the White House Pride extravaganza, the Department of Health and Human Services (HHS) hosted its own

Pride Summit, during which Assistant HHS Secretary Rachel Levine, a biological man who identifies as a woman, called for a “summer of Pride.” Later, Biden’s Department of Justice (DOJ) moved to shield Levine from legal discovery in a lawsuit the DOJ was involved in over an Alabama bill banning gender transition procedures for minors.

Under Biden’s tenure, the Centers for Disease Control (CDC) issued guidance on breastfeeding for men who identify as transgender, insisting on doing away with the term “breastfeeding” and replacing it with the more inclusive “chestfeeding.”

Also on Biden’s watch, the National Institutes of Health (NIH) awarded a grant of over \$3 million to the Boston Children’s Hospital to fund gender transition surgeries for minors. Biden’s Department of Education has also proposed a change to Title IX rules which would override state or local directives and remove protections for women’s sports, allowing biological males to identify as women and join girls’ sports teams.

A recent report from The Epoch Times further reveals just how much the Biden administration has advanced the LGBT cause financially. According to the report, at least \$4.1 billion in federal taxpayer money has been funneled into LGBT initiatives over the past three fiscal years. Over 1,200 federal grants and loans were issued to LGBT promotion projects, including grants of up to \$2 million, between October 1, 2020, and September 30, 2023.

Examples include a \$1.8 million federal grant issued in 2022 for the LGBT Life Center in Norfolk, Virginia; a \$500,000 grant to a Serbian pro-LGBT group to fund “diversity, equity, and inclusion in Serbia’s workplaces and business communities by promoting economic empowerment of and opportunity for LGBTQI+ people in Serbia”; a \$1 million grant to Armenian LGBT group Pink Human Rights Defender; and a series of ongoing grants to Emory University totaling almost \$3.5 million to study the effects of hormone drugs on anal sex for people who identify as transgender.

Through the U.S. State Department, the Biden administration has also committed itself to furthering LGBT ideology abroad, as several grants noted above demonstrate. Biden’s State Department has spent at least \$5 million promoting LGBT ideology in foreign nations, including a \$20,000 grant to fund drag queen shows in Ecuador; a \$10,000 grant to a Portuguese LGBT activist group to finance a film festival featuring drag performances, incest, and pederasty; and a \$300,000 grant to Botswana designated “to promote greater social acceptance of LGBTQI+ persons, including among influential religious groups and traditional groups” who preach or teach that homosexuality is immoral, including Roman Catholics, most evangelical Christians, Muslims, and Orthodox Jews.

THE THERE WAS NEVER A COUNTRY CALLED PALESTINE

❑ Before Israel, there was the British mandate with Jews and Arabs living there called Mandatory Palestine by the British,

- not a Palestinian state.
- ❑ Before the British mandate, there was the Ottoman Empire, not a Palestinian state.
- ❑ Before the Ottoman empire there was the Islamic state of Mamluks of Egypt, not a Palestinian state.
- ❑ Before the Islamic state of the Mamluks, there was the Ayubid empire, not a Palestinian state.
- ❑ Before The Ayubid empire, there was the Frankish and Christian Kingdom of Jerusalem not a Palestinian state.
- ❑ Before the Kingdon of Israel there was the Umayyad and Fatimid empires, not a Palestinian state.
- ❑ Before the Fatimid empire, there was the Byzantine empire, not a Palestinian state.
- ❑ Before the byzantine empire, there was the Sassanid empire, not a Palestinian state.
- ❑ Before the Byzantine Empire, there was the Roman Empire not a Palestinian state.
- ❑ Before the Roman empire, there was the Hasmonean state, not a Palestinian state.
- ❑ Before the Hasmonean state, there was the Seleucid, not a Palestinian state.
- ❑ Before the Seleucid empire, there was the empire of Alexander the Great, there was the Persian empire, not a Palestinian state.
- ❑ Before the Persian empire there was the Babylonian empire, not a Palestinian state.
- ❑ Before the Babylonian empire, there was the Kingdom of Israel and Judah, not a Palestinian state.
- ❑ Before the Kingdon of Israel, there was the twelve tribes of Israel, not a Palestinian state.
- ❑ Before the twelve tribes of Israel, there was an agglomeration of independent Canaanite city kingdoms, not a Palestinian state.
- ❑ On this piece of land, there has been everything, except a Palestinian state.
- ❑ The Jews never took a Palestinian state away from the Palestinians, because there has never been a Palestinian state in the area in its six thousand year history.
- The British partitioned Palestine into two states,(The United Nations partition plan for Palestine) one independent state for the Jews, one independent state for the Palestinians, but the Palestinians never accepted it, with Arab countries saying they owned all the land and refusing to accept any territorial division. That lead to the first war after Israel declared itself a state in 1948 and continued with subsequent wars declared against Israel by Arab nations, many of which lead to the Palestinians losing territory that they never accepted in the first place.
- ❑ The Palestinians have ruled in Gaza since 2005, and the only thing they have successfully exported are terrorists!
- ❑ The Quran never mentions the word Palestine once.
- ❑ The area was called Israel starting in 1000 BC, over three thousand years ago.