

SOUTH HEIGHTS BAPTIST'S WEEKLY REMINDER

Volume XV

December 29, 2019

Number 50

NURSERY MINISTRY WORKERS FOR THIS WEEK

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

AND THE PEOPLE CAME...

Week of December 22, 2019

Sunday School ----- 9
Sunday Morning Service ----- 24
Sunday Evening Service ----- 6
- No Evening Service, 12/25/19 -

AND THE PEOPLE GAVE...

- Week of December 22, 2019 -

Undesignated Tithes & Offerings ----- \$ 106.08
TOTAL RECEIVED FOR WEEK OF 12/22/19: \$ 106.08

- Week of December 15, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,022.74
Love Offering ----- \$ 25.00
Auditorium Air Conditioning Repair Fund ----- \$ 25.00
TOTAL RECEIVED FOR WEEK OF 12/15/19: \$ 347.13

- Week of December 8, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,022.74
Auditorium Air Conditioning Repair Fund ----- \$ 15.00
Total Received for Week of 12/08/19: \$ 1,037.74

- Week of December 1, 2019 -

Undesignated Tithes & Offerings ----- \$ 773.64
Total Received for Week of 12/01/19: \$ 773.64

- Week of November 24, 2019 -

Undesignated Tithes & Offerings ----- \$ 223.14
Total Received for Week of 11/24/19: \$ 223.14

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

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.**



Please Remember To Be Faithful To Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today** - OK? Thank you.

Church Directory

Todd W. White ----- Pastor
Mickie Shatwell ----- Pianist
Lois Mae Floyd ----- Pianist/ Organist
Don Diehl ----- Greeter
Larry Byars ----- S.S. Teacher
Larry & Mary Byars, Don Diehl, Susan Strain ----- Outreach
Bertha Segebart ----- Custodian
Flowers ----- Shirley White



I HELPED MY CHURCH!

K I HELPED MY CHURCH! I was THERE.

I knew my friend the pastor would be there - so I was there! My presence helped. I was one more. That cheered the pastor mightily. I need him, and he needs me, too. When I joined the church, I promised to be there - I didn't join the church to stay away from it. So I helped my church. ***I was there!***

K I HELPED MY CHURCH! I prayed for my church.

I never have wanted much for myself - except strength - but I want every blessing and grace and health and power for my church. "For her my prayers ascend." I pray for my church as naturally, as normally as I do for my dearest loved ones, because my church is one of my dearest loved ones. To forget my church would be to forget everything lovely. I helped my church by praying for it.

K I HELPED MY CHURCH! I was the hand and the voice of my church in the homes of those who had forgotten or neglected the most important thing on earth.

I went to them, not with a brilliant sermon or convincing argument, but with love and compassion. I witnessed for my Lord. I went as a friend to friends and found the door already opened for me in the longing and loneliness of the people who had been left out until I came. I helped not only a home that needed God and the church, but I helped myself. I wouldn't take anything for the joy I have found.

K I HELPED MY CHURCH! I paid my way.

I did not let others pay my way any more than I permit them to buy my hat or feed my children. I pay my bills - my taxes - my upkeep. But I pay my way at my church, too. A manly, ample, competent sum must be my investment in my church. I should not wish to know that I had not paid my way!



AUDITORIUM AIR CONDITIONER REPAIR FUND

Total Repair Cost, unit repaired 05/17/19 ----- \$ 4,800.00
Amount received thusfar ----- \$ 1,468.72
TOTAL AMOUNT STILL NEEDED TO PAY OFF: \$ 3,331.28

Thank You For Your Generous Help With This Need!



WHY BE A FAITHFUL MEMBER OF A LOCAL CHURCH?

by Paul Tautges

It is my conviction that every Christian should be an active member of a Bible-teaching local church. As believers in

Christ, we are members of His body and must discipline ourselves to be actively involved in ministry as a way of life. Here are some specific reasons why you should be a committed member of a solid, Bible-teaching local church.

‘ You Follow the Pattern Set Forth in the New Testament.

Although the word “membership” itself is not used in the New Testament, the principle is present nonetheless. For example, most of our New Testament books are letters that were written to specific groups of people who had chosen to identify themselves with Christ and each other. The word “church” is almost always used to refer to a specific group of people who in some way had committed themselves to serving the Lord and one another in the same ministry location. Numbers were known (Acts 1:15, 2:41, 4:4), rolls were kept (I Timothy 5:9), servants were selected (Acts 6:2-5), discipline was practiced (I Corinthians 5:12-13), worship was corporate (I Corinthians 14:23), and shepherds knew for whom they were responsible (Hebrews 13:17). If you are a part of the body of Christ by virtue of repentant faith in Jesus Christ then you should want to make that association visibly known through church membership.

‘ You Have a Greater Opportunity to Use Your Spiritual Gifts.

At the moment of your conversion the Holy Spirit came to live inside of your body (I Corinthians 6:19). When He did this, He brought along the spiritual gift(s) that He sovereignly chose for you to possess for the blessing of the church (I Corinthians 12:7, 11). As we use our gifts, we are being good stewards of the manifold grace of God (I Peter 4:10). Can you use your spiritual gift without joining a church? Yes, but in most churches many ministry opportunities are limited to church members only. This is as it should be. Unity in doctrine, purity of life, and submissive accountability to one another and leaders are necessary for a healthy Christian life. The process of becoming a member also gives the existing leadership the opportunity to discern one’s agreement in doctrine, ministry purpose, and goals; thus enabling them to know where best you may serve.

‘ You Become a More Committed Part of a Spiritual Family.

Joining a local church demonstrates a certain level of commitment. It shows that you want to be more than a bystander, that you want to be involved in ministry in a more significant

way. Joining a local church is like entering into a covenant relationship with other believers in order to love them as an active part of a spiritual family (I John 4:7). We also need the spiritual oversight and soul care of faithful shepherds (Hebrews 13:17).

‘ **You Ensure a Balanced Christian Life.** By nature we all have the tendency to gravitate toward extremes. God’s design for the church, as a multi-faceted body whose members are interrelated and interdependent, provides the ideal atmosphere for balanced Christian growth. As we sharpen each other, our continual contact with other believers promotes balance. In ***Spiritual Disciplines within the Church: Participating Fully in the Body of Christ***, Donald Whitney writes,

“No one develops the proper spiritual symmetry just by listening to Christian radio, watching Christian television, or reading Christian books. You can’t get this kind of maturity merely by participating in a group Bible study. Unless you’re an active part of a local church, your Christian life and ministry will be imbalanced.” (Moody Press, 1996, p.52)

‘ **You Avail Yourself of the Wisdom of a Multitude of Counselors.** God never intended for us to live our lives independent of others, or “above” them. He desires for us to develop relationships of accountability with other Christians. According to Proverbs 11:14, “***in the abundance of counselors there is victory.***” The local church is a great place to find wise counsel and direction from spiritual leadership and older, more mature believers (Titus 2:1-8). These relationships will help guide you in the many decisions that you face in life so that you may discern God’s good and perfect will.

‘ **You Experience the Joy of Serving Others.** God has re-created us in Christ Jesus for the purpose of bringing glory to Him by bearing fruit (Ephesians 2:10; John 15:2). The fruit of the Spirit is primarily manifested in our relationships with others (Galatians 5:22-23). Believers are to follow the example of Christ the Master Servant (John 13:15). By joining a local church, you are agreeing with God that one of the ways to bear fruit in the Christian life is by serving others. ÷

NEWS OF INTEREST TO CHRISTIANS

‘ **HERESY AT MOODY CHURCH/MOODY BIBLE INSTITUTE** - Daniel Cameron, who has taught theology at Moody Bible Institute (MBI) since 2017, holds the heresy that Jesus shared man’s fallen nature. He had an epiphany of this doctrine at a Chris Tomlin “Christian” rock concert while listening to the words of “Jesus Messiah” - “He became sin, who knew no sin. That we might become His righteousness.” This is an inaccurate translation that allows for the heresy that Christ partook of human fallenness, which is what Cameron believes. (He was ordained by Moody Church and works with youth there.)

In Christianity Today this month, Cameron wrote, “Theologians such as Karl Barth and T.F. Torrance argue in the spirit of Gregory of Nazianzus that ‘the unassumed is the unhealed.’ In order for Jesus to bring healing to our sinful natures

and provide a new way to be human, in the incarnation Jesus must vicariously assume a fallen human nature into union with his divine nature and divine person. In the words of 20th-century Scottish theologian T.F. Torrance, Jesus ‘entered into our condemned state under divine judgment and made it his own, suffered the Eli, Eli, lama sabachthani, and yielded up the Ghost under the burden of sin and judgment and wrath.’ ... Because sin is a corruption of nature, it is that fallen nature that Jesus assumed into union within His person” (“What It Means that Jesus Was ‘Without Sin’?” Christianity Today, Dec. 5, 2019).

In true Barthian fashion, Cameron uses human logic as an authority and employs double speak to claim that Jesus “assumed fallen nature” but also that Jesus was sinless. Cameron makes non-critical reference to three heretics in this one article: Karl Barth, T.F. Torrance, and Gregory of Nazianzus, a disciple of Origen and a publisher of his works. These are the dangerous waters of contemporary evangelicalism. Since the days of Harold Ockenga, they have renounced “separatism,” so there is no protection from heresy.

‘ **BRUCE METZGER, BELOVED BY MODERNISTS, EVANGELICALS, AND FUNDAMENTALISTS** - Bruce Metzger (1914-2007) was probably the most influential textual critic of his generation. Every book defending the modern versions lists his works. He is popular across all Christian lines: Catholic, liberal Protestant, Evangelical, Fundamentalist, Baptist.

He is popular with evangelicals and, in fact, is considered an evangelical. Metzger is even popular with fundamentalists who support modern textual criticism, and that is a large and growing population. He is often mentioned and recommended in books written by fundamentalists. In a letter to me in the 1980s, fundamental Baptist evangelist Robert L. Sumner said that he trusts Metzger and he rebuked me for labeling Metzger a liberal. On a visit to the Bob Jones University bookstore in March 2005, I counted five of Metzger’s books for sale, and there was no warning of his theological liberalism.

Metzger was one of the editors of the United Bible Societies’ Greek N.T. He was George L. Collord Professor of New Testament Language and Literature at Princeton Theological Seminary. He headed up the New Revised Standard Version translation committee, which is owned by the theologically radical National Council of Churches in America. He has served on the board of the American Bible Society. Metzger’s 1997 autobiography, *The Reminisces of an Octogenarian*, omitted any reference to a personal salvation experience.

Metzger was a radical ecumenist. He was at the forefront of producing “the Ecumenical Edition” of the RSV in 1973 and personally presented a copy to Pope Paul VI. Metzger also presented a Bible to Pope John Paul II.

Metzger was rationalistic in his approach to the Bible’s text. He did not believe in the divine preservation of the Scripture in any practical sense. In fact, he claimed that it is possible that we do not have sufficient manuscript evidence to recover the original

text, because the manuscripts that exist might not even represent the text of the early churches. “...the disquieting possibility remains that the evidence available to us today may, in certain cases, be totally unrepresentative of the distribution of readings in the early church” (Metzger, Text and Interpretation: Studies in the New Testament Presented to Matthew Black, 1979, p. 188).

Metzger blatantly denied the infallible inspiration of the Bible.

Metzger brazenly claimed that some portions of the original Scriptures might have been unfinished or lost before any copies could be made. He advocated that Matthew incorporated errors in his royal genealogy of Christ.

Metzger’s theological liberalism in regard to inspiration was expressed in the Reader’s Digest Condensed Bible. He was the chairman of the project and wrote the introductions to each book, in which he questioned the authorship, traditional date, and supernatural inspiration of books penned by Moses, Daniel, Paul, James, and Peter.

Metzger’s radical modernism in relation to the Scripture was also evident in the notes to the New Oxford Annotated Bible RSV, which he co-edited with Herbert May. It first appeared in 1962 as The Oxford Annotated Bible and was the first Protestant annotated edition of the Bible to be approved by the Roman Catholic Church. Metzger and May claim the O.T. contains “a matrix of myth, legend, and history,” deny the worldwide flood, call Job an “ancient folktale,” claim there are two authors of Isaiah, call Jonah a “popular legend,” and otherwise attack the divine inspiration of Holy Scripture.

Metzger also supported the form criticism approach to the Gospels. In ***The New Testament, Its Background, Growth, and Content***, which was published in 1965, he claimed that “*the discipline of form criticism has enlarged our understanding of the conditions which prevailed during the years when the gospel materials circulated by word of mouth*” (p. 86).

This is not true. Form criticism is an unbelieving discipline which claims that the Gospels were gradually developed out of a matrix of tradition. The fathers of form criticism have held a variety of views (reflecting the unsettled and relativistic nature of the rationalism upon which they stand), but all of them deny that the Gospels are the verbally inspired, divinely given, absolutely infallible Word of God.

Metzger said, “What each evangelist has preserved, therefore, is not a photographic reproduction of the words and deeds of Jesus, but an interpretative portrait delineated in accord with the special needs of the early church”.

Metzger was wrong.

The Gospel writers have indeed given us, by divine revelation, a careful reproduction of the words and deeds of Jesus Christ in precisely the form designed by the Holy Spirit, a supernatural four-fold portrait of the Saviour.

Praise God for it! ÷