



Kelham Korner

KELHAM BAPTIST CHURCH

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Wednesday, May 16, 2018



God Is Faithful Newer Requests

- Chad Beardain, son of Mike and Beverly
- Mike and Beverly Beardain's neighbor, Mary Lou
- Mike Beardain's pastor friend
- Rick and Peggy Bradford—health
- Dee Buckmier—health
- Delores Castleberry—rehab
- Charles Fowler, cousin of Claud Holland—well-being
- Verda Holland—health
- Claud Holland's relative—Bill Parrish
- Huong—sister visiting from Vietnam
- Jean Johnson, friend of Beardains
- Jake Justice, cousin of Jill Justice, salvation
- Carole Kuykendall—health
- Ron Langham—health issues/tests/procedures
- Linda Phillips's boss at work—bereavement, mother
- Don Pierce, coworker of Connie Adams—health
- Shirley Smith—health/well-being

Ongoing Prayer Needs

- Pastor's cousin and husband, Jeff and Gini Schoonover,
- daughter Kristina, bereavement
- Glenda Anderson—health
- Tom Anderson—health issues
- Bob Barker—Claudia's brother-in-law, health
- Alberta Darks—health
- Alberta Darks' grandson Kevin
- Allen Davis (Ralph Henson's brother-in-law)—health
- Lloyd Dickerson—health
- Arlene Goddard's son Kevin
- Walter Goddard's son Dale
- Mark Handley's mother and sister
- J.R. Hill—strength/grace
- Twila Howard cousin, Virginia—health
- Friend of Twila Howard, Maxine
- Ed Lamb's niece—metastatic cancer
- Eddy Jane McElvany—Tuscany Village—Hospice
- Billye Murrell—strength
- Dareck Smith—well-being
- Shirley Smith's son Melton and wife—health

Our Military

- Pastor's nephew, Edward and family—deployment
- Heather McEver

Our Shut-ins

- Willis Bottger (VA retirement, Norman)
- Delores and Sam Castleberry
- Pat Clark (Brookdale south)
- Ruth Greene (Bill Long's aunt);
- Bill and Betty Harris—Moved; strength, wisdom, and grace
- John Thomas

"The effectual fervent prayer of a righteous man availeth much" (James 5:13)



Guess Who!

The three young athletes in the picture on the left are Michael Macias, Donavon Pietzsch, and Takota Macias (I may have Michael and Takota confused—they do look a little bit alike!). Donavon is on the Bethany Cross-Country team, and Michael and Takota are also great athletes, playing soccer.

Opportunity to Share!

Most of us know what it's like to have a new baby in the house, especially when it's the first. The chaos can almost be overwhelming.

If you would like to provide a meal for Allison and Danny Lindsey, you can bring it to the church building and Justine will let Janie Allen know so she can pick it up and deliver it. Please check on date availability.



Calendar

- 17 OCC Sewing day, 1—4 PM
- 18 Family activity night, 6 PM
- 20 Finance & Deacons, 5 PM
- Women on Mission
- 23 Business meeting

Nursery

- 20 AM Linda P/April W
- PM Verda H
- 27 AM Shirley M/Becca R
- PM Verda H

Birthdays

- 20 Allen Cloud
- 30 Claud Holland

Open/Close

- 20 Long
- 27 Handley



Operation Christmas Child suggested gifts for May—washcloths and individual tissue packets

Stewardship for the week of 5/13/18

Budget Receipts:	\$3,144.00
Required:	3,260.03
Over/Under:	116.03
T.A.B. (Tuck a buck):	40.00
Operation Christmas Child:	20.00
Jill—Washington Trip:	25.00
Mother's Day Offering:	73.00
FC Food:	50.00
FC Tuition:	50.00

Subtle Deception

Counterfeiters do not print \$21 bills. Scammers do not label their emails "fakes" or "scams." Door-to-door hucksters do not wear shirts that say, "I'm going to steal your money and give you nothing." Counterfeiters use all their skill to produce bills that appear genuine. Scammers, pretending to be your bank, reproduce accurate website graphics. Door-to-door hucksters offer references (often from unnamed sources) of successful completed jobs. Fakes try not to genuine.

I have listened to preachers on the radio and on TV for many decades. I've heard Oliver B. Greene, Lester Roloff, and J. Vernon McGee, but I've also listened to Leroy Jenkins, Ernest Angley, Robert Tilton, and Jim Bakker. For several years, I worked as a theological editor for a Sunday School literature publisher. Part of my job involved making sure that the authors whom writers quoted believed sound doctrine.

We never allowed writers to cite William Barclay, even though some of his insights into language and culture in the Bible are helpful. Barclay tended to question Biblical miracles. In discussing Jesus' walking on the water in Matthew 14, Barclay goes into a long discussion about the meaning of "on," translating the Greek preposition *ἐπι*, noting it can mean "over the water, and towards the water" (*The Daily Study Bible, The Gospel of Matthew*, Vol. 2, p. 116, St. Andrew Press). He admitted, "It may describe a miracle in which Jesus actually walked on the water," but dismissed the issue: "whatever interpretation of the Greek we choose, it does not matter. The meaning and significance is perfectly clear. *In the hour of the disciples' need Jesus came to them*" (p. 117). While Barclay is correct that *ἐπι* can mean "on" or "towards," a normal reader would conclude from context (Peter attempting to walk on the water began to "sink") that Jesus was walking *on* the water. The Greek word that translates "sink," *καταποντιζω*, means to plunge down, to drown, to submerge. That hardly seems possible if Jesus were merely walking "over" or "towards" the water. What is more dangerous about Barclay's interpretation, however, is that he claims "it does not matter." He ends up spiritualizing a literal, historical event, a miracle of Jesus' power over nature, tritely making it

merely into a "miracle" of timing—Jesus was there for His disciples when they needed Him.

Another subtle error to which preachers fall prey that robs the Bible of its meaning and power shows up in regard to prophecy. A popular approach to prophecy, advocated after German critical scholars began attacking Scripture's reliability in the mid-19th Century, is that prophets wrote *merely* for their own time. Consequently, interpreting prophecy requires finding a meaning to those to whom it was written, *excluding by definition any future meaning or application*. I recently heard a speaker whom I deeply respect and to whom I enjoy listening take precisely that approach to a passage in the Book of Revelation. He indicated we must look for the meaning the passage had to First-Century believers rather than to see some apocalyptic prophetic future.

While the Greek word "prophecy" (προφητεία) has two meanings—to speak forth and to speak before time—to focus only on those to whom a particular prophecy was written strips it of far-reaching supernatural revelation. At the same time, that ignores the clear teaching of Scripture that some prophecy was incomprehensible to those to whom it was given. Daniel wrote, "I heard, but I understood not" (Dan. 12:8). He was told, "The words are closed up and sealed till the time of the end" (vs. 9). Peter indicated that it was "revealed" (1 Pet. 1:12) to the prophets that "not unto themselves, but unto us they did minister the things, which are now reported" (the gospel of salvation).

Searching for a particular writer's intention in recording a passage of Scripture (i.e., John wrote to encourage his listeners) at the same time unintentionally strips Scripture of its real Author, God Himself. It is a human-Divine Book. Peter clarified, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). This subtle error can cause us to miss God's revelation of Himself, of His power, and of His plan for us and the world.



—Brother Gary