

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

FROM THE *CFTF* ARCHIVES

In our Feb. 2007 *CFTF* we set out the facts regarding the former Director of Southwest School of Bible Studies, Joseph Meador's, deep and long time involvement in Gestalt Therapy

and Oriental and Indian philosophy. Meador resigned his position as Director of SWSBS on July 20. Stress was a reason given for his resignation. Rick Brumback, the preacher for S. W., is the new Director of SWSBS.

With the previous matters in mind we are reprinting an article from the April, 1975, *CFTF*, pp. 10 and 11, written by the late founding editor of this paper, Ira Y. Rice, Jr. —**EDITOR**

In previous issues of *Contending for the Faith* we have brought out many of the things in conflict with plain, simple New Testament Christianity both taught, practiced and fostered at Pepperdine. There is a growing question in my own mind as to whether Pepperdine, as a whole, has any clear concept of what Christianity really is. One clipping that was brought to my attention, from *The Pepperdine*

News, for July, 1971, was presenting even "Yoga" evidently in the light of approbation. Don't they even know that Yoga is a Hindu theistic philosophy? All these years that my family and I were overseas trying to win Hindus away from such ignorance—only to come back home and find Pepperdine *advocating* it!

8-PEPPERDINE NEWS, JULY 1971

STUDENT PRACTICES ANCIENT ART OF YOGA

BY MARY JOHNSON

Maj Harilela wraps his feet into the essence of the past, folds his hands to encircle the present and leaves his body to liberate the future.

And, he does it all though the powers of meditation.

Such meditation is an art form known as Yoga, and Harilela, in his first trimester at Pepperdine, is one of its masters.

What yoga has done for Harilela is to bring him mental, physical and spiritual well-being (underlined by bro. Rice). He explains the purpose of Yoga is to help the individual find himself.

The process begins with twelve basic limbering-up exercises designed to relax the muscles of the body in anticipation of the meditation.

Then, the legs are drawn in close and crossed with a foot resting on each thigh. The hands are folded into the lap and with the spine and head held straight the individual has as-

sumed the Lotus position or posture.

It is in this position that the mind is readied for meditation.

"You start with a single thought and drive it out of your consciousness. This is an attempt to make the mind a complete blank by discarding each thought in turn until a perfect state of peace is reached—one free of all interrupting thoughts."

Harilela describes this perfect state of mind as seemingly contradictory.

"You are aware of yourself and yet there is nothing in your mind."

He also says the individual who has achieved this state is actually "above" his sense perceptions, his physical being.

"It is a void of which surrounds you, a nothingness in which

(Continued on page Eleven)

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Contending FOR THE Faith™

David P. Brown, Editor and Publisher
jbrow@charter.net

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Ira Y. Rice, Jr., Founder
August 3, 1917-October 10, 2001

Editorial...

MALCOLM HILL AND HOLY SPIRIT BAPTISM

In part of our Feb. 2007 editorial we commented on some of brother Malcolm Hill's (President of Tennessee Bible College) remarks concerning his beliefs that the Holy Spirit works directly on the inward Man (spirit, heart) of the Christian. Hill's remarks were directed at an article about prayer by Barry Grider, the preacher for the Forest Hill Church of Christ, Memphis, TN. Hill was attempting to point out that Grider's beliefs about God answering prayer demanded that the Spirit work directly on the inward man of the Christian in order for what Grider taught happens when God answers the Christian's prayer.

The reason we referred to what Hill wrote in the Vol. 30, Jan. 21, 2007 Northeast Church of Christ bulletin, pp. 2, 3, was to note the speakers, who at that time were scheduled to appear on TBC's 2007 lectures, some of whom were slated to appear on MSOP's 2007 lectures. One of the TBC speakers was Mac Deaver, the champion of the view that the Spirit works directly on the heart of the Christian. We also noted the same inconsistency among speakers who appeared on the lectureships of Faulkner University, The Spiritual Sword, and the Northwest Florida School of Bible Studies.

The focus of that part of our Feb. editorial was not to discuss Deaver and Hill's view on said direct work of the Spirit, but to note the inconsistency of certain speakers appearing on TBC's lectures, who also were at that time scheduled to be on the 2007 MSOP lectures. In times past MSOP has orally and in print strongly opposed Deaver's views concerning Deaver's direct work of the Spirit as false doctrine, Mac Deaver as a false teacher and TBC.

As far as we know only brother Hugh Fulford remained on the 2007 TBC Lectures. Fulford has been a regular writer for the Spiritual Sword and speaker in times past on their lectures. Fulford has preached or is slated to preach a meeting at the Ripley, TN congregation where Robert R. Taylor, Jr. is the long-time preacher.

Brother Hill responded to our remarks in a private letter with a number of questions, the design of which was to bolster his position regarding the alleged direct work of the Spirit on the Christian. He also stated that we were afraid to debate the issue.

One thing Hill failed to mention in his letter was his belief that Holy Spirit Baptism is for all persons today. Brother Hill believes such to be a necessary connection to the Spirit's direct work on the inward man of the Christian in God's providential care for His children.

With the previous matters noted we direct the reader to page six of this issue of *CFTF* to an article by Daniel Denham, entitled *Providence, Prayer and a College President* wherein the Hill et al., doctrine of modern day Holy Spirit Baptism is discussed and refuted.

—David P. Brown, Editor

TRUTH BIBLE INSTITUTE...

is an educational institution without walls helping others to learn to teach God's Word (2 Timothy 2:2). All courses are taught over the internet through MP3 recordings. Study the Bible and Bible related subjects at your own pace under a qualified and experienced faculty in the privacy of your own home. If you are prepared to work, is it not time that you studied with us?



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Prepared by education and experience as faithful teachers of the Word of God, our faculty members lean neither to the right nor left of Bible authority in general and New Testament authority in particular (Colossians 3:17). To the contrary, they seek to remain on the "mountain top of Truth." The faculty is determined to avoid all things not authorized by God's Word, as well as what the Bible condemns. Being faithful Christians, our teachers are duty bound to expose all error and uphold all truth regarding moral and spiritual values as they teach the text of the Bible (Deuteronomy 4:2; 5:32; 12:32; Galatians 1:8-9). *Liberalism* (loosing what God in His Word has bound upon us) and *anti-ism* (binding on man certain rules where God has loosed us from them) are earnestly opposed (Proverbs 17:15; Jude 3). In TBI God is exalted, Christ magnified and the Word that has been revealed and confirmed by the Holy Spirit is diligently studied.

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A Liberal Conservative?

Dennis (Skip) Francis

Can persons be conservative in their faith and liberal in their politics? I guess this would depend on one's definition of the word "liberal." There are people who are "liberal" in their support for social issues, such as housing the homeless, feeding the hungry, and health care for the needy. All these are laudable endeavors and perfectly in keeping with the teachings of Christ. One of my own father's favorite passages of Scripture was Matthew 25:34-40:

Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. Then the righteous will answer Him, saying, "Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You? And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." (NKJV)

We can disagree, however, on how to best accomplish these goals politically and not have it effect our salvation. There are also those that are "liberal" when it comes to matters of foreign policy. As I write this article, our nation is once again embroiled in a war that has become unpopular in some circles. There will always be those that will be opposed to war for any reason, even though warfare is not proscribed by the word of God. In fact, the Scriptures suggest that the very function of civil government is the punishment of evil doers with the sword. The apostle Paul writes, concerning civil government, **"For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil."** (Romans 13:4 NKJV). Can brethren disagree on particular issues of warfare and still be in keeping with the will of God? Brother Ira Rice was a longtime conscientious objector during a time when such was very unpopular (World War II). On the other hand, I spent 21 years in the United States Air Force, and though I never killed anyone, I did repair the B-52 Bombers that were being used in Viet Nam, and thus participated in said acts. One of my fellow elders is a retired Navy veteran. We can disagree on matters of warfare and not have it affect our salvation.

There are also "liberal" social matters of a different stripe. One of the ways in which our country has changed politically in modern times is in its embrace of social change in matters of morality. I once told a family member that, were I able to go back in time and tell my Grandfather, a lifelong Democrat, that we would, in my lifetime, elect a President that admitted to smoking marijuana, had numerous extra-marital

affairs, was in favor of abortion and homosexual rights, and had protested against his own country on foreign soil during time of war, he would have told me I was out of my mind! We elected such a man TWICE!

A few years ago, at a lectureship, I met an elder from a congregation in South Texas. He informed me that he was a "yellow dog Democrat", a term with which I was unfamiliar. He stated that this meant that he would rather vote for a "yellow dog" than for a Republican. When I asked him why, he began to talk about Herbert Hoover and FDR! This was in the 1980's, so I was amazed that he did not recognize how much BOTH political parties had changed since the bleak days of the Great Depression. One way that the Democratic Party has changed in modern times is in their embrace of social moral issues like abortion, homosexuality, and fetal stem cell research.

Can a person be right with God and be liberal on abortion? Can a person be a Christian and pro-choice, or support a candidate or party that is pro-choice? What does the Bible say?

These six things the LORD hates, Yes, seven are an abomination to Him: A proud look, A lying tongue, Hands that shed innocent blood, A heart that devises wicked plans, Feet that are swift in running to evil, A false witness who speaks lies, And one who sows discord among brethren (Proverbs 6:16-19 NKJV).

Is not the shedding of the blood of our most innocent an abomination to the Lord? Who is more innocent and helpless than the babe in the womb? Since God recognizes that the babe in the womb is a "babe," and not just a mass of tissue known as a "fetus," then one that sheds such blood is in the same category as Herod who killed the babes in Bethlehem from 2 years old and younger. If we disagree on matters of abortion, it WILL affect our eternal salvation.

Can a person be right with God and be liberal on homosexuality? **"If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them"** (Leviticus 20:13 NKJV). In the Old Testament, homosexuals were to be put to death. Though no such penalty exists in the New Testament, the sin itself is definitely brought to bear. Paul wrote:

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God" (1 Corinthians 6:9-10, NKJV).

Once, while we were studying the first Corinthian epistle, a sister in Christ came to me and complained that we had discussed homosexuality two weeks in a row, and gave the argument that "some of our members have homosexuality in

their own families.” Though such may be true, does this in any way keep us from the need to study it and preach against it? This sin has affected members of my family also, but I will not cease to inform them that they are in sin and I pray for their souls. This sin is also dealt with in the first chapter of the Roman letter:

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” (Romans 1:26-27 NKJV).

It should be noticed that, even though one does not practice the sin himself, tacit approval of such sins makes one as though he did practice it. Later in the same chapter of Romans, Paul writes, **“who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them”** (Romans 1:32 NKJV). If we disagree on matters of homosexuality, it WILL affect our eternal salvation.

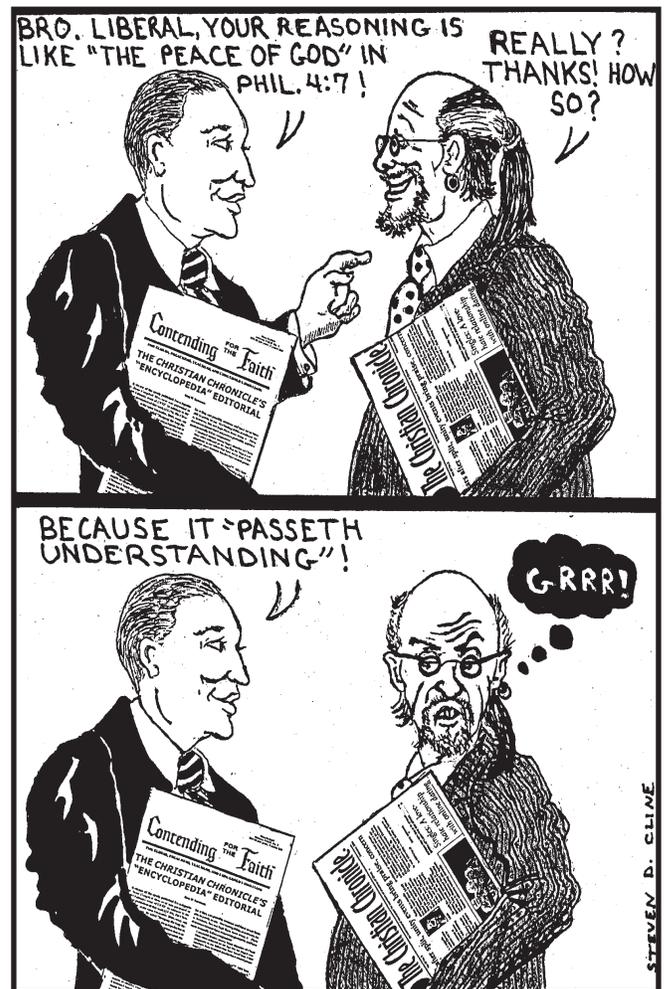
Another and related matter, that presses sharply on the vein of abortion, is that of fetal stem cell research. In order to attain such cells, the female ovum must first be fertilized, then killed, or, an abortion must occur. This places us, once again, on the horns of the abortion dilemma. To kill a fertilized egg is one and the same as to abort one with the purpose of causing its death. The question before us is; is it right in the sight of God to profit from sin? Is the saving of one life worth the destruction of another? The advocates of fetal stem cell research tell us that we might be able to make the lame walk, repair spinal cord injury, cure Alzheimer’s, cure Parkinson’s disease, and a host of other seemingly “miraculous” things will result from such research. The facts are that there is absolutely NO evidence for what they have said. The science is simply not there. Good results have been obtained from bone marrow, especially from a person’s own stem cells. Some results have been had from cord blood, but nothing has been proven to result from fetal stem cells. In fact, a negative side effect of fetal stem cells comes from the fact that they are NOT from the same DNA as the recipient, thus forcing that person to a lifetime regimen of anti-rejection drugs. Even were there some positive results from fetal stem cells, it is still to be proven that such profit should result from such a vile practice as abortion. One is reminded of the admonition of the apostle Paul, who, in addressing the grace we receive from God when we sin, asks the rhetorical question, **“What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?”** (Romans 6:1-2 NKJV). If we disagree on stem cell research, it WILL affect our eternal salvation.

I will admit that I am a member of the Republican Party, and will remain such as long as they continue to stand on the right side of homosexuality, abortion, stem cell research, and other such moral matters. This is not to say that I agree with everything the party, or party leaders, stand for. Will I necessarily VOTE for a candidate simply because of his party affiliation? Not at all. There are always those in political par-

ties that differ with the party platform, sometimes in important ways. I, for one, am very concerned for our country as we approach a new election season. The so-called “front runners” thus far from BOTH parties leave much to be desired.

When you stop to consider what political party you want to be a part of, you should put the salvation matters at the forefront of your support. We can be wrong on foreign policy, wrong on the economy, wrong on taxes, wrong on how to spend money on social welfare, the homeless, health care, and many other subjects and still maintain our eternal salvation. We CANNOT be wrong on moral matters such as homosexuality, abortion, and stem cell research and expect God to save us while we support what God calls ABOMINATION. We can only hope that what we support will help our country to be “One Nation under God”, and NOT an “abomi-Nation”!
You cannot be a liberal conservative.

—105 Robin Lane
Suffolk, VA 23434
suffolkcofc@verizon.net



“ALL THAT IS NECESSARY FOR THE FORCES OF EVIL TO WIN IN THE WORLD IS FOR ENOUGH GOOD MEN TO DO NOTHING.”

Providence, Prayer, and a College President

Daniel Denham

In the February 2004 issue of *The "Original" Gospel Journal* the faithful founding editor, Dub McClish printed an article I wrote that was in opposition to the doctrine that there is a present baptism of the Holy Spirit, a doctrine believed and taught by such brethren as the late Bob Berard, Glenn Jobe, Mac Deaver and, evidently, Malcolm Hill, President of Tennessee Bible College. Then, on the front page of the March 2004 issue of *Living Oracles* out of Cookeville, TN, an article was printed in which the editor/author, Malcolm Hill, affirmed that I do not believe in "the real Biblical view of providence and prayer." As to how brother Malcolm could "divine" that conclusion I have no idea. His article in which the accusation was made ostensibly was dealing with my article of the February 2004 issue of *The "Original" Gospel Journal*. Clearly the material that I wrote for that issue was in opposition to the doctrine that there is a present baptism of the Holy Spirit.

Are we to assume from Malcolm's tirade that to oppose present day Spirit baptism is tantamount to rejecting "the real Biblical view of providence and prayer"? Is Spirit baptism essential to God's working in the realm of non-miraculous providence? If so, then did such providence only come into existence as of Pentecost in Acts 2? If Malcolm asserts that he reached his conclusion relative to my view of these matters on other grounds, then I challenge him to set them forth. I suggest that our brother is either guilty of assuming his case or else of claiming implicitly omniscience in the matter.

MALCOLM'S ABUSE OF AUTHORITIES

Brother Malcolm has stated in earlier issues of his paper that Guy N. Woods, Gus Nichols, Franklin Camp, Thomas B. Warren, and other such noteworthy men would endorse his current defense of Mac Deaver's speculations on the Spirit or, at the very least, not oppose them. It would be interesting to have these men actually able to speak for themselves, especially since they have written so much in opposition to present day Spirit baptism, which Mac to the contrary is now defending with vehemence.

I suppose that we must now conclude that these good brethren really never believed in "the real Biblical view of providence and prayer" either. What can Malcolm say to the contrary, given his own writings? These men would not set foot on the campus at TBC as long as such nonsense is being promoted by her current president and faculty. I personally knew G.K. Wallace, Franklin Camp, and Guy N. Woods. I am certain where their sentiments would lie in this matter, and there are numerous others who can attest to the same relative to these men in particular. Any affirmation of a present day baptism by the Holy Spirit by a member of the church would be taken as a sure sign of complete apostasy on the teaching he is doing relative to the work of the Spirit. The writings of all of these men, including Thomas B. Warren and Gus Nichols, show that they would be opposed to this heresy be-

ing promoted by Mac Deaver and now implicitly endorsed by Malcolm Hill.

MALCOLM ON PROVIDENCE AND PRAYER

As to Malcolm's meanderings on providence and prayer, several observations are in order. First, it is clear that Malcolm is not clear in his own mind as to what he believes relative to providence and prayer. He asserts that he is not contending for anything miraculous but then so defines the parameters of God's providential work in such a way as to include any "direct" action by God. Such a broad definition for non-miraculous providence renders the term "miracle" meaningless and incoherent.

Brother Hill needs to define what he means by the word "miraculous," when his use of the term is so limited that virtually any action of Deity falls outside its parameters. It is almost as though his view of miracles involves operations *outside* the realm of divine activity. Everything God does or has ever done is thus defined as being limited to the natural realm. With this kind of approach the Resurrection of Christ ceases even to be a miracle. All of this is really useless tripe on Malcolm's part designed to justify the unjustifiable position of present day Spirit baptism and some how smuggle it in under the cloak of providence.

"DIRECT OR NOT DIRECT?" THAT IS THE QUESTION

Second, rising from the foregoing is his problem with the word "direct" itself, as he employs it relative to divine actions. If Malcolm is correct in his use, then there exists no real distinction between any two actions involving divine causality. Every action is as equally miraculous as any other action, or non-miraculous for that matter, because the definition of a "miracle" itself has been rendered meaningless. Malcolm, like Mac Deaver, then needs to define the term "direct" more clearly in his employment of it. It seems that Malcolm is using it in the sense of distinct from means at times but then of employing means at other times, which indicates equivocation. For example, at the close of his article he observes:

Another statement about the word 'direct.' When we talk about God working in a direct way we are not talking about seeing the work done. When we say God works in a direct way we are not saying that we can *see* the work He is doing. The cutting part of an axe may cut down a tree but the man at the end of the axe handle has a direct effect on the cutting down of the tree" (italics his, HDD).

Given this latter definition, everything then that God does is "direct," which therefore effectively renders the word meaningless, because its antonym "indirect" is meaningless. Malcolm's position then is incoherent. Whether one uses the axe or does not use the axe, it is still "direct," according to Hill's warped definition. The man utilizing the axe in order to effect the cutting of the tree, however, is acting *indirectly* relative to the point of contact at which the actual work is

done. This implies that the action is indirect, not direct. The use of means (e.g. the axe) implies indirect action. For the man to effect the cutting of the tree directly would require him to use his own body directly *at the point of contact* with the tree. I would give real money to see brother Malcolm try to clear acreage with this approach!

Malcolm further illustrates his view of the term “direct” by writing:

A bullet shot through the heart of a man may kill him, so, in a sense we may say that the man died of a bullet wound. But the man that had the gun in his hand and his finger on the trigger will go to prison. Why? Because he is directly connected with the murder. Even so, God is directly connected with many events which take place in this life. The days of miracles have ceased but God has not ceased to work in His own given way and in whatever He chooses.

But the man who pulls the trigger uses *means* to accomplish the act of killing. He acted directly relative to pulling the trigger, but which action itself involved an indirect operation on the action of the bullet. The man thus acted *indirectly* as concerns the effect of the bullet striking the heart. *At the point of actual contact* with the victim, the action is indirect as concerns the agent. That is why “means” is a key element in establishing culpability for a crime. Means connects the perpetrator of the action, who is the ultimate or primary cause, to the crime. He may personally, directly have held the gun and pulled the trigger, but *at the point of impact*, where the effect aspect of causality is concerned, it is the bullet that is the focal point of the work. The man did not directly, viz., with his naked hand, put the bullet in the heart. He did it indirectly through the *instrumentality* of the gun. This does not absolve him of the crime. It serves to establish means.

Malcolm’s last sentence, “The days of miracles have ceased but God has not ceased to work in His own given way and in whatever He chooses,” is totally incoherent as well. If God acts as He has always done or “chooses” to act in whatever way He has always acted, then the days of miracles have not ceased. It is absurd even to suggest such given Malcolm’s view. But if miracles have ceased, and they indeed have (1 Cor. 13:8-13), then Malcolm’s definition of “direct” is terribly flawed and his entire concept of divine activity needs serious rethinking.

DOES THE USE OF MEANS RULE OUT AGENCY?

Third, Malcolm and Mac, interestingly, also misuse the term “personal,” but in the *opposite* direction. It is asserted by these brethren that if one holds that the Holy Spirit executes a particular work through means then He is not in any real or meaningful sense doing the prescribed action. This is especially the case in their discussion of the Spirit’s indwelling, as well as in other areas of activity. Somewhere along the way, it is averred, the actions of the Spirit must be “direct,” in the sense of “without means,” or the Spirit is not really doing anything in any real or meaningful way. But the logic of the position is patently absurd. When a plumber uses the wrench to dismantle a pipe in order to effect repairs on plumbing, does it mean that the plumber did not in any real or meaningful way operate in the prescribed action? Perhaps, for some a position like this might appear a reasonable way to beat the plumber

out of his fee for labor costs, but I do not believe the plumber will view it in quite the same way. Neither will his union nor the judge who adjudicates the inevitable lawsuit! When a man with malice of forethought shoots and murders another man in cold blood through the means of a rifle, does it follow that the man did not do anything in any real or meaningful sense relative to the prescribed action? Ask the dead man’s family for a perceptive answer. Was the shooter personally involved in the action? Or does the use of means rule out genuine agency and hence culpability? Malcolm implicitly shows by his own illustration that it does not. Now watch the next point carefully! If means establishes culpability or responsibility, the agent is indeed doing the prescribed act. The use of the term “personal” by these brethren, like their use of the word “direct,” becomes therefore meaningless and once again their position is logically incoherent.

It is ludicrous to contend explicitly or implicitly that means rules out agency, but that is where the Deaver doctrine finds itself. Malcolm must decide whether or not the proposition of the Spirit doing anything in actuality in any real or meaningful sense is at odds with the proposition that the Spirit does certain things, such as answering prayer in providence, through means. At present he appears to be rejecting the latter proposition as inconsistent and incongruent with the former.

MALCOLM’S DILEMMA

Fourth, in his speculations brother Malcolm needs to somewhere along the way demonstrate beyond dispute a clear case where the Spirit “directly,” in the proper sense of “without means,” actuates a particular event or action in response to scriptural prayer. But he cannot do even this much. As he himself observes much of what we are dealing with in the

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realm of providence as it pertains to divine activity involves matters “behind the scenes.” Is Malcolm going to compel God always to operate in a direct—without means—fashion? Mac seems to be headed in that direction, especially when he takes the position that **“the sword of the Spirit, which is the word of God”** (Eph. 6:17) concerns only that which the Spirit gave the saint to use, but is not used by the Spirit! Read Mac’s discussion of Ephesians 6:17 in his article on Spirit baptism in the Spring 2004 issue of **Biblical Notes Quarterly**, pages 15-16!

Fifth, any number of secondary causes may actually stand between the agency of Deity and the recipient of the providential answer that any one of which implicitly rules out the idea of a direct operation on the heart of that party. When Malcolm asks such patently vacuous questions as, “Should we ask God to give us a safe journey when we travel? Does God in some way do this in a direct way along the line? Yes No,” it is evident that he does not grasp the most basic cusp of the entire issue. Mac Deaver’s view of providence was designed to justify his notions of a direct—without means—operation of the Spirit in the heart and life of the saints of God. Any indirect operation anywhere along the line of the chain of events (secondary causes), which may in fact be myriad, that may be employed (and thus necessary) in accomplishing the ultimate prescribed action rules out **BY DEFINITION** a direct—without means—operation on the heart and in the life of the saint! Perhaps, this is why Malcolm has come up with his warped definition of “direct”!

Even prayers for help relative to the aiding of our memory, for example, actually involve a number of considerations

—and many, without doubt that are unseen or unknown in turn involving matters of a secondary causal nature that are indirect as far as the divine activity is concerned. Perhaps, there are distractions that must be in some way dispatched or neutralized involving natural means, or some physical malady in the saint himself that requires a special medical treatment or such like, or other natural factors (like diet, exercise, etc.) to be dealt with in order for the prayer to be realized and the effect to be produced. It may require, and probably does, a lot more time than we realize to bring about the desired effect when such prayers are even made. In fact, if the one praying such a prayer is expecting a direct, immediate intervention that is contrary to some or even all the physical laws governing the case, then he is clearly expecting a miracle to be performed. Such a prayer should not then be prayed today. It is at odds with God’s expressed will in the matter (cf. 1 Cor. 13:8-10).

SCRIPTURAL PRAYERS

It should then be realized that simply because one may pray for something, like a “ready recollection of the things studied,” it does not follow that God must or will grant it, or even that the divine economy is so constructed as to include the specific thing for which we have prayed. Be mindful that prayer must be offered in keeping with the will of God (1 John 5:14-15) in order to be acceptable. This involves, at least in part, praying for those things God has authorized—things that God has promised. Because we may utter a prayer for something does not obligate God to grant that prayer, and especially if He has not promised, even contingently, that for which we are praying. The efficacy of prayer is dependant upon a number of factors, one of which is that our prayers must accord with the Word of God. This is essential for it to be offered in faith (Jas. 1:5-6; Heb. 11:6): for faith itself comes by the Word of God (Rom. 10:17). The efficacy then is not simply in the desires of the one praying. In the case of the “ready recollection” prayer, for example, if one is praying for something in this regard that the recipient could not otherwise do or would not do aside from a direct and immediate infusion of divine power, then it must be the case that the supplicant is asking for a miracle to be performed. Most brethren do not hold this particular idea relative to the wording of this prayer, but Malcolm and Mac’s position depends upon it, though they eschew to call an affirmative answer from God to it in this manner a “miracle.”

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Let Mac and Malcolm therefore show that some of their examples of prayer, as expressed in Malcolm's questions (and Mac's as well), have a scriptural basis. They should also demonstrate or define the parameters of the prayer being offered. In the case of praying that God's will be done, for instance, there was a time in which the will of God involved miraculous activity. Is this included in the scope of their illustrative examples of prayer? We take it from their professed rejection of present day miracles that it is not, but then I never thought they would accept the notion of present day Spirit baptism either!

MALCOLM'S DEFEAT

But returning to the key problem facing Malcolm, it should be remembered that even if he could show one case where a response initially was actuated directly by Deity but where even one subsequent event (much less a chain of events) was indirectly actuated, he still fails to prove his case. All intervening actions rule out direct contact between the primary Cause and the ultimate effect in the heart and life of the Christian. If the ultimate effect involves in its last connection an indirect action, the doctrine falls. So then the providential answer to prayer does not really get Mac and Malcolm where they want to go in order to establish their direct operation theory. Note this carefully. Any admission of any indirect-through means-operation of Deity to accomplish the prescribed action at any point in the process rules out *by definition* the idea of a direct-without means-operation in any real or meaningful sense. At the point that any indirect means is employed, direct operation must then by definition cease.

Let Malcolm and Mac speculate and theorize all they wish about providential answers to prayer. Such does not avail their position. They cannot through that "means" arrive at a direct operation of the Spirit from point A to point Z into the heart and life of the Christian by such a view. Every action must be a direct-without means-action actuated by the Spirit Himself in order for there to be a direct operation from the primary Cause to the ultimate effect. Any action *naturally* contingent upon any prior action or any action that is not actuated in a direct, immediate fashion by the Spirit and yet is necessary to bring about the ultimate desired effect rules out direct operation from the primary Cause, namely the Spirit, and the ultimate effect in the heart and life of the saint.

This is less complicated than it sounds. The line of argument being followed by Malcolm in his questions is the theological equivalent of trying to establish the existence of a four-sided triangle in geometry. Surely, a college president should realize the absurdity of the latter activity! But then Malcolm's article is evidence that having a doctorate and being a college president are no assurances of themselves against one holding to an asinine doctrine.

—607 72nd St.
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"Can a mortal ask questions which God finds unanswerable? Quite easily, I should think. All nonsense questions are unanswerable." —C. S. Lewis

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David P. Brown

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(Jude 17-25)*

Bruce Stulting

WAS PETER A LEGALIST WHEN IN SPEAKING OF CHRIST HE ANNOUNCED,
"NEITHER IS THERE SALVATION IN ANY OTHER" (ACTS 4:12)?



WAS JOHN GUILTY OF LEGALISM WHEN HE WROTE,
"WHOSOEVER TRANSGRESSETH, AND ABIDETH NOT IN THE DOCTRINE OF
CHRIST, HATH NOT GOD" (2 JOHN 9A)?

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(Continued from page One)

you can find yourself because only you exist there.”

The only problem Harilela sees with attaining this state is he is so relaxed and peaceful that he would like to stay that way forever.

Through the continued practice of concentration, Harilela says he has become more disciplined in his studies, and, as a natural by-product, a better student.

“I know I am better organized. I set times for my studies and my social life and find I enjoy both more this way.”

It appears that although Yoga may have Harilela “all tied up” it most certainly will never tie him down.

In the original *Pepperdine News* article a picture of Maj Harilela engaged in his limbering exercises was included. The caption below the picture read “MENU FOR MEDITATION—Take between two and twelve limbering up exercises, mix well with right attitude and healthful concentration and you have Maj Harilela’s recipe for the art of Yoga.”—EDITOR.

~~~~~

The preceding article appeared 32 years ago in *CFTF*. The article from the *Pepperdine News* is 36 years old. Assuming that Maj Harilela is alive and did not get into that “void” surrounded by “a nothingness” where only he existed, find himself, and become “so relaxed and peaceful” that he decided to “stay forever,” it would be interesting to know what he is doing today. Further, since brother Meador has been studying this area of oriental lunacy, we cannot help but wonder why he would have any kind of problem with “stress.” Obviously he needs to go back to school for a refresher course in how to find peace and relaxation. According to Harilela if one “has achieved this state” that person “is actually ‘above’ his sense perceptions, his physical being.” Notice that Maj says in this “void that surrounds you” “you are aware of yourself and yet there is nothing in your mind.” Obviously if you “ha[ve] nothing in your mind” then one’s stress is gone, but at least one reason for Joseph’s resignation as Director of SWSBS is—stress. But if it is the case that you have “nothing in your mind,” how is it possible that you are aware of anything or anyone including an awareness of one’s own self? Of course, Maj does not tell us how a person can have nothing in one’s own mind and continue to be aware of one’s self. Unless you can be aware of yourself without your mind—Ahhhh, now that explains much about these fellows; they can be aware of themselves without using their minds. Well, well, it had crossed my mind that *they are out of their minds*, but I never would have believed that any of them would, in no uncertain terms, “fess” up to it.

In the Feb. 2007 issue of *CFTF* we printed the facts about Joseph Meador in the form of his own biographical sketch. Then, on April 17, 2007 at 9:51 PM I received the following email from Heather Sanders. Heather is a Southwest member where her father serves as a deacon. She wrote:

What a sad tiny little circle you have drawn yourself into. No doubt you’ll be bound in all kinds of ways in the hereafter. Perhaps a good Reiki\* session and a hot cup of Yogi tea would help to calm your angry, abusive little nerves. Meditation is good for everyone, and it’s especially effective when seeking a clear, unobstructed, uncluttered path to the Creator. Don’t forget to light some incense...

—Heather

\*Reiki is a form of spiritual practice, used as a complementary therapy, proposed for the treatment of physical, emotional, mental and spiritual diseases. Mikao Usui developed Reiki in early 20th century Japan, where he said he received the ability of “healing without energy depletion” after three weeks of fasting and meditating on Mount Kurama. Practitioners use a technique similar to

the laying on of hands, which they say will channel “healing energy” Practitioners state that energy flows through their palms[8] to bring about healing and that the method can be used for self-treatment as well as treatment of others (<http://en.wikipedia.org/wiki/Reiki>).

## MY REPLY TO HEATHER

HELLO HEATHER,

**What a sad tiny little circle you have drawn yourself into.** THE PREVIOUS SENTENCE COULD HAVE BEEN SAID BY THOSE OUTSIDE THE ARK REGARDING THOSE IN THE ARK—AT LEAST AS LONG AS THEY HAD AIR IN THEIR LUNGS AND NOT WATER (GENESIS 6:22). ALSO, IT SOUNDS LIKE YOUR GURU, YOGI MASTER, JOSEPH MEADOR, WHO CALLED SOME OF US, WHO ARE LESSER HUMANS THAN HE, “A FEW WHO ARE IN A SMALL, BUT NO LESS TOXIC, LOYALTY CIRCLE... A SMALL NEGATIVE FACTION, WHO IF THEY GAIN CONTROL, WILL ONLY RUPTURE FELLOWSHIP IN THE CHURCH EVEN MORE THAN THEY ALREADY HAVE...”: HEATHER, A CLONE BY ANY OTHER NAME IS STILL A CLONE.

**No doubt you’ll be bound in all kinds of ways in the hereafter.** WHAT A LOVING STATEMENT. IT MUST HAVE FLOWED FROM A HEART THAT EVIDENCES THE BENEFIT OF “A GOOD REIKI SESSION,” HOT TEA, INHALING MUCH INCENSE, AND A DIET OF GREEN PERSIMMONS.

**Perhaps a good Reiki session and a hot cup of Yogi tea would help to calm your angry, abusive little nerves.** NO ANGER FOUND IN YOUR PRECEDING SENTENCE, IS THERE? I LIKE GREEN TEA, BLACK TEA, ICED TEA, AND A GOOD TEE HEE, HEE FROM TIME TO TIME. THEY WILL DO IT EVERYTIME—PRACTICE ON YOU WHAT THEY THINK THEY SEE IN YOU AND WHICH THEY STRONGLY CONDEMN. HEATHER, THAT IS KNOWN AS HYPOCRISY.

**Meditation is good for everyone, and it’s especially effective when seeking a clear, unobstructed, uncluttered path to the Creator.** AS TO WHETHER MEDITATION IS GOOD FOR EVERYONE IS ACCORDING TO WHETHER THE MEDITATION IS ON TRUTH OR ERROR. HOW ABOUT MEDITATING UPON THAT WHICH THE INSPIRED APOSTLE PAUL SAID WAS GOOD FOR US (PHILIPPIANS 4:8-9; 1 TIM. 4:4-16; COL. 3:17; 2 TIM. 2:15; ALSO SEE PSA. 1:2; 23 AND LIKE PASSAGES).

**Don’t forget to light some incense...** MORE IMPORTANTLY, DON’T FORGET TO USE SOME COMMON SENSE AND FORGET YOUR INCENSE—UNLESS YOUR HOUSE STINKS AND YOU HAD RATHER PERFUME IT THAN CLEAN IT.

I NOTICED THE COMPLETE ABSENCE OF ANY SCRIPTURES IN YOUR EMAIL TO ME, HEATHER.

IS YOUR LETTER AN EXAMPLE OF WHAT THE SOUTHWEST ELDERS ARE CONDONING AND PLACING THEIR STAMP OF APPROVAL UPON? I HOPE, HEATHER, THAT YOU ARE THE EXCEPTION RATHER THAN THE RULE.

FOR THE ONE FAITH,  
DAVID P. BROWN



back, not “if.” We never know what we will do or how we will react when we are put to the test. We might learn a lesson from Peter, who boasted to his Master that he would go with him to the point of death rather than forsake him (Mat. 26:35). When push came to shove, Peter learned that it wasn’t as easy as it seemed.

As I was struggling to assimilate this information about the lymphoma, along with the full import of it, I can remember thinking that I should not ask “Why me?” I must accept patiently whatever life hands me, depending on God for strength: “Why **not** me?” Am I any better than all of the other sufferers from this disease, or from any number of other incurable diseases? I am not being punished for my sins (although, being weak, I do sin). I certainly have no excuse for blaming God. Mantle Cell Lymphoma did not come from God; it came from the devil.

Years ago, when I was young, my family lived in the same town as did a teacher and promotional director of a Christian college, also in that town. He was one of these people who was always bombastic, exuberant, enthusiastic, and positive; he didn’t accept “no” for an answer. Many people

were baptized after hearing his powerful sermons and being touched by his emotional appeals. He continually preached that Christians should have no fear of death. In fact, they should look forward to it. After all, they would be stepping into Paradise. He was correct in his preaching, but he was a bit over-confident concerning his own strength. When he developed cancer and knew that the time of his departure was at hand, he was terrified. It is true that **“God hath not given us the spirit of fear, but of power, of love, and of a sound mind”** (2 Tim. 1:7) and that **“Perfect love casteth out fear”** (1 John 4:18). But, no matter how much effort we put forth, as long as we are in this earthly tabernacle, we will fail. We will have weaknesses. All of us need to consider ourselves, lest we also be tempted (Gal. 6:1).

When we are tempted to ask “Why me?” when life deals us pain and sorrow, let us strive to say, instead, “Why **not** me?” Why should I expect to escape trial and suffering, as long as I am a resident of this world?

—908 Imperial  
Denton, TX 76201

## “Easy to Entreat”

Lynn Parker

Sometimes we differ with brethren in matters of opinion. Over these matters, brethren may either compromise, or they may never see eye-to-eye, and fellowship continues. Other situations center squarely on doctrinal matters—those obligatory matters set down by authority of Heaven. In this latter area of doctrinal matters, compromise is sinful and division is inevitable if no repentance is manifested (1 Cor. 11:18-19). How can the division be prevented or rectified? Surely we understand that all must be on the same doctrinal page (1 Cor. 1:10). However, one particular ingredient to resolving such difficult matters is found in James 3:

**Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace (vv. 13-18).**

Please note that James describes the heavenly, God-approved wisdom as **“easy to be entreated.”** The phrase under consideration is translated from the Greek, *eupaithes*, meaning “good for persuasion, easily obeying, compliant, approachable, persuadable.” Now there are but two types of wisdom—that which is **“earthly, sensual, devilish,”** and that wisdom which is **“from above.”** One or the other will be employed by folks in a dispute. In doctrinal matters where fellowship is based on speaking the

same thing, there must be a heart that is easy to entreat. Perhaps you have studied the Bible with a Protestant only to hear the study conclude with the words: “I just can’t see that baptism is essential to salvation.” Yet, after being adequately taught the truth, evidence now points to a hardened heart. He could see the truth **if** his heart was open to instruction and correction. One couple in a congregation—both of whom had taught Bible classes—taught error on church discipline and God’s laws of fellowship to some in the church. Repeated requests to meet and study the matter were met by this couple with a stubborn refusal, and they finally left the congregation. In this sad case, hearts refused entreaty. As we think about matters that have hurt the church and divided brethren, surely the past years of dealing with (1) elder re-evaluation and re-affirmation; (2) the peculiar marriage, divorce, remarriage error that deals with the intent to be married (among other facets); and (3) errors regarding fellowship, as taught, practiced, and condoned by Dave Miller and others, will go down in church history as another especially trying time for the brotherhood. An indicator of the mind-set and heart condition of those supporting and thus condoning Miller’s errors is that they refuse to be entreated. They have had opportunities to meet and discuss that were not to their liking and thus rejected. I listened to Curtis Cates and Keith Mosher on the Internet at the West Kentucky Lectureship open forum at the Sunny Slope congregation in Paducah, Kentucky, in which they described those that oppose them (and Dave Miller) as both liars and “vile” (Mosher’s description). In response to this, on April 3, 2007 at 8:38 P.M., using as the subject: “Re: Recent statements;” I sent the following email to them both at

the addresses listed on the web site for Memphis School of Preaching.

## AN OPEN LETTER TO BRETHREN CATES AND MOSHER

Brethren:

During an Open Forum, you made a charge that brethren opposing you were “vile” and lying. You defended Dave Miller. You rejected the opportunity offered you at the 2006 Spring, Texas Open Forum. By way of this email, I am proposing that the two of you, on behalf of FH and MSOP, appear on a forum of your design at the Forest Hill building or some other mutually agreeable location.

I offer to be one of two or more speakers representing opposition to your practices (especially regarding fellowship) and claims. If I am not acceptable to you, please name the man or men who would be. I would stipulate that the forum be (1) public and (2) video or tape-recorded with copies available to anyone who requests one. The purpose of this forum would be to present the truth, expose error, and inform the brotherhood. Details of the discussion topics, dates, and times can be arranged mutually but we still would say that we are asking you to begin arrangements since our proposals have not been acceptable to you. Surely you believe that truth has nothing to fear from exposure (1 Thess. 5:21; 1 Pet. 3:15). “The ball is in your court.”

For the brotherhood and the truth,  
Lynn Parker

Brethren, to date there has been no response from Cates or Mosher. Some months ago I wrote a letter of concern to a once dear friend, Garland Elkins, also with Memphis School of Preaching. To date, I have heard nothing from brother Elkins. Brethren, these matters will not go away with time—repentance is necessary. But first hearts must be easy to entreat. Lacking that type of heart and exhibiting a calloused refusal to meet, we can draw certain conclusions—a righteous judgment, if you will

(John 7:24). **These brethren simply have no desire for resolution, unity, or a frank discussion of the doctrinal matters that divide brethren.** They are not easy to entreat. Thus, their wisdom, we properly conclude, is not from above!

—1650 Gander Slough Road  
Kingsbury, TX 78638

### **Defender Editor Michael Hatcher’s Note:**

I would also be willing to meet with these brethren in a public meeting that is taped such as brother Parker suggested. I would add one other stipulation which is that the forum be fair (to both sides). Since they (Curtis Cates, Dave Miller, et. al.) have rejected two offers of which I am aware to meet, we urge them to set up a meeting themselves, where everything can be put before the brethren. If they are not willing to set it up at Forrest Hill congregation, then possibly at some other congregation. Brethren, we desire unity, not division. However, we can only have unity when it is based on truth. We refuse to compromise the truth to stay in the *good graces* of brethren. Brethren, let us all do what is biblically necessary for unity to be restored. It is too precious for it not to be and we must remember that souls are at stake. [**Amen, EDITOR, CFTF**]

## Did He Say “Vile”? Did He Say He Meant to Say “Vile”?

Jess Whitlock

### **Keith Mosher: Speaking at the Open Forum, West Kentucky Bible Lectures—2006 Sunny Slope in Paducah, KY**

This statement is typed [showing it to the audience], which means the brother or sister had it made up before they got here. I call those set-up questions. And I’m speaking for myself—not the Memphis School of Preaching. I teach logic, and this is the kind of question that says, “Have you stopped beating your wife?” It doesn’t matter what we say; somebody’s going to write about us. I’ve been preaching for 42 years, brethren, and I stand right where I stood 42 years ago. And my friends will believe that, and my enemies won’t, but these people are as **vile** a group, and I do mean **vile**, as I have ever read after in my life. I have never seen the kind of attitude they have. They want to destroy about nine good works in the brotherhood just to prove a point [Emphasis mine—JW].

### **Danny Douglas: Speaking at the Bellview Lectures in Pensacola—2007**

In responding to the above, brother Douglas posed the following to brother Mosher:

When you and the Memphis School of Preaching opposed Malcolm Hill and TBC (and rightly so), for upholding Mac Deaver in his false doctrine of the direct operation of the Holy Spirit upon the Christian, did that make **you** vile??? Did that mean you were trying to destroy good brotherhood works? Paul wrote in

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Eph. 4:32: “**And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.**” Webster defines vile as: “a. morally despicable or abhorrent, b. physically repulsive, 2: of little worth or account, 3: tending to degrade, 4: disgustingly or utterly bad.” I see a tremendous contrast between what Paul wrote and what brother Mosher said in light of Webster’s definition of vile. Most brethren are aware that all of this bitter controversy surrounds one simple question. Is brother Dave Miller a false teacher? That question can easily be answered by any person who has studied this issue with a simple “yes” or “no.” It seems that those who know that Dave Miller is a false teacher do not want to know anything about Matt. 7:15, Mark 13:21-22, Acts 20:28-31, Rom. 16:17-18, Gal. 1:6-7, Eph. 5:11, Col. 2:4, 8, 2 Tim. 3:6, Heb. 13:9, 2 Pet. 2:1-3, 1 John 4:1, and especially 2 John 9-11. God had previously recorded in Psa. 119:104: “**therefore I hate every false way.**” When preachers, elders, and teachers of the Word adamantly refuse to warn against false teachers and false doctrine, we have abandoned a holy charge given of God (Acts 20:28ff; 2 Tim. 4:1-4). It breaks the heart and brings tears to the eyes to see the Lord’s body ripped asunder. It will always be right for the faithful to stand against false teachers and false doctrine (2 Thess. 2:15).

—PO Box 127  
Cheyenne, OK 73628

### **Defender Editor Michael Hatcher’s Note:**

At the end of brother Mosher’s comments about Dave Miller, he said: “If you’re going to believe some of these publications you’re going to have a problem because those brethren are lying to you.” It is very easy to get up in a friendly environment and make accusations against someone. It is another matter to **prove** the accusations. I am presenting a challenge to brother Mosher to **document** and **prove** any lies *Defender* has printed about Dave Miller! Brother Mosher knows very well how to document material since he has an earned doctorate degree. Thus, he should have no difficulty in documenting any lies *Defender* might have published. Those associated with the West Kentucky Bible Lectures should hold him accountable for the statements he made at their lectures as should Memphis School of Preaching where brother Mosher teaches. If he cannot document and prove the charges he has made, then he needs to retract them and repent of them. [Amen, EDITOR, CFTF]

## **FROM CFTF’S EDITOR**

The preceding articles by Lynn Parker, Jess Whitlock’s quotations taken from Keith Mosher and Danny Douglas, and Michael Hatcher’s comments are from the August 2007 *Defender*. They are herein printed because they well represent CFTF’s sentiments on the matters they address.

We have always been open and above board. What we have said in private is what we have said and written in public and vice versa. After all God records it all and if it is said and written before the Judge of all the earth, why should we fear such to be known by mere men—brethren or otherwise—when we speak the truth on whatever subject it may be?

Paul’s attitude regarding men’s persons having an impact on him as to what was right and wrong in his day, especially in things controversial, has and will continue to be the mind-set we intend to hold and cultivate. Concerning his attitude he wrote to the Galatians saying, “**But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:)**” (Gal. 2:6a).

*Even though brother Mosher has called us “vile,” would these who have also labled themselves “balanced brethren” be willing to set up and conduct a meeting wherein all may be properly represented, fairly heard and treated, the goal of which would be a Scriptural solution to said problems? Would Dave Miller and AP host such a meeting? —DPB*

*“And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire”  
(Matthew 3:10)*

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# Directory of Churches...

## -Alabama-

**Holly Pond**—Church of Christ, Hwy 278 W., P.O. Box 131, Holly Pond, AL 35083, Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m., Wed. 7:00 p.m., (256) 796-6802, (205) 429-2026.

**Tuscaloosa**—East Pointe Church of Christ one block from Exit 76, off I-20, I-59, Sun. 9 a.m., 10 a.m., 6 p.m., Wed., 7 p.m. Abiding in God's Word—The Old Paths. U of A student, visitor, or resident? Welcome! (205)556-3062.

## -England-

**Cambridgeshire**—Ramsey Church of Christ, meeting at the Rainbow Centre, Ramsey, Huntingdon. Sun. 10, 11 a.m.; Wed. (Phone for venue and time); www.Ramsey-church-of-christ.org. Contact Keith Sisman, 001.44.1487.710552; fax:1487.813264 or Keith Sisman.net. Research Website of 1,000 years of the British Church of Christ; www.Traces-of-the-kingdom.org and www.Myth-and-Mystery.org.

## -Florida-

**Ocoee**—Ocoee Church of Christ, 2 East Magnolia Street, Ocoee, FL 34761. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:00 p.m. David Hartbarger, Evangelist, (407) 656-2516, ocoeechurchofchrist@yahoo.com, www.ocoecoc.org.

**Pensacola**—Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Michael Hatcher, evangelist, (850) 455-7595.

## -Georgia-

**Cartersville**—Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 11a.m., 6:30 p.m. Wed. 7:30 p.m. Bobby D. Gayton, evangelist- email: bdgayton@juno.com.

## -North Carolina-

**Rocky Mount**—Scheffield Drive Church of Christ, 3309 Scheffield Dr., Rocky Mount, NC 27802 (252) 937-7997.

## -Oklahoma-

**Porum**—Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, evangelist, email: lawson@starnetok.net.

## - Tennessee-

**Lenoir City**—Lenoir City Church of Christ, 1280 Simpson Road West, P.O. Box 292 Lenoir City, TN 37771 . Sun. 9:30, 10:30AM, 6:00PM, Wed. 7:00PM., Kent Bailey, Evangelist Tel: 865-986-3223 or 865-986-5698).

**Murfreesboro**—hurch of Christ, 837 Esther Lane, Murfreesboro, TN, Sun. Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesborochurchofchrist.org. evangelist, Steve Yeatts.

## -Texas-

**Denton area**—Northpoint Church of Christ, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 12, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 6:00; Wednesday 7:00. Contact: Dub McClish: 940.323.9797; tgjoriginal@verizon.net.

**Houston area**—Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring Contending for the Faith Lectures beginning the last Sunday in February. www.churchesofchrist.com.

**Hubbard**—105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines; DJGoines@Valornet.com.

**Huntsville**—1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

**Hurst (Fort Worth area)**—Northeast Church of Christ, 1313 Karla Dr., P.O. Box 85, Hurst, TX 76053. Sun. 9 a.m., 10 a.m., 6 p.m., Wed. 7:30 p.m. (817) 282-3239.

**New Braunfels**—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:30 p.m. Lynn Parker, evangelist. (830) 625-9367. www.nbchurchofchrist.com.

**Richwood**—1600 Brazosport, Richwood, TX. Sun. 9:30; 10:30 a.m., 6 p.m., Wed. 7 p.m. (979) 265-4256.

## -Wyoming-

**Cheyenne**—High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 5:00 p.m., Wed. 7:00 p.m., Tel. (307) 635-2482. evangelist: Tim Cozad.

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