

# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## PRAYER, PROVIDENCE, AND A COLLEGE PRESIDENT — PART TWO

Daniel Denham

In the November/December, 2004 issue of *Contending for the Faith*, I responded to an absurd article by Malcolm L. Hill, president of Tennessee Bible College in Cookeville, TN. His article was designed to try to prove the doctrine of direct help advocated by his cohort in apostasy, bro. Mac Deaver. In my response I showed the failures of Malcolm's attempt by demonstrating the logical absurdities, self-contradictions, and grievous errors prevalent in his position.

Brother Hill has decided to weigh in again on the subject of providence in a more covert attempt to establish the *direct help* heresy. In an article titled, "The Work of the Holy Spirit" (published in the October, 2009 issue (vol. 19, No. 7) of his publication, *Living Oracles*), Malcolm, who professes to be able to straighten all of us out on the subject of providence, has once again demonstrated an amazing failure to grasp the real issue of the subject.

### The Retired Deity Diversion

The first paragraph of Hill's errant article begins with a misrepresentation of those who oppose his nonsense. It is the bogus claim that those who do so believe that the Members of the Godhead "are in retirement today." This is so ludicrous, and yet so typical of false teachers on the work of the Holy Spirit.

It is sad to see a preacher for the Lord's church resorting to the hackneyed diatribes of Holy Roller preachers, claim-

ing that those who oppose them do not really believe God is doing anything at all today in the realm of providence, et al. Hill begins on this note and toots it till the very end of his article. In fact, he states in the final paragraph: "God has the universe in His hand. He has you and me, brother, in His hand. Let us never try to limit His work." The old Pentecostal debaters, like Marvin Hicks and D.L. Welch, could not have stated their position any more clearly.

The final paragraph of his article reveals the real purpose of it. It is not simply to affirm the work of the Holy Spirit in providence, as he would have folks to believe. It is surreptitiously to open the minds of unsuspecting readers to the possibility that this work involves the direct and immediate contact of the naked Spirit of God upon the human spirit of the saint to effect certain conditions and results that otherwise could not obtain. Otherwise, his final paragraph is completely out of place. Malcolm Hill, like Mac Deaver (who is leading Malcolm and the TBC staff around by their noses as he regularly modifies his own heresies on the Holy Spirit) must prattle on against his opponents and charge them with trying to limit the power of God. The connection between Mac and the TBC bunch is so acute that, as Foy Wallace would have put it, "when" Mac "eats cucumbers, they belch."

The issue on this matter is: Does not God reserve the right to limit Himself in some fashion? Or, are we to conclude that

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# Contending FOR THE Faith™

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

## Editorial...

# AN EGREGIOUS ERROR

The late Thomas B. Warren had the following to say about the importance of defending the truth.

We must stand up and be counted in the matter of the fact that truth must be *defended*. We sometimes hear the view expressed, “Truth will take care of itself; it doesn’t need to be defended. Besides, debating is unchristian.” This view is false. Jude exhorted God’s people to “contend earnestly for the faith...” (Jude 3). The expression “contend earnestly” signifies that we should regard ourselves as combatants in the great battle of defending the truth against all who attack it. The word “earnestly” indicates that the battle should be carried on with great intensity—that it involves a real fight! ...

Jesus Himself was a great controversialist and debater, being almost constantly involved in the defense of what is true and right as over against that which is false and wrong. ...

We must adopt a militant attitude and carry the truth to the world. ...

Here is a very stimulating statement which Francis A. Schaeffer makes. He says that this statement has been attributed to Martin Luther:

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldiers proved, and to be steady on all battlefields besides, is mere flight and disgrace if he flinches at that point. Francis A. Schaeffer, *The God Who Is There*, page 18.

I agree with the sentiment therein expressed, because I believe it is in harmony with plain Bible teaching. We must defend the truth and we must defend it *at the very point at which it is being attacked!* (Warren, 45, 46).

Only a few years ago certain brethren understood and practiced defending the Truth, as bro. Warren emphasized—“*at the very point at which it is being attacked!*” Thus, no matter what the error was, wherever it raised its ugly head and no matter the person propagating it, it was met, exposed, refuted and the person(s) teaching it correctly marked as a false teacher(s). But some who formerly believed and practiced the truth as set out in the preceding sentence have turned from that biblical view. In the case of Dave Miller, from the aforementioned persons come now the following erroneous reasons for condoning Miller. Further, according to which person one is dealing determines the response given regarding why Miller’s errors should not be opposed. They are: (1) Miller never taught that with

which he is charged; (2) He has repented of his error; (3) His re-evaluation and reaffirmation of elders doctrine was and is nothing more than an expeditious way of making sure that elders are qualified to serve; (4) One cannot know what happen at the Brown Trail Church of Christ regarding what they practiced concerning the r&r of elders and why they did it, so we should ignore it and continue in fellowship with Miller; (5) Yes, Miller's doctrine on the r and r of elders is wrong, but it is not something over which the church should divide. All five points cannot be correct. *The truth of the matter is that all of them are wrong.* However, it does not seem to bother those who make them that they hold contradictory views as to why they should continue in fellowship with Miller. All they are interested in is this—*defending Miller and opposing those who are exposing Miller for the unrepentant false teacher that he is.* Indeed, they refuse to deal with the facts in the case and choose to center in on the characters and motives of those opposing Miller. However, even then they engage in clandestine backbiting rather than honest and open criticism.

One brother erroneously reasoned in the following manner. He began by posing the following question: “Who has done more harm to the church by their false doctrines—Rubel Shelly or Dave Miller?” This question admits that Shelly and Miller are false teachers. The querist assumes that we will agree that the many Shelly errors have done more harm to the church than has Miller's very few errors. The conclusion the querist expects all to reach in answering his question is this: Since Miller has done much less harm to the church than has Shelly, then we should remain in fellowship with Miller and one another. Together we should, then, oppose Shelly, et al., because they are doing much more harm to the church than is Miller. Thus, their implied false premise is this: “Fellowship may only be broken if a brother advocates a multiplicity of errors (obligatory matters) impacting the whole church.” Or, “Fellowship is to be maintained if a brother teaches only two errors (obligatory matters).” It does not seem to bother those who have deceived themselves into accepting such erroneous absurdities that they must have a way to determine the amount of errors accepted before one falls into the category of a Rubel Shelly type false teacher and, thus, worthy of being disfellowshipped. At this time the brethren at MSOP, AP, GBN, Southwest School of Bible Studies, and such like institutions have elevated themselves to sit in council, deciding what is and what is not error and how much error the church can tolerate in a person before fellowship with said person is to be broken.

Let us go back to the mistaken brother's “Shelly or Miller argument” to further set out how erroneous his position actually is. Consider the following question, “Who did more harm to the children of Israel through their errors—Balaam or Nadab and his brother Abihu?” Because

Balaam's wicked influence caused the Israelites to sin God killed 24,000 of them (Num. 22-25). Nadab and Abihu had sinned by using unauthorized (strange) fire to burn incense. God, who sees all and knows all, killed these errant priests for their sins. No one else in Israel suffered for Nadab and Abihu's sins. However, God used the errant priests and their capital punishment for their sin to make the great point that He is to be sanctified in Israel by only acting at the Law of Moses authorized them to act (Lev. 10:1-7).

According to the reasoning of our errant brother, God should have taken note of Nadab and Abihu's sin, condemned it, but remained in fellowship with them. He then should have informed all Israel to remain in fellowship with the brothers because their sins did *not* cause Israel to engage in such unauthorized acts. On the other hand, because Balaam's sin of many years later influenced all Israel, Balaam and those who were influenced by his actions should have been punished. *The truth of the matter is this, if all Israel had learned the lesson God taught them about the matter of Nadab and Abihu's sins, they would not have been influenced by Balaam's advice to Moab's King Balak.*

*Question:* Why were the two errant priests and Balaam punished? *Answer:* Because they sinned. *Question:* Where is it revealed in the Scriptures that God punished people for their sins *only* if their error impacted a great number of people? *Answer:* Such is not found in the Bible. In fact, the very opposite is found. *Question:* Who is it that is going set himself or themselves up to decide which sins and how many demand that the fellowship of the faithful be withdrawn from the sinners? *Answer:* Obviously in the case of Shelly and Miller, MSOP, GBN, SWSBS and their friends have decided that Shelly is unworthy of fellowship, but the erring and unrepentant Miller is not. According to our mistaken brother such is the case because Shelly's many sins impact the church overall, but Miller's couple of sins do not. Therefore the errant brother falsely concludes that Miller's sins must not be a fellowship issue.

In the matter of Achan's sin, about which no Israelite would have known if God had not revealed it to them, God made it clear that this one man's sin had hurt all of Israel and that the sinner had to be punished (Joshua 7:1ff). In fact only one man of the Israelites had sinned. However, the inspired report of the matter begins with, “**But the children of Israel committed a trespass in the accursed thing:...**” In sentencing Achan for his sins Joshua said to him, “**Why hast thou troubled us?**” (vs. 25). What wresting of the Scriptures some, who should know well these Bible Truths, will do in their futile efforts to justify one man's sin!

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# IN MEMORIUM OF FAYE TARBET

Dub McClish

Our sister in Christ, Faye Tarbet, passed from this life to the next on January 27 after failing to recover from complications following surgery about six weeks earlier. Her memorial service was conducted at the Central Church of Christ building in Denison, Texas, January 29, with burial in Colbert, Oklahoma. She was 76 years old, 58 of which she was the devoted wife of Don, known and appreciated by a multitude of saints for his soundness in the faith and capabilities in preaching the Gospel. A son, a daughter, four grandsons, and several brothers and sisters of her immediate family also mourn her passing. She was one in a family of 14, five of whom preceded her in death. After rearing her own children, it fell her lot in her mid-60s to become “mother” again to her youngest grandson, a role in which she was still serving when she died. She did so lovingly and without complaint. She had a special affinity for butterflies, which fondness she demonstrated by wearing butterfly jewelry on her clothing and often in her hair.



Faye was a great encourager and supporter of Don in his preaching work through the years. Other Gospel preachers who got to know her received her encouragement as well—as long as they were true to the Word, that is. She knew and loved the Truth and had little patience with those who merely professed to do so, all the while perverting or compromising it. She took great delight in sound Gospel preaching. She was very thoughtful of others. There is no way to calculate the amount of money she spent on postage and cards for the handwritten notes she sent to various ones,

especially those who were ill. She was a capable business woman. Over the past 37 years she served as secretary, sales clerk, and manager of Colonial Monument Company in Denison.

The writer of Proverbs 31 must have had a Godly woman such as Faye Tarbet in mind, especially in the following statements:

**A worthy woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, And he shall have no lack of gain. She doeth him good and not evil All the days of her life.... Grace is deceitful, and beauty is vain; But a woman that feareth**

**Jehovah, she shall be praised. Give her of the fruit of her hands; And let her works praise her in the gates (vss. 10–12, 30–31).**

These inspired words summarize the greatest of all achievements of Faye’s life: She was a woman who feared Jehovah. We extend our expressions of sorrow, sympathy, and comfort to brother Don Tarbet and to all of his and Faye’s family. ☞

*[CFTF joins with brother McClish in extending our heartfelt sympathy to brother Don and his family in the loss of sister Faye. Brother Don is one the Lord’s faithful servants and what a blessing it was for him to have sister Faye for his suitable help for all these years as they labored together in the kingdom of the Lord. May God in His infinite mercy extend to Don the comfort that comes from His good Word as he continues to press on in the full expectation of an obedient faith in Christ—eternal life and the great reunion of God’s faithful in glory some sweet day.]*

—David P. Brown, Editor

## DEATH IS A DOOR

DEATH IS ONLY an old door  
Set in a garden wall;  
On gentle hinges it gives, at dusk  
When the thrushes call.

Along the lintel are green leaves,  
Beyond the light lies still;  
Very willing and seary feet  
Go over that sill.

There is nothing to trouble any heart;  
Nothing to hurt at all.  
Death is only a quiet door  
In an old wall.

—Nancy Byrd Turner

## A WONDERFUL MOTHER

God made a wonderful mother,  
A mother who never grows old;  
He made her smile of the sunshine,  
and He molded her heart of pure gold;  
In her eyes He placed bright shining stars,  
In her cheeks, fair roses you see;  
God made a wonderful mother,  
And He gave that dear mother to me.

—Pat O’Reilly

(Continued From Page 1)

God is compelled to operate in the exact same way and to the exact same degree in all respects in every age? What does the sage of Cookeville have to say on this? If he asserts that God does not do miracles today, then, given his quibble, has he not just in some way limited God, as miracles were part of “His work”? Certainly, God does not do miracles today. Malcolm admits as much in his second paragraph, but his statement directly contradicts that admission. Is not Malcolm by denying the miraculous today become guilty of limiting the power of God, given the *Retired Deity* quibble? Or will he qualify his statement? Yea, verily!

Malcolm is compelled himself to qualify his statement – a qualification that actually defeats his attempt to shame his opponents into silence. But bad arguments are bad arguments, and the argument by way of his fallacious enthymeme is indeed a bad argument! But these folk seem to be hide-bound to such at present, as I have seen in Mac’s own poisonous tome on the Holy Spirit.

Malcolm’s argument is a flawed and misguided appeal to the omnipotence of God. It does not follow that simply because God is all-powerful He must do everything that He is capable of doing (i.e., has the innate power to do) all the time in every age. God certainly has the power to create man from the dust of the ground, just as He did Adam, but He does not do so today. In fact, He only did it once in the very beginning of the human race, and He created the first woman from that first man’s rib. He has created no other women by the same process. If that is the case (and it is), and if I recognize that fact (and I do), then when I teach that such is the case, I am not limiting the work of God in creation. Rather I am simply recognizing the fact that the omnipotent God has limited Himself in this regard.

Now, unless Malcolm can show us wherein God has repeatedly and is repeatedly creating men from the dust of the ground directly and immediately and women from the ribs of these men just as directly and immediately, then his statement is shown to be absolutely absurd. Our brother needs to spend more time in reality rather than borrowing from snake-handling Holy Rollers to bolster his pathetic teaching. But this claim of “retiring” God is a common theme among the Deaver disciples and shows the duplicity of the lot. They know better than to make that claim, but it works among the unthinking; so they use it!

### ***Praying Differently from the Way They Believe and Teach Diatribe***

In his first paragraph, Malcolm also states:

These same brothers work with churches that pray differently from what they believe and teach. They teach their false belief where they can get by with it. If churches knew what these brothers believe and teach, they would cease to receive support. Brethren pray for things in the public worship of the church that these brethren do not believe and they refuse to open their mouths in opposition because they know if they did, their support would be cut off.

Just who are these brethren who are guilty of this hypocrisy? Where is the survey and documentation for Malcolm’s claim?

More importantly, since when is the way in which people pray the standard for determining what is authorized in our religious beliefs and practices? Malcolm’s charge presumes that these brethren who are praying contrary to what their preachers believe and teach are the ones who are in the right on the matter. Before launching his diatribe, why does not Malcolm first set forth the case **from the Scriptures** that the way in which a person prays is what determines whether or not he holds to the Truth on Divine providence? Or does the testimony of the Scriptures actually get in the way of yet another pathetic argument?

Is it not possible that folks can be guilty of praying “amiss” for any number of reasons (cf. James 4:1-4), including the possibility that they may be in error in their understanding or beliefs as to what God may do (and in fact does) in the realm of providence? If they are in error, would not teaching to the contrary be called for in order to seek to correct those misconceptions and false notions? Or are we to accept the idea that miracles happen because some well-meaning but ill-informed brother botches a prayer by praying for God to perform a miracle in healing someone? Surely, we would concur that brethren need to be better and carefully taught on the subject, rather than their errors accommodated with silence. On more than one occasion I have taken a brother aside and corrected him relative to such matters. I know of others who have lovingly done the same. Perhaps Malcolm is dealing with a different sort, and may clarify that if he ever responds to my rebuke of his diatribe.

Regardless of what some preachers may personally believe and teach relative to the way God operates in providence, it does not follow that we are obligated as God’s people to accept as the truth whatever and however a given brother may pray. When someone addresses a prayer to the Holy Ghost, are we now duty bound to teach that such is Scriptural? Or if he should address his prayer to Mary as “Co-Mediatrix” and/or “Co-Redemptrix,” are we now obligated to teach that she is such in God’s eyes today?

### **A Stunning Self-Contradiction**

Malcolm next makes a crucial admission that, as I have noted above, contradicts his closing paragraph, but, even more amazingly, contradicts his preceding diatribe against brethren relative to the way members of the church may pray. He writes:

We do not believe in the apostolic miracles for today such as those found in Mark 16:17-18. But we do believe the Bible teaches God works in supernatural ways today. When God works in supernatural ways this does not always mean miracles. In fact, all that God has ever done has been supernatural, that is, above the working of men.”

This statement contradicts his previous diatribe that implies

we are obligated to accept and abide by whatever or however a person may pray.

If the brother leading the public prayer clearly prays for a miracle to be done, Malcolm has implied that the preacher and the congregation are obligated to teach and act in keeping with that errant prayer. Now, while Malcolm certainly does not believe that such is the case, his charge has implied it nonetheless. That he will reject the implication does not make it simply go away.

### What is a Miracle?

Furthermore, this statement raises the question, “What then constitutes a miracle or miraculous sign?” Malcolm, like Mac Deaver, is often heard to say that he does not believe in present day miracles, but getting him to define what constitutes a miracle in contrast with his direct help view is like trying to find hen’s teeth. Both Malcolm and Mac seem to be scrupulously avoiding providing a clear, distinctive definition that delineates between the two kinds of action.

Malcolm asserts that supernatural always means “above the working of men,” but what about other items and entities in the natural realm? Is a tornado, for example, then a supernatural act because it is “above” what men can do? For people who pride themselves on precision of speech, both Malcolm and Mac are woefully silent on the distinctiveness between their direct help notion and the nature of the miraculous. While it is true that God is supernatural, does it follow that He therefore cannot do anything through the means of the natural order, as Malcolm seems to be asserting?

The word *supernatural*, as its etymology clearly shows, properly means “the quality of being above or beyond the natural (i.e., the natural realm or order).” This is what the term **denotes**. Connotatively, however, it has other uses that flow from this basic idea. While the word *supernatural* may contextually be used in a broader sense to describe **all** actions of Deity, including miraculous signs, one of the **most common uses** in everyday parlance is as a synonym for the miraculous in a more limited way relative to causation or, more precisely, cause and effect relationships. Sometimes the word, also, is simply used to delineate between the two orders of things under God’s Divine government of the Universe. For example, we often distinguish between *natural* revelation and *supernatural* revelation – the former referring to the material Creation as revealing God’s eternal Godhood and power (Rom. 1:20) and the latter contemplating the giving of the Bible as the fuller revelation of God’s essential nature and character (1 Cor. 2:9-13; Gal. 1:11-12). Even though both the material Creation and the inspiration of the Bible involved miraculous activity in their origination, there is a subtle distinction made in the order of things involved in each. The former is spoken of in this regard as involving a natural order of things and is viewed as so limited, while the latter involves or relates to a higher (hence “supernatural”) order of things. This latter connotative usage is an application or extension of the denotative meaning.

Malcolm Hill, like his mentor, Mac Deaver, slips and slides between these uses of the word *supernatural* without noting any of the differences in meaning and scope. The difference between **denotation** and the multiple **connotations** that the word often bears is the heart of the matter. One may connotatively define *supernatural* as relating to all actions of Deity, but one may also define *supernatural* by another usage (that is what connotation is all about), as relating to all actions of Deity that are **particularly miraculous**, as well as all actions of Deity that are outside of the natural order of things, which follows more closely the denotative meaning. These latter uses of the term, as noted earlier, have been the most common ones over the past two centuries by writers addressing the subject of miracles and providence. Semantically speaking, the terms *supernatural* and *miraculous* can be used **connotatively** as synonyms (and indeed are so used), even though the terms actually **denote** differing ideas. Holy Rollers have tended to try to blur the distinctions, which appears to be the tactic followed by the Deaverites in general and Malcolm Hill here in particular. They use this approach in seeking to persuade brethren into accepting the notion that God can and does heal the sick today by a direct, immediate touch of His Spirit – without the use of means (e.g., medicines, etc.) – upon their naked human spirits and bodies without such being miraculous. Yet, what would distinguish that action today from that form of clearly miraculous healing in the first century involving the very same process?

### Spirit Only – Another Holy Roller Malady

Next Malcolm claims in paragraph three that God and Christ have always operated through the Holy Spirit alone to do anything on earth. He states:

God has always been the Great Designer and Christ has been the Contractor, and the Holy Spirit did the work. This was true in the creation of all things and it was true about the plan to save man. If God is doing anything today, it is being done by the Holy Spirit.

But, brethren, who died on the Cross? Was it the Holy Spirit who was nailed to the cruel tree? Was it He who had the thorny crown plaited upon His brow? Was it He who sat with the disciples and ate of the honeycomb and the fish? Had the Spirit even been given at that time (John 7:39)? Yet, Malcolm argues that everything that God designed and Jesus contracted to be done was always done personally through the Holy Spirit, and therefore the work that the Father and the Son do is done only through Him today!

Interestingly, Mac Deaver has often claimed that if one believed that the Holy Spirit indwelled the Christian only through the Word that such a person implied that the Holy Spirit really did not indwell the Christian at all. Is Malcolm then not implying that the Father and the Son are not doing anything at all today? If not, then why not? “What is sauce for the goose...,” you know, does have some bearing here. It seems Malcolm has now retired **two** Persons of the Godhead according to his own teaching!

And, if they are not really doing anything today, then is Malcolm saying that they “are in retirement today...in heaven waiting for the time clock to tick away and the end of time take place”? Do we not then see yet another self-contradiction from the sage of Cookeville who would straighten all of us out on the Holy Spirit? To this kind of tomfoolery, the saying, “Physician, heal thyself!” comes readily to mind. Malcolm needs to get his own views straightened out before so pompously preening and prattling about the supposed failings of those who will not swallow the doctrinal poisons he now peddles.

### A Disputing over Nonsense

TBC’s hapless president then writes:

The question is: Is the Holy Spirit working today? We are not asking how the Holy Spirit works in providence today. This we cannot explain. We know He does not work apostolic miracles for sure, since they cannot be duplicated.

But, if Malcolm cannot give a precise definition of a miracle so as to distinguish it from what God does in the realm of providence, then how can he even claim to know that miracles “cannot be duplicated” today? On the contrary, his own position so blurs the line between the two that the Holy Roller could claim that miracles, on the contrary, are being duplicated in the very actions that Malcolm calls providence. Thus, his own distinction has no real difference, unless he can give a solid definition to each action that delineates clearly between miracles and providence. I am not holding my breath waiting for it. I have learned that Malcolm is long on pontification, but short on insightful exegesis of Biblical texts relating to the Holy Spirit.

But carrying the matter further, relative to Malcolm’s exercise in absurdity, he claims that he is not disputing **the way** the Holy Spirit works in providence, but **whether** He does or not. Yet, I know of very few brethren who oppose Malcolm’s and Mac Deaver’s direct help heresy who would deny that Deity works in providence. I for one do not. Dub McClish, David Brown, Michael Hatcher, Gary Summers, Terry Hightower, and a host of other faithful preachers do not reject the doctrine of Divine providence. Yet, Malcolm sent his article both to brethren McClish and Hatcher in an apparent slap at what he supposes them to believe and teach!

If there is no dispute over the fact that Deity works in the realm of providence, then the dispute must be over the **means** by which Deity works in providence. But Hill admits that **he does not know how Deity does so**, but he is certain that brethren who deny **his direct help** doctrine are wrong. If that is really the case, then he has by himself reduced his entire article to a disputing over nonsense. He knows the Spirit works in providence, but **he does not know the way He works, though he knows it must be direct!** He is like the proverbial blind man in a dark room looking for a black cat with a crooked tail that is not really there.

### Malcolm’s Crushing Admission

The sad fact is that Malcolm must contend that he **does** know, at the very least, some things as to **the way** the Spirit operates in providence in order to arrive at his conclusion that the Holy Spirit operates in such a way as to **directly, immediately affect** the human spirit of the saint in providence. He **must know**, at the very least, that **no means at all is involved in the chain of causality** that Deity puts in motion so that He can directly, immediately affect the human spirit of the saint. He must know that there are specific cases wherein God’s naked Spirit touches directly without any intermediary person or device the naked human spirit of man so as to effect some result that otherwise would not exist. Simply, asserting that God has the power to do so does not establish the case (1 Thess. 5:21-22; 1 Peter 3:15).

At any point wherein means (i.e. any agency or object beyond God Himself) is utilized to affect the human spirit in order to produce a given effect, the process – the chain of causality – ceases, by the obvious definition of the terms, to be direct and immediate. Thus, direct help for the human spirit of the saint by the Holy Spirit does not occur in such a case. In order to claim that he knows that direct help for the human spirit of the saint by the Holy Spirit does occur, then Malcolm **must know** that the Holy Spirit directly, immediately touches the human spirit of the saint **without the use of any means external to Himself** to effect this help! Yet, he has admitted that he does not know **the way** in which the Spirit does anything in the realm of providence beyond the fact that it is non-miraculous.

However, despite his own self-admitted lack of knowledge in this regard, he claims by implication to know that the direct help doctrine is nonetheless true and that those who oppose it are in serious, damnable error. Thus, in his own ignorance, he professes to have the answer for these opponents! What mighty ignorance it indeed must be!

By definition, the *direct help* doctrine rules out any **intermediary** persons or things external to Deity involved in effecting healing (e.g., doctors, medicines, healthy exercise, and therapeutic treatments) for the human body and the human spirit. How can the action be direct and immediate, by definition, when the action obviously involves other people or things rather than the direct, immediate, and naked action of Deity? *Direct* and *immediate* cannot mean “direct” and “immediate” in such cases. If a means (whether a person or thing) is used, then the action is by definition indirect and not immediate. Why is it so difficult for the Deaver bunch to grasp that simple, logically-demanded fact?

### Questions, Questions – So Many Questions!

Malcolm then puts forth questions that once answered are supposedly calculated to prove that the Holy Spirit does work in providence and, thus, that the *direct help* doctrine is true. But since Malcolm has admitted that he does not know anything as to **the way** in which the Spirit works in

providence, he has successfully rebutted his own article and answered his own questions with a remarkable agnostic “I don’t know” on each point!

All of his questions also commit, in some measure, the fallacy of **begging the question** relative to the position of his opponents. Each question presumes that those who oppose his *direct help* doctrine deny the work of Deity in the realm of providence. Again, the issue is not over whether or not God operates in providence. Malcolm has created a straw man to attack in this regard.

The issue is whether or not the naked Holy Spirit in the realm of providence **directly** and **immediately** touches the naked human spirit of the saint so as to produce some moral change or condition in the saint that could not otherwise exist. Unless Malcolm seeks to affirm that the Scriptures teach that...

1) The naked Spirit directly and immediately (hence without means) affects the naked human spirit and body of the saint today so as to effect healing in response to prayer,

2) The naked Holy Spirit directly and immediately (without means) so impacts the human spirit and body of the saint today as to preserve him in his physical travel,

3) The naked Holy Spirit directly and immediately (again without means) affects the naked human spirit and body today so as to give strength in response to prayer,

4) The naked Holy Spirit directly and immediately (without means) affects the naked human spirit and body today of the Gospel preacher to give him the information needed or the capacity to understand the information he already possesses in his preaching of the Gospel, and so on, ...then **he has no real case to make here that is of any benefit to his cause.** Everything thus is but so much balloon juice.



(Continued from Page 3)

Thus, such men have begun their journey through the same wide gate and down the same broad way which Shelly, et al., began to walk many years ago. *The fundamental difference in Shelly and his wide open “unity in diversity” belief and the men who are defending Miller today is found only in the amount of error accepted and who it is that teaches it.*

It has happened to them as it did to the rich young ruler of Luke 18:18-25. When his faith in Christ was put to the test, he learned that it and his love for Jesus were woefully lacking when it came to his doing what Jesus told him to do. In their efforts to preserve their influence over and funds from, a much divided church wherein the faithful are fewer every day, they have proven their willingness to compromise—*all the time drawing their fellowship circle larger with each passing year.* Sadly, they are now best described in Jude 16 to be those who— **“speak great swelling words, having men’s persons in admiration because of**

Remember, Malcolm has admitted that he has not a clue as to what the Spirit actually does in providence, except that he knows **what He doesn’t do** – that it is not miraculous! He says this while defending Mac Deaver’s *direct help* nonsense to the effect that he **knows** the naked Spirit of God so directly and immediately – without means – impacts the naked human spirit of the saint so as to bring him strength that he otherwise could not receive, to cause him to do things that he otherwise could not do, and to remember things that he otherwise could not recall.

### Conclusion

Once more we stand, as at the time of our last article on the ramblings of the TBC president, in absolute awe of the utter hubris of the man and the equally great foolishness to which he will resort to promote an error that he has to know quite well is false. To affirm that he does **not** know the way in which the Spirit works in providence, but he is certain that it **must be** direct and immediate relative to contact with the human spirit of the saint, shows just how far into metaphysical absurdity Malcolm is willing to go to remain a Deaverite.

Were it not for his allegiance to the “enlightened one” of the Sherman Drive church in Denton, Texas, and perhaps also to the prophet of Schaumburg, Illinois, Malcolm would have never considered this error, which places him closer and closer to the camp of the Shellyites almost with each passing day. One of the stunning things in all of this is to compare the views of Mac Deaver and coterie on the Holy Spirit with those of Rubel Shelly and company, who openly admit their own dependence in some measure on the teachings of John Calvin and John Wesley, but then, that is another article!

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**advantage.”** Barry Grider, Bobby Liddell, Curtis Cates, Garland Elkins and their friends have been and continue to use the same derogatory terms to describe us —terms that only a few years ago Shelly and friends applied to them. It was Shelly who described Garland Elkins, Robert R. Taylor, et al., as *The West Tennessee Mafia*. And, why were such words used against them? Because, they stood then where we continue to stand today. But in **“having men’s persons in admiration because of advantage”** they have, as Rubel Shelly did, given up their strength as much as Samson did when Delilah finished his haircut. They will deny such regarding themselves, but they cannot successfully deny their own fruits.

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—David P. Brown, Editor



# A REVIEW OF “*FIGHTING BUT NOT STRIVING*”

Bruce Stulting

Bro. Tom Moore wrote the article under review. As of this writing it can be found on the Southwest Church of Christ, Austin, TX web site—<http://swcofc.org/contending-for-the-faith/fighting-but-not-striving-2/>. In the first paragraph, Moore discusses the “very prominent theme of soldiers fighting for Christ and opposing Satan and his angels,” which discussion is found throughout the epistles of 1 & 2 Timothy and Titus. In connection with being a good soldier and fighting the good fight of faith, bro. Moore states:

Interestingly, though, in 2 Timothy 2:23-24, Paul tells Timothy not to gender strife—but to be gentle. Is it possible for us to fight for Christ and yet not gender strife and be gentle? I believe we can and must...

What I found “interesting” is that Moore lifts “**not strive; but be gentle**” from the context of the chapter. Consider the context, beginning in verse 22:

**Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient** (vv. 22-24).

Paul’s instruction to Timothy was threefold: (1) *flee*; (2) *follow*; and (3) *avoid*. These directives are given as guidance regarding fellowship. Timothy was to “**flee** (run away from) **youthful lusts,**” but he is to follow (pursue) “**righteousness, faith, charity, peace.**” He was to pursue the foregoing together with those who “**call on the Lord out of a pure heart.**” In contrast, he is directed to avoid (shun) “**foolish and unlearned questions**” that “**do gender strifes.**” Thus, when Paul states that the “**servant of the Lord must not strive; but be gentle**” he is instructing Timothy not to pursue such questions and avoid those that ask them. In contrast, the servant of the Lord is to be “**apt to teach**” and “**patient.**”

Was Paul using this verse to dictate the manner in which one is to defend the faith? If so, then, at best, we can say that in defense of the faith one must not use “**foolish and unlearned questions**” that “**gender strifes.**” Rather one must defend the faith by aptly teaching God’s Word with forbearance. This understanding is in keeping with the context of the chapter. People will often ask questions to tempt us or try to entangle us in our speech. Questions, at times, are asked to cause strife or even to try and teach false doctrine (2 Tim. 2:23 and Titus 3:9). In fact, some tried these tactics with Jesus. When this

occurred, Jesus did not try to appease the questioner offering a “politically correct” answer; nor, did He ignore the question. Rather, when they tried to entangle Jesus in His speech He responded by saying: “...**Why tempt ye me, ye hypocrites?**” (Mat. 22:18). When they tempted Him by asking about marriage in the resurrection Jesus responded by saying, “**Ye do err, not knowing the scriptures, nor the power of God**” (Mat. 22:29). If a preacher today were to accuse someone of being ignorant when asked a question, they would be accused of causing strife and being abrasive, cruel and harsh. Would they dare say the same things about Jesus?

In his third paragraph, bro. Moore gives us his understanding of what Paul meant when he instructed Timothy not to “**strive, but be gentle.**” He has in mind:

...those who keep a cool head while in the midst of fighting, those who are aware of the innocent parties involved and try to keep them from being hurt. This is the type of person who will not drop an atomic bomb when a hand grenade (or even a pea-shooter) would easily have done the job.

One is left to wonder what is meant by his metaphor of the *atomic bomb*, *hand grenade* and *peashooter*. Does this restrict harsh words, strong actions, marking sinners by name and displays of righteous indignation? Is there ever a time to use an “atomic bomb” or a “hand grenade” instead of a “peashooter?” If so, when is it appropriate and who decides the difference?

## Biblical Examples Of Defenders Of The Faith

**First, let us consider Jesus.** Bro. Moore, when Jesus stated, “**Ye are of your father the devil, and the lusts of your father ye will do**” (Jno. 8:44) was he using: (a) an *atomic bomb*; (b) a *hand grenade*; or (c) a *peashooter*? Because the disciples thought Jesus’ teaching was hard, the record reads, “**From that time many of his disciples went back, and walked no more with him**” (Jno. 6:60,66). Was this a time when Jesus should have used a *peashooter* instead of a *hand grenade* or *atomic bomb*? Furthermore, did Jesus violate Paul’s principle to “**not strive and be gentle**” when He said, “**unto the twelve, Will ye also go away?**” When Jesus said of the Pharisees, “**Beware the leaven of the Pharisees which is hypocrisy,**” “**blind leaders of the blind,**” “**child of hell...whited sepulchers...full of hypocrisy and iniquity...generation of vipers**” (Lk. 12:1; Mat. 15:4; Mat. 23), was he at fault for not being “aware of the innocent parties involved?” Bro. Moore, is this type of language ever called

for today and, if so, when?

**Second, let us consider Paul.** When Saul and Barnabas arrived in Paphos,

**...they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God (Acts 13:6).**

Here is a perfect example of how to deal with a sinner in the presence of an “innocent party.” Following is what happened:

**But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand (vv. 8-11).**

I cannot imagine a harsher rebuke that could be given. What effect did this event have on Sergius Paulus? **“Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord”** (v. 12). It is ironic that Elymas was stuck blind, yet, bro. Moore stated, “We do not want to have the attitude of some, it seems, whose attitude declares, ‘Let me at that false teacher so I can rip his eyeballs out!’” *Was Paul “beaten with many stripes,” cast into prison, stoned and reviled on every hand because he was such a mean, hard-hearted, caustic and disrespectful, witch-hunting fanatic? Certainly not!*

**Third, let us consider Stephen.** Stephen dropped an atomic bomb on his hearers when he accusingly stated,

**Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye (Acts 7:51). When they heard these things, they were cut to the heart, and they gnashed on him with their teeth... Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him (vv. 54,57, 58).**

If Stephen had only read Moore’s article, he would have known to use a peashooter instead of an atomic bomb.

**Fourth, let us consider John the Baptist.** John the Baptist rebuked Herod for committing adultery with his brother Philip’s wife (Mk. 6:17,17). Herodias, Herod’s partner in adultery, became so angry that she schemed to have the head of the preacher. To bad brother Moore was not there to advise John to “just let things alone and give them time to work everything out. John if you are too harsh you are going to cause strife. Just be patient and kind toward them even though they were living in adultery and you might win them!” This is that rabid, uncouth, uneducated rabble-rouser of whom

Jesus said **“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist”** (Mat. 11:11).

**Fifth, let us consider other examples.** When Ananias and his wife Sapphira lied to the apostles (thus, the Holy Spirit) they were stuck dead (Acts 5:1-10). Again, we ask, “Could there be any harsher rebuke?” How did this affect the innocent bystanders? **“And great fear came upon all the church, and upon as many as heard these things”** (v. 11). Other examples include Pharaoh hating Moses and Elijah emphatically condemning the sins of degenerate Israel, and as a result was hated by Ahab, who called him a “trouble-maker” (1 Kings 18:17).

### **We Are At War!**

We are in the midst of a spiritual war! We are fighting a battle that we cannot afford to lose! There is no place in Christ’s army for pacifists, conscientious objectors, cowards or those who would collaborate with the enemy. Our enemy is described for us on the pages of the New Testament as: (1) ravening wolves in sheep’s clothing – Mat. 7:15; (2) brood of vipers – Mat. 23:35; deceitful workers – 2 Cor. 11: 13; (3) child of the devil, enemy of all righteousness – Acts 13:10; (4) grievous wolves – Acts 20:29, etc. We must use every weapon at our disposal in the fight against evil. I recognize that different situations call for different tactics; however, we must not allow this to cause us to become soft on the enemy. Nor, should we become so “politically correct,” that we fail to act or “pull our punches”! Knowing that souls are at stake ought to motivate us to fight to win!

When Jesus confronted false teachers, He did not pull any punches; rather, He **“...put the Sadducees to silence...”** (Mat. 22:34). **“Silence”** translates the Greek word *phimoō* and literally means to “muzzle” like a dog. When confronted with **“gainsayers,”** elders are to **“rebuke them sharply, that they may be sound in the faith”** (Titus 1:13). Notice, the manner of the rebuke is to be **“sharply”** from the Greek word *apotomōs*, which is a derivative of a compound of *apō* (denotes *separation, departure, cessation, completion, reversal,* etc.) and *temnō* (to cut). According to Strong’s, the meaning is **“abruptly, that is, peremptorily: (peremptorily means, barring further action, debate, question, etc.; final; absolute; decisive — BLS) — sharply.”** Thus, they must be “cut off” completely. Elders must **“be able by sound doctrine both to exhort and to convince the gainsayers... Whose mouths must be stopped...”** (Titus 1:8, 11). *Instead some church members (elders and preachers included) strive to stop the mouths of those who are obeying these and like Scriptures.*

According to bro. Moore, **““Seek and destroy missions’ have no place in Christianity.”** However, John demands, **“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world”** (1 Jn. 4:1). Regarding the church at Ephesus, Jesus stated, **“I know thy works, and thy labour, and thy patience, and how thou canst not bear them**

**which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars”** (Rev. 2:2). The implication of these verses is that we are to seek out those who are in error. But, what are we to do when we find them? The answer is, “Their influence must be destroyed.” However, Moore believes that such activity has “no place in Christianity.” The fact is, we had better know where the enemy is so we can warn our brethren of their presence. We must seek out erring brethren and false teachers and encourage them to repent. If they refuse, they must be marked and avoided so their influence can be destroyed (Mark 16:17,18; 1 Cor. 5; Titus 3:10,11).

### Conclusion

As Christians we must follow the approved examples that we find in the Scriptures. In doing so, we will rebuke false teachers sharply (Titus 1:13). We will not walk on “egg shells” when talking about them; nor preach wimpy sermons. *Remember, soft soap in the pulpit never cleansed a sinner in the pew!* It is often the case that those spoken against will ignorantly proclaim that their accuser is being hateful. They will blame their accuser for their apostasy and claim that he

is driving people away from the Lord’s church. And to make matters worse, many brethren run to the defense of the sinner and condemn the just as being too harsh, unkind and/or hateful. Too many brethren want to turn the “Sword of the Spirit” into a “feather duster,” thereby handicapping the soldiers of Christ in their God given work.

Those who take a stand and oppose error are often considered unkind, unloving and ungodly. Those who stand condemned accuse them of engendering strife. This is merely an attempt to discredit those who would defend the faith. It is interesting that those who would consider some brethren unloving use words like, toxic, liars, vile, etc. in their retorts. Where is the consistency in that? After all, you will never know what hate is until you have been hated by our “love” brethren. Is bro. Moore in this category? From his article, it is hard to tell, but I certainly hope he is not! If he is, I encourage him to repent and return to the good fight before it is everlastingly too late!

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## THE FELLOWSHIP CIRCLE GROWS LARGER AT THE MSOP AND SOUTHWEST LECTURES AS IT DOES ELSEWHERE

David P. Brown

On Feb. 10 – 20 of this year the *Affirming The Faith Seminar* was held at the North MacArthur Church of Christ in Oklahoma City, OK. This event is a cooperative effort of the Oklahoma City churches. The speakers and a brief edited biographical sketch of each one is listed below. *For emphasis sake we have italicized certain matters in their biographies that should be of interest to faithful brethren.*

**Kent Allen** graduated from Oklahoma Christian University with a B.S. in Bible and served the Memorial Road Church of Christ for 25 years as one of its ministers. During that time, the congregation grew to over 2,200 members. He has led campaigns to England, Zimbabwe, Kenya, Guatemala, Brazil and the Bahamas. *Kent currently serves as Senior Gifts Officer at OC and is an Elder for the Memorial Road Church of Christ. Kent is a former Trustee of Okla-*

*homa Christian University.*

**Leon Dennis** is currently in his 35th year as a minister for the Westside church of Christ in Norman, Oklahoma. ... He worked for 6 years as the Bible Chair director for S.W.O.S.U. He has held over 250 gospel meetings plus numerous family seminars. Leon is a National Certified Counselor and has devoted much of his life to marriage and family counseling.

**David Duncan** has served as the Pulpit Minister of the Memorial Church of Christ in Houston since 2006. Before moving to Houston, he served as the Outreach Minister at the Edmond Church of Christ in Edmond, OK and as an adjunct instructor at Oklahoma Christian University for seven years. Prior to his work in Oklahoma, David and his wife, Barbara, worked with three other couples in Vitoria, Bra-

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zil from 1992 to 1999 to plant a church. David graduated from Oklahoma Christian with a BA and a MA in Bible and Ministry and is currently a candidate for the Doctorate of Ministry at Houston Graduate School of Theology. ...

**Terri Fanning** is a Christian Counselor and past a Director for the Metropolitan Christian Community School in Mexico City as well as *the Dean of Women and an instructor for Sunset International Bible Institute*. A native of Clinton, Oklahoma, Terri received her education from Oklahoma Christian College and Southwestern Oklahoma State University as a nursing major. She is also a 1996 graduate of *the Sunset School of Preaching and Biblical Studies*. Terri and her husband of 33 years, Terry, served with a team in Los Quijotes para Mexico for 8 years establishing congregations. She is a frequent speaker at women's retreats and conferences dealing with life's questions and struggles.

**Virgil Fry** serves as *Executive Director for Lifeline Chaplaincy, a ministry of Churches of Christ in Houston, Dallas, Austin and Ft. Worth hospitals*. He has served in this capacity for 25 years and is an associate member of the Association of Professional Chaplains. *Virgil is a graduate of Abilene Christian University and Austin Presbyterian Theological Seminary and serves as an adjunct professor for Pepperdine and ACU with the course entitled Ministry in Times of Crisis*. He is a frequent presenter at lectureships and seminars, and is the author of two books: *Disrupted: Finding God in Illness and Loss*, and *Rekindled: Warmed by Fires of Hope*. *He also is a contributing writer for Good Shepherds: More Guidance for the Gentle Art of Pastoring*. [He is] member of the First Colony Church of Christ...

**Brad Harrub** serves as the Director and co-founder of Focus Press and as co-editor of *Think* magazine, a monthly magazine on Christian evidences. *He serves as a faculty member of the Bear Valley Bible Institute in Denver* and has authored several tracts and articles for various journals. Brad has written [several] books. Brad holds a B.S. in biology from Kentucky Wesleyan College, and a doctorate degree in anatomy and neurobiology from the College of Medicine at the University of Tennessee in Memphis. He is a popular speaker on Christian evidences at lectureships, and youth rallies, speaking in over 46 states and five different continents. He and his [family] attend the Woodson Chapel Church of Christ in Nashville, TN.

**Jerry Houston** is a native of Shreveport, Louisiana and holds a Doctorate of Theology degree from Buxton University, a Masters of Divinity in counseling and Biblical studies from Harding Graduate School of Religion, a B.A. from Harding University A.A., and a 3rd year Bible Certificate from Northeastern Christian College. *He is a certified Chaplain having served in the armed forces and in hospitals in the Memphis area*. Jerry currently serves the East Henrietta Road Church of Christ...,Rochester, NY.

**Evertt Huffard** serves as *Vice President/Dean and Professor of Missiology at Harding University Graduate*

*School of Religion where he has taught church growth, leadership and missions for 24 years*. After graduating from Harding University Graduate School of Religion (M.A. and M.Th.) he served the church in Nazareth, Israel and taught Bible at the Galilee Christian High School. He completed a Ph.D. in Inter-Cultural Studies at Fuller Theological Seminary in 1985 with a focus on the "Muslim-Christian Encounter." *He has ten years of urban ministry experience in Los Angeles and Memphis. Evertt is an elder of the Church of Christ at White Station in Memphis.*

**Dan Jenkins** currently serves as minister for the Palm Beach Church of Christ in West Palm Beach, Florida. He has completed degrees from Freed-Hardeman College (A.A.) and David Lipscomb College (B.A.). Dan is active in mission work, having served in New Zealand, Fiji, Western Samoa and India. He is coauthor of the Engraving Heavenly Truths Bible class material. He has also authored correspondence course material used in various mission fields....

**Phillip Johnson** began full-time ministry after serving as a public school teacher and administrator for 4 years. His ministry began in Mannford, Oklahoma where he served for 3 years before moving to the Westside Church of Christ in Norman, Oklahoma to serve as the University Minister. In January of last year, Philip began serving as the full-time pulpit minister at Westside. He holds a B.A. in education from the University of Oklahoma and an M.A. in education from Oklahoma State University.

**Chuck Monan** preaches for the Pleasant Valley church of Christ in Little Rock, Arkansas where he has served since 2001. Chuck has served churches in Michigan and Oklahoma and is a contributing writer to *The Gospel Advocate*. Chuck is a graduate of Oklahoma Christian University with a B.A. in History and an M.A. in Ministry and has done graduate work at Michigan State University.

**Howard Norton** and his family served as missionaries in Sao Paulo, Brazil for 16 years before returning to Oklahoma where he served as professor of Bible and Missions and Dean of the College of Bible at Oklahoma Christian University. In 1997 he joined the faculty of Harding University and served as Lectureship Director for 12 years. He has served churches in Texas, Oklahoma, and Brazil. *Howard has also served as editor for the Christian Chronicle, Arkansas Christian Herald, and Church and Family magazine*. He has authored and co-authored several books and articles on

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missions. He is a graduate of Abilene Christian University (B.A.), the University of Houston (M.A.) and the University of Sao Paulo (PhD). *Howard and his wife now live in Tegucigalpa, Honduras where he serves as president for the Association Amicus, which includes the Baxter Institute of Biblical and Cultural Studies and the James Moody Adam Clinic.*

**Dan Owen** holds a B.A. in Bible and Biblical Languages from Oklahoma Christian University, an M.A. in Greek New Testament from Harding Graduate School of Religion, and a Ph.D. in curriculum, instruction, and program evaluation from Southern Illinois University. Dan has preached full time for churches in Mississippi, Texas, and Kentucky. *He has taught at the Bear Valley Bible Institute of Denver and for the Appalachian Bible Institute in Pikeville, Kentucky.* Since 1987 he has served as the pulpit minister for the Broadway Church of Christ in Paducah, KY. Dan has published numerous articles on biblical studies in various publications and is the author of a book on John's gospel entitled *That You May Believe*. He has preached meetings, held seminars, and done training sessions in many states and several nations around the world. *He serves as an adjunct instructor for the Bear Valley Bible Institute of Denver, Colorado...*

**Neal Pollard** preaches for the Bear Valley church of Christ in Denver, Colorado and *serves as director for the "Future Preachers Training Camp" as well as the Bear Valley Lectures.* He has studied at Faulkner University, Freed-Hardeman University and the Bear Valley Bible Institute. He is the author of *Rise Up and Build* and has preached in twenty-three states and six foreign countries.

**Bill Watkins** has served with the Crieve Hall church of Christ since 2005. He has studied at Freed-Hardeman University, David Lipscomb University, Southern Christian University, and Florida International University. Bill has worked with churches in Florida, Tennessee, Alabama and Texas...

**Joe Wells** has worked with young people as a youth minister and has spoken at various youth events. Joe has traveled extensively on mission trips and has also served as a pulpit minister and education minister. He holds a BS from Middle Tennessee State University and has done Master level work at Bear Valley Bible Institute and completed a Masters of New Testament from Freed Hardeman University. Joe and his [family] live in Spring Hill, Tennessee.

**Charles Williams**, a native Texan, began preaching in 1953 while a student at Abilene Christian University. He [and his wife] have served with churches in Texas, New York, and Oklahoma. His home is in Oklahoma City, where he has served for the past 33 years.

(As of 3/10/2010 this information was found on the following Internet site: <http://affirmingthefaihtok.com/speakers.php>.)

## MSOP AND SOUTHWEST SCHOOL OF BIBLE STUDIES BEGIN TO ADOPT THE UNITY IN DIVERSITY IN DIVERSITY POLICY

Please notice on the preceding pages that brethren Neal Pollard and Joe Wells spoke alongside Evertt Huffard of Harding Graduate School of Religion, Memphis, TN who champions of the Community Church Movement. Which one of the speakers on the Affirming the Faith Seminar has a problem with the liberalism that has taken over the higher education institutions operated by liberal brethren? If they do have a problem with it, what are they doing about it? *Please note, Pollard and his wife, Cathey appeared on this year's MSOP lectures.*

*Affirming the Faith Seminar* Speaker Joe Wells works with Brad Harrub in Focus Press and as co-editor with Harrub of *Think* magazine, a monthly magazine on Christian evidences, published by Focus Press. Wells conducts the Confronting Culture seminar designed to give Christian teens the weapons they need to live in the world and still be faithful to God.

Brad Harrub serves as the Director and cofounder of Focus Press. He is a faculty member of the Bear Valley Bible Institute, Denver, CO where he teaches students on the Pentateuch, Christian Evidences, How We Got the Bible, and Ethics. Then notice the 2010 Tahoe Family Encampment speaker and teacher line up: Glen Collye (sic), Huntsville, AL, Matt Heupel, Florence, AL, Caleb O'Hara, Ripon, CA, Truitt Adair, Lubbock, TX, Kerry Williams, Florence, AL, Jim Gardner, Fresno, CA, Brad Harrub, Nashville, TN, Ken Wilson, Washington State, Joe Wiley, Montgomery, AL, Donny Hilliard, Montgomery, AL, Jim Gardner, Henderson, AL. *Glen Colley spoke on the 2010 MSOP lectures.*

Tommy Hicks, who has made no secret over the years of his opposition to Sunset and has in times past written in this paper against certain errors at Sunset, now is happy to fellowship those who fellowship Sunset, those participating in the Affirming the Faith Seminar and the Tahoe Family Encampment. Also Hicks fellowships Barry Grider who supports and prints the material from Tyler Young that he (Hicks) as editor of the South Side Lectureship, Lubbock, TX, removed from their lectureship book. And, when Young in his oral presentation put the material into it, Hicks mounted the pulpit after Young's sermon and spoke against what Young said. Further, the South Side elders stopped the tape of Young's message from being circulated.

Phil Sanders recently spoke at the Sunset Workshop in Lubbock, TX. Since Hicks has not fellowshiped Sunset for several years because of their liberalism, how can he not fellowship the Sunset Workshop where Phil Sanders spoke and to whom he extended his fellowship, but then fellowship him at the MSOP lectureship where both spoke this year? Is this is not hypocritical on his part? *If it is not, what would it take for him to be hypocritical?* If Phil Sanders is in fellowship with those liberals at Sunset and other places, and Hicks

is in fellowship with him, why not repent of withdrawing from Sunset and start supporting their workshop? *And since Sanders is speaking on the 2010 Southwest Church of Christ Lectureship, we also put that same question to the movers and shakers as the Southwest Church of Christ.*

Regarding such matters as previously addressed, please read the following article by Johnny Oxendine from the San Mateo, CA Church of Christ bulletin where he preaches

#### **FROM APOLOGETICS TO MEMPHIS TO SUNSET THROUGH TAHOE IS NOT HARD TO SEE...**

In the December 8, 2009 Forest Hill Church (home of The Memphis School of Preaching) bulletin an article appeared by Phil Sanders that was both coy and deceptive. "The Great Communion" takes issue with an event scheduled by the Disciples of Christ and goes on to draw distinct lines of demarcation between the churches of Christ and that organization. This unity event calling for some common ground for fellowship between the Disciples of Christ, the Independent Christian Church, and the churches of Christ was, in Sanders's eyes, asking brethren "to set aside their convictions on a number of serious biblical issues and grant fellowship to some in error and some who are not Christians at all (according to the teaching of Scripture)." That Forest Hill reprinted this article (originally in the November 2009 *Gospel Advocate*) was no surprise. They have been embarrassing themselves for sometime now embracing Dave Miller (and his error on elders and marriage), Tyler Young, and anyone else who opposes Biblical standards for fellowship. That Sanders (who has had articles in Brad Harrub's *Think* magazine) is featured with this head-fake article is an abysmal attempt at credibility. Sanders has the glib gall to distance himself from one group (the Disciples) while he has stated that he believes there are some (?) in the Independent Christian Church who are our brethren (in error). They (Sanders claims) "preach the same gospel." In an e-mail he pointed me to a 1939 article by Leo Boles, ("The Way of Unity between the "Christian Church" and Churches of Christ), as proof of [the] concept! Sanders "informed" me that there was a similarity (obviously missed on my part) in the differences between the seven churches of Revelation 2, 3, ("These congregations disagreed greatly over doctrine but were in the same body.") and the differences between the church of Christ and the Christian Church ("People who disagree may nevertheless be in the same [sic] body"). This is an incredulous statement in the given context for a gospel preacher to make, but Forest Hill/Memphis School of Preaching and others have greeted him with open arms (Sanders is on the upcoming MSOP lectureship). This is pathetic chauvinism on the part of Forest Hill. They are now puffed up with pride that they have "withstood" the charge of a compromising fellowship with Miller and others (a sad departure from their former glory days). The current actions put them and their like-minded brethren barely one step removed from Abilene, Pepperdine, Lipscomb, Richland Hills (TX), Providence Road (N.C.), the Manhattan Church of Christ, and concurring others. That Sanders, Brad Harrub, Joe Wells, Mack Lyon and others can participate on a program like the Tahoe Family Encampment (in 2009) with perennial speakers (Truitt Adair) from Sunset International Bible Institute and congregations that are partnered with Sunset is abominable. Sunset is represented there every year; and yet these men shamelessly fellowship with them and then head off for lectureships at "conservative" congregations that apparently do not consider such activities as fellowship. Sounds a lot like the Rubel years to me. As Michael Hatcher wrote recently in the *Bellview Beacon*: A couple decades back, Rubel Shelly began teaching some strange

doctrines. Rubel Shelly was known for his soundness; so many refused to believe anything of a negative nature concerning him. However, faithful brethren were showing the errors and contradictions with his previous writings and views. Many people were pleading for patience with Rubel instead of marking and avoiding him as God teaches: "**Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them**" (Rom. 16:17). Plug in Dave Miller and others of his stripe.

Regarding such matters Robert R. Taylor, Jr. wrote:

It is difficult to figure out some of our brethren in their inconsistent actions. They will bemoan the liberal spirit that is capturing large portions of our once uniformly conservative brotherhood. Yet on a continuing and even increasing basis they will appear with them on lectureships, workshops, seminars, and other occasions. It would be wonderfully courageous and highly commendable if they went to unmask their errors and uphold Truth with militant majesty; yet this they do not do as a general rule. There may be a few exceptions along the way but not many for sure. ... Yet each year there are a few more conservative brethren who agree to speak...and with the backing of their elderships respectively. If they went there with the spirit of Elijah before Ahab or the false prophets of Baal, the spirit of noble Nathan before Herod and Herodias, the spirit of Christ before Pharisaic hypocrites, or the courage of Paul facing Judaizing troublemakers, they would not have the welcome mat extended to them for repeat performances. Will any doubt? If so, on what logical basis?

"Birds of a feather flock together" is not just true of winged fowl; it has a spiritual application as well. Brethren who constantly associate with false teachers, never confuting them, have not yet learned to hate every false way (Psa. 119:104, 128; Rev. 2:6). Yet they want to maintain a reputation for soundness. Such is extremely hard to attain and then maintain while giving tacit endorsement to liberalistic forces (From the Annual Denton Lectureship Book, *Studies in Joshua, Judges, and Ruth*, pp. 528, 529).

To this present hour we believe and practice the Truth that bro. Taylor wrote in the preceding quotation. **BUT BRO. TAYLOR, AS WELL AS MANY OTHERS WHO ONCE TAUGHT AND, WE THOUGHT, CONSISTENTLY PRACTICED THE PRECEDING SALIENT TRUTHS, DO NOT BELIEVE AND PRACTICE THEM ANY LONGER!** He flocks with the rest of the "birds of a feather" and forgets about the Old Testament account of the Old prophet who lied to the young prophet (1 Kings 13:18).

Moreover, it will do no good for them to declare, "We have obeyed God!"—as did the spiritually corrupt King Saul to faithful Samuel when the latter confronted the king about his disobedience in the matter of the execution of the Amalukites and all they had. If and when they declare their faithfulness **IN THE MATTER OF SCRIPTURAL FELLOWSHIP**, we shall simply ask them, "*What means the lowing of the cattle and the bleating of the sheep*" of the *errant unrepentant brethren with which you hasten to flock* (1 Sam. 15:14)? Why have you ceased to believe the Truth you once taught and obeyed?

—P.O. Box 2357  
Spring, TX 773832357

## 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.

### -Colorado-

**Denver**—Piedmont Church of Christ, 1602 S. Parker Rd. Ste. 109, Denver, CO 80231, Sunday: 9 a.m., 10 a.m., 6 p.m., Wed. 7 p.m. www.piedmontcoc.net, Lester Kamp, evangelist. (720) 535-5807.

### -England-

**Cambridgeshire**—Cambridgeshire—Cambridge City Church of Christ, meeting at The Manor Community College, Arbury Rd., Cambridge, CB4 2JF. Sun., Bible Study--10:30 a.m., Worship-- 11:30 a.m.; Tue. Bible Study--7:30 p.m. www.CambridgeCityCoC.org.uk. Keith Sisman, Gospel Preacher. Contacts: Keith Sisman [From USA, Toll Free: (281) 475-8247]; By phone inside the U.K.: Cambridge (England): 01223-911243]; Alternative Cambridge contacts: Joan Moulton - 01223-210101; Matt. Shouey (Lakenheath) - 01638-531268. Postal/ mailing Address - PO BOX 1, Ramsey Huntingdon, PE26 2YZ United Kingdom

### -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.

**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.

**Pensacola**—Eastgate Church of Christ, 2809 E. Creighton Rd., {emsacp;a F; 32504, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Tim Cozad, evangelist, (850) 477-4910

### -North Carolina-

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

### -South Carolina-

**Belvedere (Greater Augusta, Georgia Area)**—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., Wed. 7:00 p.m., Evangelist: Ken Chumbley (803) 279-8663.

### -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-

**Murfreesboro**—Church of Christ, 1154 Park Avenue, Murfreesboro, TN 37129, 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.murfreesboro-churchofchrist.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 6, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: 940.387.1429; tgjoriginal@verizon.net.

**Evant**—Evant Church of Christ, 310 West Brooks Drive, Evant, TX 76525. Office: (254) 471-5705; Jess Whitlock, evangelist (254) 471-5717.

**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 a. m., 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

**New Braunfels**—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 1:30 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.