

# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

The article following my comments first appeared in the July, 1983 *CFTF*. I wrote it because I was tired of the weak, insipid, and cowardly hypocrites, along with the outright false teachers at that time who were wrongly labeling the late brother Ira Y. Rice, Jr. to be a *hobby rider*. The truth is that cowardly brethren and false teachers hated brother Rice with a passion for routinely and regularly exposing them and their errors in no uncertain terms. *Of course, the weak-kneed brethren who sought peace at any price judged bro. Rice for judging, condemned him for condemning, and hated him for not practicing their hypocritical, revolting subjective, sick, syrupy, unscriptural sentimentalism that they then (and now) thought to be love.* In reality, what these spiritually corrupted characters strongly sought to do was stop Rice's exposure of their evil works and his marking them for the false teachers they were and are. Furthermore, with one exception these false brethren were willing to say or do about anything to reach their goal—they were not about to mount the polemic platform to openly and honestly attempt to prove their charges against him.

To accuse one of *hobby riding* is much like charging one with *unbalanced preaching*, or *being unloving*, and/or being *mean spirited* and the like. These subjective, generic labels permit those hearing them to define them as it suits them—none of their labels being complimentary. Furthermore, do not expect such characters to even attempt to prove their charges (1 Thess. 5:21).

In the last few years, some who previously appeared to oppose all error, uphold all Truth for Truth's sake, and do it without respect of persons, have turned to making the same devilish charges because their favorite sugar stick(s) was shown to be something other than sugar. Possessing the same crooked mind-set as those earlier false teachers, they now engage in the same labeling that characterized their compromising predecessors. But that is the nature of the beast they have chosen to ride. Thus, with some alterations, we publish again this very timely article that originally appeared in *CFTF* almost 28 years ago. —Editor

## Will the Real *Hobby Rider* Please Stand Up?

David P. Brown

Those who label others *hobby riders* fully intend to cause those who accept their labeling to view those so labeled to be obnoxious and distasteful sinners. *But accusations must be proven to be true.* With these matters in mind, let us investigate the sacred writings concerning early *hobby riders*.

A definition of the title is in order before the intended lesson can be properly studied. Webster defines "hobby" to be "a topic to which one constantly

reverts." "Ride" is defined "to sit or travel on the back of an animal that one directs." Our conclusion as to the meaning of *hobby rider* is one who sits on the back of a constantly reverted to topic or issue. We would say that such an individual is obsessed. By *obsessed* is meant an intensive preoccupation or even an abnormal preoccupation with a certain subject.

The early church was greatly troubled by those who constantly sat on the back of man-made

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# Contending FOR THE Faith™

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

## Editorial...

*As is yesterday, yesteryear is gone forever. All we ever have is today. We will not live yesterday or tomorrow, but only today. We will not die yesterday or tomorrow, but today. Thus, we trust that this day in 2011 is a happy and prosperous one. We thank all for your prayers, encouragement, and continued support in our work of contending for the faith (Jude 3). —DPB*



## CURTIS CATES, DAVE MILLER, AND MAC DEAVER

We have known of the following account since the Spring of 2010. In June it was related by someone else in one of the open forums of the 2010 Bellview lectures, Pensacola, Florida. The facts in this case are:

1. In the spring of 2010, a young brother in Arkansas was negotiating with a denominational preacher who possessed graduate academic degrees in an attempt to set up a public oral debate with him.
2. The denominational preacher stated that he would only debate someone who also had graduate academic degrees.
3. A fellow member of the church where said young brother is a member suggested that he contact brother Curtis Cates, EdD, about the matter.
4. The young man phoned Cates, explaining to him the facts as noted in above points one, two, and three.
5. Cates recommended that said young brother contact brother Dave Miller, PhD, of Apolgetics Press about debating said preacher.
6. The young brother phoned Miller, informing him about matters in the above points one through five.
7. Miller declined to debate, but recommended Mac Deaver, PhD, to orally debate said preacher.
8. When said young brother phoned Cates to report that Miller declined to debate and who Miller had recommended to debate, said young man reported that Cates seemed surprised that Miller recommended Deaver to do the debating.

This report can be verified by said young man. Moreover, if Cates and Miller will speak publicly (now that is a novel idea for them in such matters), they too can verify their parts in the previous account.

Many years ago, Cates orally and in print labeled Deaver's teaching on the Holy Spirit's work with and on man's inward man to be false doctrine. In the 1998 Seventeenth Annual Denton Lectures, he strongly condemned Mac Deaver's teaching in his lecture and in the lectureship book. He then wrote a book opposing Mac Deaver's views on said issue. But now the Forest Hill church elders, MSOP, and friends

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commandments. Judaizing teachers steadfastly plagued the body of Christ by reverting to **“Jewish fables, and commandments of men, that turn from the truth”** (Titus 1:14). John wrote of antichrists saying,

**They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us** (1 John 2:19).

In dealing with *hobby riders* Jude penned,

**These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage** (Jude 16).

These first century *hobby riders* were habitually and radically immersed in their desire to indoctrinate God’s flock with their false doctrines.

### **Was the Apostle Paul a Hobby Rider?**

How many of us would label the Apostle Paul a *hobby rider*? Did he not sit on the back of a constantly reverted to topic? Was he not preoccupied intensely or, as far as the world was concerned, abnormally with magnifying Christ in his mortal body? We believe the apostle Paul to be a prime example of one who, if living today, would be branded by many to be a *hobby rider of hobby riders*. Concerning Paul, the worldly-minded Festus **“said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad”** (Acts 26:24). To Festus, Paul was preoccupied intensely or even abnormally with a certain subject. He constantly reverted to the same subject. He was to the unbelieving Jews a *hobby rider* of **“the sect every where spoken against”** and **“a pestilent fellow, and a mover of sedition among all Jews throughout the world, and a ringleader of the sect of the Nazarenes”** (Acts 24:5; 28:22).

Paul wrote concerning himself, **“For me to live is Christ, and to die is gain”** (Philippians 1:21). Paul was so obsessed with living, teaching, and defending the Gospel that he wrote,

**But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ”** (Philippians 3:7, 8).

Paul was Christ saturated! He was in the eyes of the enemies of the Truth, not just a *hobby rider*, but a radical extremist of the deepest die!

Not only was Paul interested in his own life, but

also the spiritual state of others.

**For I am jealous over you with Godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your mind should be corrupted from the simplicity that is in Christ.** (2 Corinthians 11:2, 3).

*Should Christians not have the same intense interest in themselves and others? If not, why not?!*

Yes, in the first century church there were brethren who did not care for Paul the *hobby rider*. As Paul wrote, he was **“in perils among false brethren”** (2 Corinthians 11:26). He reverted to the same subject so much that he wrote,

**Behold, the third time I am ready to come to you; and I will not be burdensome to you, for I seek not yours, but you ... And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved** (2 Corinthians 12: 14, 15).

Paul’s intense concern for the Truth is further seen in confronting his fellow apostle, Peter. **“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed”** (Galatians 2: 11). Peter, like so many today, could have called Paul an extremist seeking preeminence. But, because Peter loved the same Truth loved by Paul, he was humble and honest enough to see his error and repent of it. Yes, later he referred to Paul as **“our beloved brother Paul”** (2 Peter 3:15).

Paul told the Galatians, **“I am afraid of you, lest I have bestowed upon you labour in vain.”** Then he pleaded, **“Brethren, I beseech you, be as I am; for I am as you are.”** Paul then asked, **“Am I therefore become your enemy, because I tell you the truth?”** (Galatians 4:11-16). Yes, Paul’s zeal for the Truth burned brightly for himself and for others. As the apostle wrote, **“But it is good to be zealously affected always in a good thing”** (Galatians 4:18). Would that all Christians believed this!

### **Applying the Foregoing to the Church Today**

At this point in our study, the following question is in order. COULD IT BE THAT SOME TODAY HAVE LABELED THE WRONG PEOPLE *HOBBY RIDERS* (as that term for the most part is defined and used today)? IN DOING SO, HAVE THEY ALLOWED THE REAL OBNOXIOUS AND DISTASTEFUL PEOPLE (*HOBBY RIDERS*) TO HAVE A FIELD DAY IN THE CHURCH OF OUR LORD? Both Paul and the Judaizing teachers sat on the back of a constantly reverted to topic or topics. Was Paul a *hobby rider*

in its derogatory meaning because he did so? The difference in Paul and the Judaizing teachers is easily distinguished. *IT IS THE DIFFERENCE BETWEEN TRUTH AND ERROR!* Remember, Paul said, **“BUT IT IS GOOD TO BE ZEALOUSLY AFFECTED ALWAYS IN A GOOD THING”** (Galatians 4:18).

### **The Difference that Makes a Difference**

Who are some modern day *hobby riders*? Is it the preacher who steadfastly puts the people **“in remembrance”** by **“preaching the word”** to address any and all moral and spiritual topics; the preacher who is **“be[ing] instant in season, out of season; reproof, rebuking, exhorting with all long suffering and doctrine”** (2 Timothy 3:14; 4:2)? Is he a *hobby rider* who obeys Paul’s command to **“speak thou the things which become sound doctrine”** ... **“These things speak and exhort, and rebuke with all authority. Let no man despise thee”** (Titus 2:1, 15)?

Paul and the Judaizing teachers were zealously affected with their beliefs. Both constantly, regularly, steadfastly, and tenaciously preached and contended for their doctrines. They reverted to them time and time again in their teaching. Both were tireless workers in spreading their doctrines. Neither would be silenced. *That being the case, what was the real significant difference in Paul and the Judaizing teachers?* The answer to this question is simple and clear—**Paul preached the Truth, but the Judaizing teachers preached false doctrine.** *Paul proved what he affirmed but they could not prove their case. Today, what brethren are ready and willing to prove what they affirm?*

Are not the *real hobby riders* those who, like the Judaizing teachers, by example and word of mouth, constantly refuse sound doctrine? Instead, they tirelessly revert to their errors as they reject the Truth of God’s Word and strive to silence those who expose their errors. What about those who advocate that it is Scriptural for the guilty party in a divorce to remarry, or that people may divorce and remarry for any reason and remain in good standing with God; those who advocate premillennialism, mechanical instruments of music in the worship of God, those who think that humming and such like constitute acceptable music in the worship of God; those who fellowship with the Christian Church/Disciples of Christ, other denominations, those advocating and practicing women leading prayer, preaching, serving as elders, or other areas where they exercise dominion over men; those who teach and practice the re-evaluation and reaffirmation of elders as was believed and practiced by the Brown Trail Church of Christ in Bedford, Texas; those who do not teach

or practice error, but who defend extending Christian fellowship to unrepentant false teachers; those who measure by their own standards what is important doctrine and what is not, or what errors to confront and what errors to ignore; what about the Christians who refuse the teaching of the Bible on corrective church discipline because they refuse to understand that the true love of God and true love of the brethren leads one to obey the commandments of God in every case? What about those preachers who preach no error but who refuse to preach against any and all error, who fail to mark and avoid their friends who are in error? What about those defending and supporting a college or preacher school at the expense of the Truth? All of the aforementioned errors and more exist in the church today and many of them have for a long time! At best, they have made and are making the church into a “better-felt-than-told”, spineless, and subjective church that fellowships about anything. At worst, they are turning the church into another human denomination.

False teachers always sit on the back of constantly reverted to errors. They are tenacious, determined, unrelenting, and will not be silenced regarding the propagation of their errors in the Lord’s church. The need today more than ever is for faithful brethren to boldly defend the faith and every component part of it. But certain lectureships, preachers schools, preachers, and elders have chosen to turn a blind eye and deaf ear to error unless first they have conferenced with each other agreeing that this is the error they want to oppose. But they make a concerted effort to oppose those who without apology or respect of persons boldly continue to do what they once did—expose and refute any and all error, while at the same time identifying the source of the error and the name of the person(s) who are guilty of teaching it. *The Christian who routinely, with great emphasis, frankness, candor, clarity, boldness, and steadfastness to the Truth, identifies false teachers by name, exposes their false teaching, and refutes the same, is not a hobby rider—formerly sound preacher schools, their directors, faculty, and elders notwithstanding.* To see who has changed in the last six or so years, all one needs to do is note who has changed in doctrine and practice—*sometimes only in their practice.* Simply put, and in conclusion, many brethren (not a few preachers and elders) have become more fearful of what *men* think about them than what *God* thinks of them.

—DPB

# THERE ARE NONE SO BLIND AS THOSE WHO WILL NOT SEE

Charles Pogue

For the past forty years, the pencil, pen, typewriter, and finally the computer keyboard have been my ever present companions. I have written songs, poems, articles, tracts, books, even an unpublished novel to which someday I may return. I mention those, because of all of the things I have ever written, the words I am placing on the paper now are among the hardest, if not the hardest, I have ever written for publication. Their difficulty is enhanced, because they involve family.

Jesus answered the question, “**Why speakest thou unto them in parables**” (Mat. 13:10)? Jesus’ answer included the words:

**“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them”** (vv. 13-15).

Those words of the Lord are the closest I know to explaining the origin of the saying, *There are none so blind as those who will not see*. Among those who refuse to see are many former Memphis School Of Preaching students and graduates. One of those is my son-in-law, Larry Elliott, who attended the school of preaching from 1994-1996. I want Larry to know, should his eyes ever fall upon this page, that I love him as my own son, and I am concerned for his soul, because he has chosen to take a stand in opposition to God’s law of fellowship so clearly revealed in 2 John 9-11.

For 10 plus years Larry and I often sat and discussed our mutual concern about the apostasy of so many congregations and members of the Lord’s church. With complete agreement, we lamented how many people refused to measure themselves by the ruler of God’s Word, and had they been willing to do that, would have found themselves wanting.

Beginning with the ouster of Dub McClish as the editor of *The “Original” Gospel Journal*, things began to change. At first, Larry asked for information regarding the Dave Miller situation, and I supplied it, including Internet sources where he could read Miller’s bogus repentance letter of September 3, 2005. Whether he followed up by reading that information, I cannot say. If so, he rejected the evidence.

On December 21, 2010 Larry and his family were preparing to move from Missouri to Port Lavaca, Texas. He was engaged by that congregation to be an outreach person. I expressed my concern that the position had been advertised with the Sunset International Bible Institute, but that unease was answered with stone silence. In the past, I had mentioned several times the concerns I had with MSOP, and that I intended, once he had moved, to write him more on the matter in a letter. He replied that he did not want my letter. I wanted to put on paper for him the evidence showing that MSOP is not only complicit in the defense of a false teacher, but also that other actions of MSOP clearly demonstrate the negative changes that have transpired there. So, as we stood near the recently burned out shell of my son’s house, I pointed out to him that MSOP has begun to use men on their lectureship that they would not have used when we were there. I mentioned Phil Sanders and his public admission that he believes members of the Christian Church denomination are our brethren.

I reminded him of the infamous February 10, 2009, Forest Hill Irene bulletin, a manifesto of the change in the eldership at Forest Hill, and in the administration and faculty of MSOP. I reminded him that Tommy Hicks, who recently expressed his view that some of us are in danger of becoming a cult, would not print in Southside’s lectureship book, or release on CD, the same material which was delivered orally in an act of rebellion, by Tyler Young. The dead giveaway of change inhered in this quote from the bulletin material: “Which translations of the Bible are permissible for teaching and preaching.” *How blind are those who will not see!*

Instead of considering the evidence I presented, Larry made personal attacks and false allegations. I am guilty, I was told, of closing the door of fellowship on almost everyone. I let one little error immediately become a test of fellowship. I refuse to attend the congregation where we live, which Larry himself will not attend! I only write on fellowship issues and error. On and on the outlandish assaults continued, *but not one attempt to answer the evidence*.

What is the proper conclusion of the discussion? *Those who refuse to answer the evidence except with personal attacks, like those waged by the Forest Hill elders against David Brown and Dub McClish, are among those who are blinded by their unwillingness to see.*

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# IT'S THE "SERIOUSNESS OF THE CHARGE"!

Ken Chumbley

In his book, *October Surprise: America's Hostages in Iran and the Election of Ronald Reagan* (Random House/Times Books) 1991, Gary Sick, a Columbia University professor, charged that George H. W. Bush had flown to France prior to the 1980 election to convince the Iranians to keep the American hostages until after the election. After the book was published, the liberal media "took off" with the story. The then speaker of the House, Tom Foley, called for hearings on the charges even though he stated there was not a shred of evidence to support them but "the seriousness of the charge" warranted investigation!

It seems like such tactics are not solely the province of liberal politicians! The statement of Tom Foley came to mind recently as a result of a discussion with two other preachers, one being a graduate of the Memphis School of Preaching.

In the discussion I posed a hypothetical question. I asked if church "A" marked the preacher from church "B" and the church "B" elders asked the church "A" elders for evidence to prove their case regarding their marking of the church "B" preacher, but the church "A" elders refused to provide the requested evidence, was church "B" scripturally obligated to honor said marking? Additionally, I asked if other congregations requested such evidence from church "A" for evidence supporting said marking, and had not received it, were they obligated to honor said marking?

The MSOP graduate was silent for a time and I am confident that he knew where I was heading by putting the questions that I did. When he eventually made some response, it was to the effect that the context of Romans 16 had to be considered—specifically that of causing of division. When asked again about the need for providing evidence, he indicated that it might be impossible to provide evidence to substantiate such marking. However, since the elders of church "A" had agreed that such division as referenced in Romans 16 had occurred, and they had marked the preacher of congregation "B", he basically indicated that other congregations were obliged to go along and honor said marking. *A new version of "the seriousness of the charge"!*

I then pointed out that this was the situation that had occurred relative to the marking of Dub McClish and David P. Brown on December 9, 2009 by the elders of the Forest Hill church in Memphis, who oversee the work of the Memphis School of Preaching. The elders at the Spring, Texas congregation had written asking for evidence to support that marking, as had other congregations and individuals, but the

Forest Hill elders failed to provide any evidence regarding their very public action. Clearly, the MSOP graduate's position was that since the elders at Forest Hill had made the determination that McClish and Brown should be marked, other congregations and Christians were obligated to go along, *even when there was no evidence, or the evidence was not made available.* How sad!

Romans 16:17 states: **"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."** Those divisions that give reason for marking are those that are **"contrary to the doctrine"** which they had learned. Clearly, if those to be marked are being divisive and causing offences **"contrary to the doctrine,"** then those doing the marking should be able to give adequate evidence to show where those marked were doing that which was contrary to the doctrine. Surely, the Forest Hill elders are learned enough in the Scriptures that they could provide adequate evidence should such exist? *After all, two of the elder are lawyers.* This is especially important respecting graduates of the school the Forest Hill elders oversee. Thus, when MSOP students and/or alumni are asked for and about the evidence regarding said marking, they not only will know for themselves what the evidence is but be able to adequately and Scripturally inform others accordingly. Surely they are taught such by their learned MSOP instructors. The unwillingness and/or inability of the Forest Hill elders to provide evidence to support their actions is very telling! *This is the act of desperate men but not that of faithful children of God.*

I am sure that this MSOP graduate to whom I put the previous question did not think about the following. Maybe he did not think about it because he has never taken the time to examine the available evidence, which evidence the Forest Hill elders will not or cannot supply. This is the same evidence the elders of the Spring Church of Christ, Spring, Texas, and others have requested from the Forest Hill elders, but to no avail. They will not or cannot supply any evidence to prove that their said marking is authorized by the New Testament. The brother to whom I put said question seems to have decided to ignore anything that might be said to counter the actions of the Forest Hill elders.

In the response that Dub McClish and David Brown made to the Forest Hill elders, that was mailed to many of the Forest Hill members and her elders as well as published in the January 2010 issue of *Contending for the Faith*, they

stated that they had not been in fellowship with MSOP and Forest Hill, et al., since they decided to fellowship and defend a false teacher in his unrepentant state (Dave Miller).

Desrespecting the Bible's teaching on such matters and engaging in the sick "logic" of this MSOP graduate goes a long way toward proving one's dishonesty; especially when those who have opposed Miller in his errors have openly, and publicly, by various means, published much more proving Miller to be in error than has Forest Hill, et al., regarding their unproven charges that McClish and Brown have caused division contrary to the doctrine (Rom. 16:17). The reality in this matter is that the Forest Hill elders have offered no proof to justify their actions of Dec. 2009 toward McClish and Brown—even when asked for such. *However, according to this MSOP graduate, even though they fail to offer such evidence, brethren are obligated to honor said marking.* Where did he learn such nonsense? No doubt it was from the MSOP and the Forest Hill elders who will not or cannot make such evidence available—even to those who request it from them!

This MSOP graduate (as well as others), in order to be faithful to God, *must* act in harmony with the Word of God.

Thus, they should accept the adequate evidence made available to the public by McClish, Brown, the Spring elders, et al. Instead, this preacher to whom I put my question, as well as others who have the same weak faith and "ill" logic, have chosen to blindly follow the Forest Hill elders, MSOP, et al.'s., allegations without proof that such brethren are correct in their decisions and actions. *Remember, neither the MSOP nor the Forest Hill elders for whatever reason are willing to provide such proof.*

Clearly, this MSOP graduate, and others, do not believe what Paul wrote to the Thessalonian brethren: **"Prove all things; hold fast that which is good"** (1 Thes. 5:21). Is this what he was taught as a student at MSOP—the preacher training school operated under the oversight of the Forest Hill elders? Are the school and the elders beyond questioning? Are they allowed to issue some kind of "Papal Bull" dictating what all Christians must believe on this matter without their taking the first step to offer credible witnesses and/or adequate evidence to prove their actions are right with God?

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**(Editorial Continued From Page 2)**

are supporting and defending Miller who recommends Mac Deaver to represent brethren in a debate with a denominational preacher. According to the logic employed by MSOP, et al., in their apologies for Miller, they had just as well embrace Mac Deaver as they have done Miller, for Miller has no problem recommending Deaver to represent brethren in a debate with a denominational preacher. Does anyone have to wonder what Deaver would say if the direct work of the Holy Spirit on the inward man of the Christian were to be broached in such a debate by the denominational preacher? Clearly, Dave Miller has no problem fellowshiping Mac and his doctrine on the alleged work of the Holy Spirit on the inward man of the Christian.

Thus, we were not surprised to learn some time ago of Miller's fellowship with brother Dick Sztanyo who is in Miller's backyard and vice versa. Sztanyo gladly fellowships Mac Deaver to the point of accepting an invitation to speak on a lectureship in New Hampshire in 2009, the theme being "The Holy Spirit and the Providence of God" wherein Mac's views were taught and promoted (See <http://wdeaver.wordpress.com/2009/10/13/lectureship-wrap-up/>). Why do Cates, Bobby Liddell, Garland Elkins, et al., adamantly refuse to see that Miller, Sztanyo, and Deaver are in fellowship with one another? Thus, MSOP and others of their disposition of heart and action toward Dave Miller are encouraging fellowship with erring brethren. This is more evidence of how large these men are willing to draw brother Barry Grider's liberal fellowship circle. And the people love to have it so!

It is a strange and sad spectacle to see men corrupt themselves as the Forrest Hill, MSOP, et al., brethren have done. They have sold their spiritual birthright for whatever mess of pottage they hold dear to themselves—far more dear than the New Testament's teaching regarding fellowship.

In this issue of *CFTF*, we have printed a great article by Robert R. Taylor, Jr. As far as I can tell, it continues to represent what he, MSOP, and other brethren teach, *but what those same brethren willingly fail to consistently practice.* Therein is their great problem in the area of fellowship—they *say and do not*, at least where they deem it advantageous to their cause. How much more weak can brethren become, especially when they have fallen so far away from where at least it appeared they once were? Is it the case that they have always been of this persuasion but we just did not have all the facts to make a correct decision about them? Whatever the case, it is a sad day in Israel when men who, like apostate King Saul, who knew he was disobedient to God, nevertheless declared to Samuel, **"I have performed the commandment of the Lord"** (1 Sam. 15:13)? As Samuel responded to Saul's stated lie with, **"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"** (verse 14), so, we ask MSOP, et al., what means then the continued fellowship between you and those who are out of fellowship with God? And, if such persons are not out of fellowship with God, then what would it take for them to be so?

—David P. Brown, Editor

# The Ways Of A False Teacher

Roelf L. Ruffner

In the apostle Peter's second epistle, chapter two, he does not mince words in his denunciation and description of the false teachers/false prophets of his day. **"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption"** (2 Pet. 2:12). Whether it was the "Judaizers" who were trying to bind the Law of Moses on the Christians (Acts 15:1) or the "proto-Gnostics" who were beginning to deny that Jesus had a physical body (2 Jn. 7), Peter and the Holy Spirit are reminding us of the destructive way taken by those who depart from New Testament Christianity.

Like a modern day microscope, the Bible reveals to us the way of depravity of the false teacher. And the word of God is as revealing today concerning false teachers as it was 2,000 year ago. **"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do"** (Heb. 4:13).

## The Way Of The False Teacher Is The Way Of The Irrational

God sees false teachers as they truly are, **"as natural brute beasts"** (v. 12). He sees them as irrational creatures that **"speak evil of the things that they understand not"**. Christianity is a rational, objective religion of absolute truth. **"Prove all things; hold fast that which is good"** (1 Thess. 5:21). False doctrine is basically irrational. For example, the falsity of "faith-only" salvation is readily apparent to the honest reader of the Bible. **"Ye see then how that by works a man is justified, and not by faith only"** (Jas. 2:24).

## The Way Of A False Teacher Is The Way Of A Spiritual Bum

The false teacher is basically a sensualist who seeks to live in luxury at the expense of others (v. 13). For example, many so-called "televangelists" are just professional beggars who either live off "love offerings" of the naive or seek to peddle their books at Wal-Mart to gullible buyers. Behind their masks of piety are lust and covetousness.

False teachers have **"a heart trained in covetous practices"** (Verse 14, NKJ). In fact, their downfall is often either financial or sexually immoral in nature.

These spiritual bums live off other's weaknesses. **"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts"** (2 Tim. 3:6). The dividend or **"reward of unrighteousness"** (v. 13) of the false teacher will be eternal damnation.

## The False Teacher's Way Is To Forsake The Right Way

**"Which have forsaken the right way, and are gone astray..."** (v. 15). The **"right way"** Peter mentions is the "living way" (Heb. 10:20) or **"the way"** (Jn. 14:6) of Jesus Christ—the teachings of New Testament Christianity.

In this life there is a spiritual choice to be made.

**Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it** (Matt. 7:13-14).

That **"strait gate"** is salvation through Jesus Christ. The **"wide gate"** leads away from God toward Hell. False teachers opt for the wrong way by forsaking the right way.

That wrong way is also the **"way of Balaam"** (v. 15). Like Balaam, the false teacher forsakes God's Word for money. Even though rebuked by the Angel of the Lord for his lawlessness, Balaam followed money rather than the Word of God (cf. Num. 22:32; 1 Tim. 6:10). Likewise, modern false teachers forsake the right way by not teaching the necessity of baptism for remission of sins (Mk. 16:16; Acts 2:38) to make themselves acceptable to the denominational world. Compromising the Truth of the Gospel also sells more books and merchandise. Peter describes such a departure as **"madness"** (v. 16).

## The False Teacher's Way Is One Of Empty, Inflated Rhetoric

False teachers are **"wells without water"** (v. 17) who **"speak great swelling words of vanity"** (v. 18). Their false doctrines make them spiritual wells of lies and deceit. Their teachings are Satan's bait to lure an unwary soul into his trap. They often mask their treachery in flowery language and emotional appeals. **"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple"** (Rom. 16:18).

Contrast this with the **"living water"** (Jn. 4:10) of Jesus Christ, the Gospel, which is simple and easily understood. Those who truly proclaim it have no hidden agenda of covetousness. **"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ"** (Col. 2:8).

## The Way Of The False Teacher Is The Way Of Slavery

To those trying to escape sin, the false teacher promises **"liberty"** (v. 19) or a supposed license to sin. Whenever we devalue the necessity of living a morally upright life, we

pervert the Gospel. **“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another”** (Gal. 5:13).

Today, some false teachers preach a **“grace-only”** salvation that says that there is nothing we can do to gain salvation, thereby excluding obedience to God. This is merely **“cheap grace”**. True liberty is the freedom to do God’s will — not serve our own selfishness. **“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life”** (Rom. 6:22).

### **The Way Of The False Teacher Is The Way Of Regression**

Peter pictures the false teacher as someone who has left **“the knowledge of the Lord and Saviour Jesus Christ”** (v. 20) and **“turned from the holy commandment delivered unto them”** (v. 21). In other words, they know the Truth of the Gospel but have regressed to false doctrine. False doctrine takes a soul backward, not forward to Heaven.

**Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same**

**hath the Father and the Son”** (2 John 8-9, *ASV*–1901).

The false teacher goes beyond what the Scriptures teach.

Peter sums up God’s revulsion for false teachers and their pernicious doctrines in a proverb. **“The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire”** (v. 22). This is the only time in the New Testament we find the words **“vomit,” “sow”** and **“mire”**. God does not want us to have anything to do with false teachers and we should try to get others involved with them out of their grasp. Souls are at stake.

Does the church you attend preach and practice the doctrines found in the New Testament? If not, you are being fed false doctrine and are in fellowship with false teachers (Eph. 5:11). Flee that situation as if your life was in danger (because your eternal life is) and find the church of the New Testament—the church that Jesus built. **“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you”** (2 Cor. 6:17).

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Columbia, TN 38401**



## **“BE KINDLY AFFECTIONED”**

**David P. Brown**

**Be kindly affectioned one to another with brotherly love: in honour preferring one another”** (Rom. 12:10).

**“Kindly affectioned”** translates the compound Greek word *Philostorgos*. *Philos*, means “friend”, and *storge*, means “love of kindred, especially parents for children and children for parents.” **“Honour preferring”** translates the compound Greek word *Progeomai*. The preposition *pro* means “before, in front of, in advance.” *Egeomai* means “to lead the way: to take the lead” (*Bagster’s lexicon*).

In the previous verse, Paul is saying each Christian should genuinely and constantly strive to lead the way in exercising friendliness one toward another; a friendliness best described as love of parents for their children and children for their parents. The apostle John wrote:

**He that saith he is in the light, and hateth his brother, is in darkness even til now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him** (1 John 2:9, 10).

However, John also wrote: **“For this is the love of God, that we keep his commandments: and his commandments are not grievous** (1 John 5:3). *To abide in the light is to obey God*.

It is obvious that a Christian’s love, tenderness, and kindness toward his brethren does not grant him license to allow

these marvelous principles to degenerate into permissiveness. Such may be the concept of the world regarding what these Truths entail, but it is not the Lord’s concept of them.

When Paul withstood Peter to the face because of his sin (Gal. 2:11), he did not violate his own inspired writing in so doing (Rom. 12:10). Paul loved God, the Gospel, the church and Peter’s soul. Thus, he could not in the name of love, etc., stand idly by while Peter and others acted contrary to the doctrine of Christ (Gal. 1:14). *It is not love or kindness for brethren to allow each other to teach false doctrine or practice sin without any effort on the part of the faithful to correct the erring*. For fear of appearing rude, uncouth, intolerant, undignified, etc., we dare not let sin go unchecked, whether in our brethren’s lives or in the doctrine they teach.

Remember this one guiding truth—the *love principle never sets aside nor rises above obedience to God’s commandments*. Thus, Jesus said: **“If ye love me, ye will keep my commandments”** (John 14:15, *ASV*, 1901). Hence, John wrote telling us how the love of God is brought to maturity in Christians. He penned: **“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him”** (1 John 1:6). Do not let anyone tell you otherwise! ❧

# Is Elder Re-Evaluation and Reaffirmation Really a Matter of Indifference?

Danny Douglas

In the last five or so years there have been numerous excuses offered by brethren, who should know better, as to why the Dave Miller doctrine on the re-evaluation and reaffirmation (reconfirmation) of elders does not need to be exposed, opposed, rejected, refuted, and condemned. Although there is absolutely no Scriptural authority for it, various men erstwhile known as soldiers of Truth have been amazingly silent. Rather than offering Biblical refutation against it, or even attempting to present Scriptural justification for it, **“they all with one consent began to make excuse.”** *It is as if they have forgotten that silence in the face of sin is sinful!* They have caved in to pressure in the brotherhood, rather than opposing it for what it really is—a false doctrine! Evidently, favor among men is more important to them than the Divine charge to expose, oppose, and rebuke sin, when darkness and error appear: **“And have no fellowship with the unfruitful works of darkness, but rather reprove them”** (Eph. 5:11; cf. 2 Tim. 4:1-2). Indeed, error must be rebuked, refuted, confuted, and efforts must be made to convince and convict those teaching, practicing, or believing it, by wielding **“the sword of the Spirit, which is the word of God”** (Eph. 6:17; cf. Tit. 1:9-13; 2:15; Jude 22; 1 Tim. 5:20; 2 Tim. 3:16-17; 4:2).

## Do Not Forget the Curse of Meroz

In the song of Deborah and Barak, after the defeat of God’s enemies, the Canaanites, a curse was pronounced against the inhabitants of Meroz, because: “they did not come to help Jehovah when He was fighting with and for the Israelites” (Keil & Delitzsch). The Divine pronouncement was: **“Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty”** (Judges 5:23). In like manner, silence is sinful when the Truth is at stake!

This brings to mind those who refuse to stand up with those who are fighting with the Lord against the many errors facing the Lord’s church. This includes, but is not limited to, the false doctrine of changes agents, such as: Rubel Shelly, Mike Cope, Max Lucado, Jeff Walling, and others. However, a more imminent danger to sound brethren is the influence of men who are not overtly teaching error themselves, but who are bidding God speed to those who do, or to their supporters. This is a violation of 2 John, verses nine through eleven and other passages, which declare God’s law on fellowship. It is an insidious danger because certain men of sound reputation, are refusing to speak out on such cutting

edge issues that are slowly creeping into the church, such as Miller’s elder re-evaluation/reaffirmation and marriage intent doctrines. This new “unity in diversity” movement, as practiced by the Memphis School of Preaching and others, is sweeping the brotherhood, wherein men formerly known for soundness are extending fellowship to congregations, schools, and preachers, who are in violation of God’s law on fellowship.

If it is their “righteousness” that forbids such brethren to oppose elder re-evaluation and reaffirmation, why does their “righteousness” not demand their defense of it? If there is nothing to it, why not oppose those who charge Dave Miller with fatal error? Moreover, if they sincerely believe that all this is much ado about nothing, then why not attempt to set forth Scriptural arguments to correct and refute those who are in opposition to this matter of “indifference”? Furthermore, why does not the astute and articulate Dave Miller himself rise up and defend his bizarre ideas about the elder-ship and marriage intent?

True men of God in the past who have been attacked for what they believed and taught were unafraid to mount the polemic platform and do battle by laying out their Biblical and logical arguments as they mightily contend for their convictions in public debate. Yet, we see none of this on the part of brother Miller and those who defend him. Why are they silent as the tomb in attempting to logically justify

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a practice which heretofore was unknown among faithful churches of Christ. If it be a Scriptural and wise way to conduct congregational matters, when will his adamant supporters implement this novel idea for the eldership? When will Forest Hill (home of MSOP) and Getwell in Memphis, and others, set into motion that which has brought chaos and division into the Brown Trail church of Christ, Hurst, Texas, where it has been practiced on two occasions? Hopefully, never, but why defend and promote one who has helped to introduce it into the Lord's true church? In love, we pray that he and they will repent. Does not the Bible still say:

**Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Rom. 16:17-18).**

### **The Bible Does Not Authorize Elder Re-evaluation / Reaffirmation**

Attempts were made to justify Brown Trail's practice of the re-evaluation and reaffirmation of elders because there were men in the eldership who needed to be removed. If that were the case, then God has given the church instruction whereby to remove such men, without concocting a new and unauthorized practice. Paul instructed Timothy:

**Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:19-21).**

The Bible nowhere authorizes men to rid the church of a Scripturally qualified elder simply because some members refuse to follow him, or do not perceive him to be a leader. Yet, the Brown Trail leadership and Dave Miller implemented this very thing. In the process of carrying this out, brother Miller taught the following while working with the Brown Trail church of Christ:

Not only may a man no longer meet the qualifications, but conceivably a man could meet the qualifications, brethren, and yet not be perceived by that flock as a shepherd. Not be a man to whom they would submit themselves. Shepherds cannot lead where sheep will not follow.

However, holding elders to the scrutiny of human perception would submit the Lord's church to mere human subjectivism, rather than the absolute authority of the New Testament of Christ.

The Miller philosophy, stated in his own words above,

is faulty in more than one way. *First*, members are to submit to the eldership. No elder on his own has any authority, but collectively the elders of the congregation have authority to rule and oversee the flock (cf. Acts 20:28; 1 Pet. 5:2-3). *Secondly*, members who refuse to submit to Scripturally qualified elders need to be rebuked and disciplined—not catered to. **“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you”** (Heb. 13:17). Rather than putting Scriptural elders out of the eldership, it is the child of God who refuses to respect them and follow their lead who needs to be dealt with, and not vice versa as the Miller doctrine implies. Rather than the church rebel being responsible for his own rebellion, the Miller doctrine would hold Scriptural elders responsible for the rebel's behavior. According to this reasoning, the obedient Moses and Aaron should have been swallowed up by the earth, rather than the disobedient Korah, Dathan, and Abiram, who rebelled against the authority of God (cf. Num. 16).

Such an idea is completely foreign to the Scriptures. According to this flawed logic, preachers to whom stiff-necked brethren refuse to listen should quit preaching, and preachers who are not perceived as Gospel preachers by men should not attempt to preach at all. Nevertheless, thanks be to God that elders, preachers, and Christians alike are found pleasing to God, not based upon human perception, but upon their adherence to the Word of God! Paul instructed Timothy to: **“Preach the word; be instant in season, out of season...”**, even when people would not endure sound doctrine and turn away their ears from the Truth (cf. 2 Tim. 4:1-4). Gospel preachers today are to obey that same charge. Furthermore, God commanded Isaiah to keep preaching even when the people would not listen:

**Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without a man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land (Isa. 6:8-12).**

### **Another Qualification for Elders Has Been Added**

During the same sermon, brother Miller further stated: “What follows then that one of the qualifications of a shep-

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herd is that the membership perceives him to be such, and is willing to submit and to follow, to respect and to trust.” Whether he admits to this or not, by making such a statement brother Miller added unto the qualifications for elders laid down in the New Testament. Nowhere in Titus chapter one or in First Timothy chapter three can this qualification be found, that members must perceive a man to be an elder. Some members of the church do not perceive the importance of faithful attendance, but that does not make faithful attendance unnecessary. Some do not believe in withdrawing fellowship from the disorderly, but it still is required by God.

No doubt, there have been congregations with a several worldly or rebellious members who did not consider a godly elder to be a true elder. Consequently, they sought to oust him from the eldership, but were unable to do so; but if they had succeeded, such congregations would have long gone by the wayside. Yet, had the re-evaluation and reaffirmation of elders doctrine been practiced in these congregations, the carnally minded would have succeeded and the devil would have had a heyday! We are warned not to add to, or take away from the Word of God (cf. Rev. 22:18-19)!

### **Where Is the Scriptural Authority for Voting to Expel Godly Elders?**

One might argue that there is nothing in the New Testament forbidding such a practice. However, the same argument could be made in behalf of using mechanical instruments in worship. Yet, there is as much Scriptural authorization for worshipping with the mechanical instrument as there is for elder re-evaluation/reaffirmation—*None!* We are to do all **“in the name of the Lord Jesus”** (Col. 3:17), that is, by His authority and according to His Word.

When the Brown Trail elders first practiced this in 1990, one of the forms they presented to the membership was a *Biblical Rationale For Evaluation of Elders*. In harmony with brother Miller’s sermon, it included the following declaration:

Shepherds cannot lead where sheep will not follow. Even if a man is technically qualified to be an elder, if the membership where he attends does not perceive him as a leader whom they respect and trust, he cannot shepherd effectively.

In fact, they said that an elder had to be approved by 75% of those members who chose to participate in the re-evaluation/affirmation process, whether such a man was Scripturally qualified or not. That means that 26% of the members who participated in this action had the power to expel a godly elder from the eldership by popular vote. Also included in the process was a statement to the members entitled: *Procedure For Implementing Elder Evaluation/Selection Process*. Two of the items stated:

3. Distribute evaluation/selection forms to the membership (April 22). Give membership one week to carefully/prayerfully evaluate present eldership as well as potential new elders and submit forms to the committee no later than April 29.

4. Tabulation of forms by the committee. Present elders must receive 75% support of those submitting forms. Individual interview appointments will be scheduled. Interviews will facilitate introspection and review biblical qualifications.

The fact is, this practice is nothing short of an opportunity to vote a Scripturally qualified elder out of the eldership; *there is no authority for it!*

### **Where is Brother Miller Now?**

Brother Dave Miller, current Director of Apologetics Press, Montgomery, Alabama, has stated recently that it is not an unscriptural practice and that he would do it again. His 2005 statement regarding this doctrine nowhere repudiates the practice as erroneous. Moreover, one may search the same document until doomsday and one will find no indication that brother Miller has repented of this error. The practice known as Re-evaluation and Reaffirmation of Elders was derived from change agents and liberals, whose basic problem is that they **“despise dominion”** (authority). Jude warns of such in Jude 8: **“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.”** This hallmark of the liberal is readily seen in this false doctrine which robs the eldership of its authority.

Sadly, brother Dave Miller, whose excellent book, *Piloting the Strait*, is an effort to oppose change agents, has cast his lot with them in the practice of Re-evaluation and Reaffirmation of Elders. Students of Church History are well aware of the fact that the first major departure from the faith in the early centuries of Christianity, which led to the full-blown development of the papacy and Roman Catholicism, was the destruction of the scriptural organization of the church. God has ordained that a plurality of elders are to oversee the local church (cf. Acts 11:30; 14:23; 15:2, 4, 22, 23; 16:4; 20:17; 21:18; 1 Tim. 5:17; Tit. 1:5; James 5:14; 1 Pet. 5:1).

God has vested in the local eldership the authority to carry out the work which He has charged them to do (cf. Heb. 13:17; 1 Thess. 5:12-13; 1 Pet. 5:1-3). Moreover, the Scripture teaches that the Holy Spirit makes overseers (elders), and that they are to feed the blood-bought church of God, as Paul stated to the Ephesian elders: **“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood”** (Acts 20:28).

### **Conclusion**

The bottom line is that the re-evaluation and reaffirmation of elders is unscriptural in nature. It is an innovation that brings subjectivism into the Lord’s church. It is a process that, if accepted and practiced, will ruin any faithful congregation. Therefore, it cannot be sound and Scriptural.

It is shocking that some brethren, including some who at first opposed the process, are now defending it and/or

defending those brethren who practice it. Brethren, we cannot defend error or those who do not practice the error but defend those who do practice it, and be right. There is no Scriptural authority for it. We cannot practice the re-evaluation and reaffirmation of elders in the “**name of the Lord Jesus**” (Col. 3:17). Furthermore, in “**the name of the Lord Jesus.**” we cannot fellowship those who extend their fellowship to a false teacher. Let us be warned about introducing practices into the Lord’s church which would result in transgressing the Biblical pattern for church organization. Let us stedfastly and consistently practice Scriptural fellowship, repudiating and opposing any other “fellowship”. Let us be warned:

**For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are writ-**

**ten in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book** (Revelation 22:18-19).

Let us also remember that if we do not abide in the doctrine of Christ, then we cannot have the Father and the Son:

**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds** (2 John 9-11).

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## THE CONSEQUENCES OF IGNORING 2 JOHN 9-11

Robert R. Taylor, Jr.

This trio of valiant verses reads,

**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.**

### CAN ONE REMAIN FAITHFUL WHILE IGNORING THIS TEACHING?

A gigantic NO and for reasons both cogent and convincing at least to the mind that loves truth and loves it supremely, to the mind that loves righteousness and hates iniquity as our blessed Lord did (See Psalms 45:6; Heb. 1:8,9). Ten reasons will now be numbered and noted.

1) These three verses constitute a portion of God’s Word. If one can ignore three verses with impunity, why not three hundred verses, three thousand verses or thirty thousand verses which gets nearly all the 31,102 verses from Genesis 1:1 to Revelation 22:21? John did not write these three verses to be ignored. The Holy Spirit did not inspire these three verses to be ignored. God the Father and God the Son, the real originators of all truth, did not direct the Holy Spirit to convey them to John to be ignored when once written.

2) To ignore a potent passage like this shows spineless toleration for error and no real regard for maintaining a sound faith and a faultless practice. Please recall that there is only one acceptable stance for any soldier of Christ toward any error, toward all error—EXPOSURE AND OPPOSITION.

3) To ignore such shows that one is not really concerned with the doctrine Christ taught and/or had others proclaim in his name so faithfully and fervently. To despise the doctrine of Christ is to despise Deity who authored the doctrine or teaching.

4) To ignore such means that one thinks as highly of error and the errorists, who push and promote such, as of Truth and the dedicated soldiers of Calvary who preach and practice such. A person of such disposition surely cannot love righteousness and hate iniquity as did our Lord.

5) To ignore such makes impossible our abiding in the doctrine of Christ and this means that we forfeit both God the Father and Christ the Son. We cannot have one without the other and we cannot have either minus the doctrine of Christ.

6) To ignore such means that we are giving our stamp of approval to every flagrant falsehood and “erroneous error” that comes along. It means that we are supportive of those who would destroy the very cause of Christ on earth.

7) To ignore such means that we are really more inter-

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ested in the spread of error than in the spread of saving truth and this defeats the very purpose of our being.

8) To ignore such means that our homes would soon become the very citadels of every corruptible error that comes along. The concept of CHRIST IN THE HOME could NOT remain in such surroundings at all. Children would soon be corrupted by such devious influences ever surrounding them.

9) To ignore such would place us in the position of influencing all others to ignore this same passage and its weighty warning. We would thus become a millstone around the necks of others pulling them down into the waters of destruction.

10) To ignore such is the equivalent of erecting a sure blockade toward our going home to heaven at last. Ignoring Scripture and going home to heaven are incompatibles.

### HOW SHOULD THE FAITHFUL REGARD THOSE IGNORING THIS PASSAGE?

The very same way that John would have regarded the elect lady and her children had they responded back with a rousing rejection of this sage, apostolic counsel. John did not write it for the initial readers to reject it, ignore it or defy it. He wrote it to be believed and practiced with dedication and permanence. Had they rejected or ignored it, it would have produced a very serious rupture between John and this Christian family. No longer would John have designated her as **“the ELECT lady”** (v. 1). No longer would he have commended her children because they walked in truth (v. 4). No longer would he have referred to this family as ones **“whom I love in the truth; and not I only, but also all they that have known the truth...”** (v. 1). John would still have loved them but they would no longer have been fellow-dwellers in the righteous realm of kingly truth. No longer would he have referred to the fact that truth indwelt this lady and her children (v. 2). No longer would he have anticipated a fullness of joy in a face-to-face meeting (v. 12). No longer could he have conveyed joyful greetings from the children of her elect sister—her faithful nephews and nieces. Rejection of truth always mars such family ties in Christ. It would have broken the heart of the aged apostle had he learned that this esteemed lady and her children treated with contempt and a sneer such precious points as he incorporated into this trio of truthful admonitions, these needed exhortations. John would have surmised promptly that the whole scope of Biblical teachings relative to discipline would have been in serious jeopardy with this lady and her children. This would have been inclusive of instructive discipline and corrective discipline and both of these get nearly the whole of apostolic doctrine. Instructive discipline is very comprehensive including all New Testament truth designed to keep us in the way that is holy and right.

But even more important than John’s disappointment would have been Deity’s view of such. Can anyone imagine that the Timeless Trinity would view such rejection with ardency of approval, with pleasure ready to be pronounced?

Jesus pleased the Father by honoring his will. This is the only way we can please God now—by heeding and honoring his will and that will is intently inclusive of 2 John 9-11.

Deep suspect should be our attitude toward any person who would tamper with truth as set forth in these three verses of towering truth. What about those who once knew the truth of these passages, believed these passages, faithfully proclaimed them, defended them when they came under attack and lived in harmony therewith but now have rejected them or rewritten them. The reason is very evident why some have turned from these passages or have rewritten them. They want to join hands with denominational groups like the Independent Christian Church. They wish to count them as long lost brethren. With others, they want to be invited to their growth seminars and teach them how to grow a thriving denominational church. They wish to be in full fellowship with such. The principles of 2 John 9-11 condemn in forthright language such compromises and so these spiritual weaklings have rewritten or outrightly ignored what John wrote here. Such people have left the truth PERIOD!!! They should be warned. If the marking works no change for the better, they should be avoided as per Romans 16:17-18. Some of our hedging brethren evidently have ignored the Romans passage as well as 2 John 9-11. A rejection or ignoring of these passages cannot be treated with lightness. It is a momentous matter that is solemn and serious. We are to have no fellowship with the unfruitful works of darkness as per Ephesians 5:11 and these are definitely of that order when they come with their Christ-denying doctrines of flagrant falsehood and fatal errors. We are straitly forbidden to receive such or convey to such God speed or good speed in the spread of their nefarious notions of wrong and wickedness.

—P.O. Box 464  
Ripley, TN 38063



## Applied Truth

Bro. Taylor’s important article originally appeared in *Seek The Old Paths*, ed. G. Robinson, Vol. 11, No. 11, Nov., 2000. It is true to the New Testament on the topic studied.

Wherein lies the problem? *It is found in Taylor’s failure to practice what the article teaches concerning extending fellowship to an unrepentant false teacher. In this case, Dave Miller and those who fellowship him. Paul gives us an example of how we are to deal with hypocrites who do not abide by the the New Testament’s teaching regarding fellowship* (Gal. 2:11-14; Also see 1 Cor. 9:21).

Sadly, bro. Taylor is not alone in this kind of **“dissimulation”**. Many brethren with whom he fellowships play the hypocrite in their failure to practice what they teach on fellowship when it comes to Miller, et al. He and they need to put into practice the following words of the children’s song—“O, be careful little feet where you go.” It is our prayer that these brethren repent of teaching one thing and practicing something different regarding fellowship.

—DPB

# 2011 SPRING CHURCH OF CHRIST CFTF LECTURES

## *Profiles In Apostasy #2*

FEBRUARY 27—MARCH 2, 2011

**David P. Brown, Director**

### **SUNDAY, FEBRUARY 27**

9:30 AM **David P. Brown:** *The Holy Spirit Makes No Earthly Sense* by Terry Rush

10:30 AM **Lester Kamp:** *Theology Simplified* by Lonzo Pribble

NOON MEAL PROVIDED BY THE SPRING CONGREGATION

2:00 PM **Terry Hightower:** *The Battle Over Hermeneutics in the Stone-Campbell Movement, Edited by Casey & Foster*

3:00 PM: **John West:** *Seeing the Unseen* by Joe Beam

### **MONDAY, FEBRUARY 28**

9:00 AM **Skip Francis:** *A Gathered People*: by Hicks, Melton, and Valentine

10:00 AM **Gene Hill:** *The N. T. Church is Foreign to The Church Described* by Hicks, et al., in “*A Gathered People*”

\*10:00 AM **Linda Pogue:** *An Expose of Selected Chapters from Trusting Women...*, edited by Billie Silvey

11:00 AM **Bruce Stulting:** *A Church that Flies: New Call to Restoration in the Churches of Christ* by Tim Woodroof

LUNCH BREAK

1:30 PM **Brad Green:** *The Forgotten Treasure* by Gary D. Collier

2:30 PM **Roelf Ruffner:** *The Church in Transition* by James S. Woodroof

3:30 PM **OPEN FORUM**

DINNER BREAK

6:30 PM CONGREGATIONAL SINGING

7:00 PM **Danny Douglas:** *The Power Within* by Jesse E. Fonville

### **TUESDAY, MARCH 1**

9:00 AM **Don Tarbet:** *The Cultural Church* by F. LaGard Smith

10:00 AM **Johnny Oxendine:** *Renewal For Mission* by Helsabeck, Jr. (Christian Ch.), Holloway, & Foster

\*10:00 AM **Linda Pogue:** *An Expose of Selected Chapters. from Trusting Women...*, edited by Billie Silvey (Part 2)

11:00 AM **Michael Hatcher:** *The Second Incarnation* by Rubel Shelly & Randall J. Harris

LUNCH BREAK

1:30 PM **Paul Vaughn:** *One Church: A Bicentennial Celebration of Campbell's Declaration & Address*, Editors: Carson, et al.

2:30 PM **Wayne Blake:** *Is Christ Divided?: A Study of Sectarianism* by Monroe Hawley

3:30 PM **OPEN FORUM**

DINNER BREAK

6:30 PM CONGREGATIONAL SINGING

7:00 PM **Daniel Denham:** *The Holy Spirit: Center of Controversy—Basis of Unity* by Mac Deaver

### **WEDNESDAY, MARCH 2**

9:00 AM **John Rose:** *Together Again* by Rick Atchley and Bob Russell (Christian Church)

10:00 AM **Jimmie Gribble:** *Navigating the Winds of Change* by Lynn Anderson

11:00 AM **Charles Pogue:** *The Churches of Christ* by Richard T. Hughes

LUNCH BREAK

1:30 PM **Ken Chumbley:** *American Origins of Churches of Christ* by Richard T. Hughes

2:30 PM **Jess Whitlock:** *Discovering Our Roots*, by C. Leonard Allen and Richard T. Hughes

3:30 PM **OPEN FORUM**

DINNER BREAK

6:30 PM CONGREGATIONAL SINGING

7:00 PM **Dub McClish:** *Illusions of Innocence* by C. Leonard Allen and Richard T. Hughes

\* **LADIES ONLY**

Lunch Provided by the Spring Church • Hardback Book of Leccs. Available • R. V. Hook-Ups • Video & Audio Rec. • Approved Displays

Elders: **Kenneth D. Cohn, Buddy Roth, and Jack Stephens**

Spring Church Secretary: **Sonya West**

SPRING CHURCH OF CHRIST ~ PO BOX 39 (Mailing Address) ~ 1327 SPRING CYPRESS ROAD, SPRING, TX 77383

E-mail: [sonyacwest@gmail.com](mailto:sonyacwest@gmail.com) § Phone: (281) 353-2707

## 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) 507-1776, (256) 507-1778.

### -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; 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.

### -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 and the internet school, Truth Bible Institute. www.churchesofchrist.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.