

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

REVIEW OF A SERMON CONCERNING DAVE MILLER AND ELDER RE-EVALUATION AND REAFFIRMATION

(Part Two)

David B. Watson

The sermon under review was preached by Ed Rodgers at the Eastside church of Christ in Muskogee, Oklahoma on Sunday September 5, 2010 at the evening (6:00 PM) service. The sermon was tape recorded and later sent to me and several other brethren. I have had the tape-recorded sermon transcribed and I have been asked to review it.

One brother wrote: “Ed Rodgers shows his faulty reasoning throughout his sermon. He seems to contradict himself more than once. He needs to be exposed for the ignorant false teacher he is.” With this statement I agree. I also believe that this sermon represents a general brotherhood-wide problem (concerning fellowship of a false teacher) that needs to be exposed and refuted (Eph. 5:11). *Before proceeding please read or re-read Part One of this review in the July/August, 2012 issue of CFTF.*

BEATING A DEAD HORSE

The speaker made the following statements about beating a dead horse. He said: “There are brethren who feel so strongly that after twenty years every article they write, every paper they print is still naming Dave Miller as a false teacher.” I have already pointed out that Dave Miller’s false doctrine of elder re-evaluation and reaffirmation was false doctrine when it was first preached by him in 1990 and that it was still false doctrine twenty years later and it will still be false doctrine one thousand years later. *The reason we*

*are still naming Dave Miller as a false teacher is because Dave Miller still is a false teacher who has never repented of his sins (Luke 13:3; Acts 8:22), who has never confessed his sins (Jam. 5:16; 1 John 1:9) and has never asked for forgiveness of his sins (Acts 8:22; Jas. 5:16). He continued saying: “There are people that are very vocal in their papers that sometimes I think they just don’t know when to quit beating a dead horse.” The problem is that *the horse is not dead*. Again he said: “but they’re still pounding on this.” Jesus said: **“If thy brother trespass against thee, rebuke him; and if he repent, forgive him”** (Luke 17:3). Instead of “beating a dead horse” or “pounding on this” we are simply obeying the command of Jesus to **“rebuke.”** Further, he said: “And so it seems pointless to continue pounding on this.” Jesus went on to say: **“And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him”** (Luke 17:4). This passage implies that every time a sinner trespasses he is to be rebuked, yea, even **“seven times in a day”** until he repents. Later in his sermon the speaker said: “I really don’t know the motives of those who keep pounding on Dave Miller.” Our motive is to bring him to repentance as Jesus commanded (Luke 17:3-4). He concluded: “And so to me, as I say we’re beating a dead horse. I don’t know what some are expecting from that.” We expect Dave Miller to say “I repent” (Luke 13:3; Acts 8:22). We expect Dave Miller to*

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Contending FOR THE Faith™

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

Editorial...

ONE OF THE CHRISTIAN'S GREATEST DANGERS

Some of you may remember that around forty years ago, in one of the late Franklin Camp's daily lectures at the old F-HC Lectureship, he pointed out what he considered to be one of the greatest dangers to brethren remaining faithful until the end of their days. If my memory serves me correctly, brother Camp's comments were within the context of his explanations regarding why at that time certain brethren were keeping silent regarding the errors in the church and the false teachers propagating them, when in earlier years they had spoken up and out against any and all error as well as in support of the truth of God's word. His simple explanation was—*Brethren get tired of fighting*. Over the years it finally dawns on them that in this life there is no cessation of hostilities between good and evil. Thus, while in the flesh, as long as faithful soldiers of the cross are able, there always will be another battle(s) to fight. One brother said it this way, "The church is always getting over a problem(s), or having a problem(s), or about to enter into a problem(s)."

THE SUNSHINE PATRIOT AND FAIR WEATHER SOLDIER

After fighting the fight of faith for many years, some brethren who have been faithful, or at least appeared to be, simply give up the struggle, "haul down their flag," hoist the white flag of unconditional surrender, "stack arms," and walk off the battlefield. Of course, this means that for whatever reason their faith has weakened, their love for God and the things of God have grown cold, and their zeal, unlike good Phinehas of old, has departed from them (Num. 25:7; Psa. 106:30). The source of their spiritual strength is no longer in them and, thus, the warrior spirit of the faithful soldier of the cross has disappeared (Eph. 6:10-18).

In days gone by, these brethren faithfully followed in the steps of the Captain of their salvation (Heb. 2:10), raising high the fair ensign of their king (Isa. 5:26; 11:10, 12), marching on, on, and on from battle to battle. They were encouraged by such words as those of the apostle Paul, "**Watch ye, stand fast in the faith, quit you like men, be strong**" (1 Cor. 16:13). (I am truly sorry for many young preachers, and some not so young, who never heard the late Foy E. Wal-

lace, Jr. preach the sermon wherein he developed this verse, making the correct and great application of it to the citizen soldiers of the kingdom in the battle against evil.) I think those of us who have some age under our belts and numerous battle scars from the many fights in which we have engaged for the Lord, are in a better position to appreciate why Paul exhorted, “**And let us not be weary in well doing: for in due season we shall reap, if we faint not**” (Gal. 6:9; Also see 2 The. 3:13; Pro. 3:11; 1 Cor. 15:58; Rev. 2:10).

After the strain of a few battles, especially with sinful brethren, some brethren lose their will to fight false teachers in the church. We must not follow their weak and cowardly ways, becoming so “**weary in well doing**” that we too stop fighting the good fight of faith (1 Tim. 6:12). If it can happen to any brother (and it can and has), then it can happen to you and me. And, our adversary the devil, knows that better than some church members, especially some elders and preachers (1 Peter 5:8).

The first time we refuse to fight a battle for the truth and against error because it may cost us our job, or divide our families, or divide the church, or destroy friendships, or stop invitations for us to preach gospel meetings, or speak on lectureships, then we have made the compromising spiritual and psychological “turn” that will lead us to surrender to the enemy. The same thing will then be easier to do when the next conflict arises—and arise it will.

AN INTRODUCTION TO TWO LETTERS

On page five of this issue of *CFTF* you will find Dub McClish’s introduction to the two letters immediately following it. The first letter is from Dub to brother Harry Ledbetter. The second is Harry’s response to Dub’s letter. The introduction and letters are self-explanatory. I mention them here because I am writing about brethren who, for whatever reason, have stopped fighting error. Some stop fighting for reasons previously noted, while others are not content to simply “walk off the battlefield” as the battle rages around on, but they actually embrace the error they at one time opposed. Harry Lebetter is one of those men who has done this regarding the continually evolving false doctrine championed by brother Mac Deaver, and some other brethren.

If our purposes, plans, and especially our actions are in opposition and a hindrance to the preaching and/or practice of the truth of God on any subject, or we are fellowshiping those who are in error, or fellowshiping

those brethren who extend aid and comfort (fellowship) to those in fellowship with false teachers, then we are walking down the same road that Harry Ledbetter, the Forest Hill Church and Memphis School Of Preaching, Memphis, TN, the Southwest Church and the Southwest School of Bible Studies, Austin, TX, and the Bear Valley Church and the Bear Valley Institute, Denver, CO, etc., have chosen to enter and are happily traveling in it today.

CORRECTIVE CHURCH DISCIPLINE

*Where is the church of Christ that faithfully and with regularity practices corrective church discipline to the point of withdrawing fellowship from all the brethren who scripturally deserve it? We have seen it attempted on faithful brethren in a desperate effort to stop people from listening to the truth they were and are preaching, while the same church that did the marking and withdrawing of fellowship from sound brethren ignored and continues to ignore many false teachers that have and are doing hurt to the Lord’s church in their part of the country. It is interesting to watch such churches broaden their toleration of error and false teachers as they now oppose the people and things they once supported. *Contending for the Faith* is where we have always been. So, who is it that has moved?*

In many cases, I doubt any church member who reads this must look outside the congregation where he is a member in order to find a church extending fellowship to brethren who are not in fellowship with God. When elders with a sense of urgency refuse to lead the church faithfully, consistently, and stedfastly in scriptural corrective discipline; when certain preachers are as dumb as oysters when it comes to preaching the truth about the same, when the members are determined to live on the level of the world, but are praised as if they were as faithful as the apostle Paul, then what kind of superstructure do we think can be built on such a flimsy, floppy, unstable, and vascillating foundation? It certainly will not be a strong spiritual structure. To the contrary, it will ooze the loose fellowship of those spineless churches and schools previously mentioned. And, in time they will move more and more away from the Bible as their only rule of faith and practice.

I firmly believe the Lord’s church is on this earth today, but we have a long way to go before we have restored Christian living to the church members. When in general, the brethren’s faith is so weak that it refuses to take God at His word concerning the preventive and corrective discipline of the brethren, which discipline

is so necessary to get those people who are on the wet side of baptism to remain faithful to our Lord, we can expect more and more brethren to think they are acceptable to God no matter how they live. They will think themselves most holy indeed when the church adopts the policy of “live and let live”—just preach the truth and let the people do as they please; preach the truth and fellowship whom you will. Of course, there has never been a worldly church where the members tolerated the preaching of the whole counsel of God for any length of time. Thus, to adopt the previous false view of preaching the truth, but permitting church members “to live and let live” is to assure the apostasy of such a church. Furthermore, because of the acceptance of such worldly church members, that church will depart from the faith more rapidly than some think it is possible for a church to do.

“AND I SOUGHT FOR A MAN AMONG THEM...”

May God have mercy on us and help us to have the disposition of heart that will move us to stand in the gap wherever the wall of Zion is breached. Because of fleshly Israel’s apostasy, the faithful prophet of old was forced to declare of that nation, **“And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none”** (Eze. 22:30).

After all these years and so much “water under the bridge” in our fight for the right (as that “right” is defined and employed in the Bible), when I think of Harry Ledbetter and the way he has chosen to go, I am also moved to think of many other brethren with whom we once walked “arm in arm,” standing for the truth of the gospel and against all fatal error (violations of obligatory matters). But, sadly, and to the great hurt of the cause of Christ, somewhere along the way, for whatever reason, they became tired of fighting the good fight of faith—they decided God really was/is not concerned if a “small amount of error” is in the church. Thus, those brethren who continue to oppose any and all error (the path their now weak brethren once trod) are by them castigated and their persons attacked. These compromising brethren are compelled to attack, denigrate, and repudiate with all the vituperation they can muster all brethren who continue to believe and act as they once did. And, why is this the case with them? Because our very existence haunts their corrupted souls, reminding them of what they once were and how far they have fallen from their former faithful state. In this way, they can justify their compromise of the truth, and as they

pursue this kind of conduct toward us, they are on a course that day by day hardens their hearts against the truth and, **“waxing worse and worse, deceiving and being deceived,”** they become more self-assured that they are right in loosing where God in His Word has not loosed, or as the case may be, binding where God has not bound.

DETERMINING ERROR BY A CONSENSUS

Rather than go to the Bible and follow its teaching wherever it leads them (as at least it appeared to us that they once did), they now seek a consensus of certain brethren they consider “somewhat” in the church in order to decide what error to oppose and what error to ignore (it is not very difficult to see how and why human synods and creed books came into existence, were sought after, and accepted hundreds of years ago by an apostate church) Thus, their love/desire for the truth was/is replaced with the love/desire to practice respect of persons, to seek the “chief seats” (as they perceive what a “chief seat” is), and replace true biblical love with a false concept of love—a subjective, relative, romantic, syrupy, sick, sentimentalism that allows for anything and opposes nothing, except what the consensus of certain brethren approves or, as the case may be, condemns. In so doing, one lays the foundation to reject whatever constituent element of the whole truth one does not like and remain in fellowship with all who follow the same twisted rule of conduct.

Concerning these weak and insipid brethren, the question is, “How far will they go away from the truth in their craving for prominence, money, ‘peace at any price’ and a life of ease and acceptance?” The answer to that question only God knows. *But, it is a fact that the first step away from the truth is the most critical step in departing from the truth on any subject. This is the case, because that first step away from the truth sets the direction taken by all the steps following it.*

Once a person deviates from the truth in one area, without the proper repentance and correction of that deviation, it becomes much easier to repeat the process when any issue arises. Thus, when we see brethren attempting to justify their sinful conduct, we may rest assured that such persons have nothing but their own arbitrary will to stop them from departing from the faith in other areas as well. And, if such a person ever believes he needs to compromise the truth in other areas, he will do it. By their fruits you shall know them (Mat. 7:20). Therefore, having observed such conduct

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A TALE OF TWO LETTERS

Dub McClish

The July 2007 edition of *Contending for the Faith* carried my article, “On the Demise of a Congregation Rich in History.” In it I chronicled the departure of the once-stalwart Pearl Street church in Denton, Texas, into the Holy Spirit errors of brother Mac Deaver. I recommend that historical material for a full background to the two letters that will follow this introductory note (it is likely available from *CFTF*, or I will gladly email it to any who request it [dubmclish@gmail.com]). Although the letter exchange took place eleven years after the event that led to them, this history carries lessons that should not be forgotten by those who are aware of it, and those who are not aware of it need to be informed.

Brother Joe Chism was the elder at Pearl Street who, in August 2001, announced to his fellow-elders (of whom I was one) that he wholeheartedly agreed with Mac Deaver’s direct-operation-of-the-Holy Spirit errors, immediately shocking all three of his fellow elders and Gary Summers (Pearl St. preacher at the time). Brother Chism passed from this life on July 28. We sorrow for his family, and we would not unnecessarily add to their grief. However, facts are facts and history is history, whether or not some accept or deny them. His death brings to the faithful enhanced sorrow over the passing of a brother in error who led others astray. His death evokes memories of the tragic apostasy of the great Pearl Street church, for which he deserves major blame.

In November 2000, Pearl Street hosted a debate between Jerry Moffitt and Mac Deaver, in which Deaver affirmed, “The Bible teaches that in addition to His sanctifying influence through His Word, the Holy Spirit operates directly to sanctify the heart of the faithful Christian.” Although brother Chism knew his convictions were out of step with almost the entire brotherhood that was counted faithful and with his fellow elders (not to mention out of step with the Bible), rather than resign, he stubbornly resisted all attempts by Gary and me to teach, persuade, and reason with him. He had to know what it would do to the congregation itself and to the reputation of Pearl Street when this matter became public. Had even one of the other two elders taken a stand soon after Joe’s announcement, we could likely have forced Joe’s resignation. However, they sat silent and left it to Gary and me to try to deal with Joe’s rants in elders’ meetings. These two men gradually gravitated toward “sympathy” with Joe—not so much, I’m convinced, because of their agreement with his errors (at least at first), but because of Joe’s forceful personality (bordering on bullying at times), they responded emotionally, allowing Joe to prevail and eventually publicly joining him.

This problem burst upon the brotherhood in May 2003,

upon my resignation from the eldership and departure from the congregation. Predictably, faithful brethren from all over were incredulous that this staunch church could have thus strayed into error. (Pearl St. had proved to brethren all over the world its dedication to the Truth the previous 21 years, principally by means of the Annual Denton Lectures, which it had hosted since 1982.) When the anticipated questions began to pour into the elders, they adopted a two-pronged strategy: 1) Flatly deny agreement with Mac Deaver’s errors (which they did more than once in writing) and 2) accuse Gary and me of falsely attributing these errors to them out of spite over their canceling the Annual Denton Lectures, a decision they had made after the 2002 lectureship (I voted and Gary argued against the decision, but to no avail).

They thus sought to deflect blame from themselves, but in vain. As various brethren learned the facts, they quickly challenged these men and then rightly ceased fellowship with them, giving them up to their error. Long story short, after—and in spite of—the adamant denials of their Deaver agreement, they shamelessly hired Mac Deaver as their preacher in 2005. These problems so decimated Pearl Street that it no longer needed its expansive (and expensive-to-maintain) facilities. In 2007, they sold the property where the Lord’s people had met continuously for 113 years to a “community church.” They purchased a small building on Sherman Drive from the Nazarenes and have thenceforth been known as “Sherman Drive Church of Christ.”

Brother Chism continued to serve as an elder with the other two men (Harry Ledbetter and Randy Morse), who had capitulated to the Deaver errors in 2003. Chism’s agreement with Deaver came some five years before Deaver was willing to declare publicly his even more outrageous error of present-day Holy Spirit baptism (2006). Apparently, none of these three men batted an eye when Deaver announced his latter heresy. When Deaver decided to move (2010), they further demonstrated their endorsement of Deaver’s errors by employing his son, Weylan, as their preacher, a doctrinal “chip off the old block.”

Ledbetter (still an elder at Sherman Dr.) was one of the original Pearl Street elders when I began my work there (November 1980), and with whom I had had only the most cordial and supportive relationship for twenty-two years. I decided to take the occasion of the Chism death to make one more appeal to brother Ledbetter to see if he had any trace of conscience and objectivity remaining and thus perhaps to save his soul. Accordingly, I sent the following letter to him by USPS on August 27. He responded with his letter of September 3, which appears below my letter. I do not plan to

respond to his letter, believing it futile to do so. His glowing obituary of Chism (referenced in both letters) was posted on BrotherhoodNews.com.

Note the following:

1. In 2001–2003 (when all of this controversy over the Deaver “direct-operation” error was raging in our elders’ meetings) none of the other three (besides me) elders (including Joe Chism) would have agreed in any respect with the heresy of post-apostolic Holy Spirit baptism. Rather, all three of them would have opposed it mightily. However, having embraced one grievous Holy Spirit error, they set themselves up to fall for the next one, and embraced it as well. Have we not seen the same principle at work in the events of the past seven years in the brotherhood at large? Brethren once thought to be faithful compromised at one point with one man’s errors, deciding for various reasons they should ignore them and fellowship him. This capitulation has led to

numerous and grievous other compromises involving ever broader fellowship “circles.”

2. The Pearl Street “story” also illustrates the utter wreckage one man, if he is impenitent and unrestrained by fellow elders, can foster in a congregation. It also illustrates the wreckage one man (whether Mac Deaver or Dave Miller), when impenitent and unrestrained by once-faithful brethren, can foster in the brotherhood.

3. The Ledbetter letter demonstrates the way one’s compromise (for whatever reason) with one error—which he formerly opposed—can lead to doctrinal confusion and agnosticism. Ledbetter indicates that we can no longer be certain about such an important subject as the way the Holy Spirit operates. Further, he has moved so far from the Truth for which he once stood that he is no longer capable of discerning Heaven and Hell issues.

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August 21, 2012

Mr. Harry Ledbetter
1329 Wellington
Denton, TX 76209

Dear Harry:

Lavonne and I read with deep sadness the *Denton Record-Chronicle* obituary notice of Joe’s death on July 28. We sorrow for Verda and all of her family.

His passing brings to the surface many sad and tragic events the Pearl Street church was made to suffer. To some degree, the Lord’s faithful people everywhere, who had for so long looked to Pearl Street as a bastion of Truth and righteousness, suffered—and are still suffering—from these incidents. Perhaps, saddest of all in regard to these occurrences, is the fact that they never should have happened and that souls will be lost because of them.

I now dare to revisit some of these things in an appeal to the good and honest heart I know you once had. It has been now 11 years, almost to the day, since Joe dropped his “I-agree-with-Mac Deaver” grenade in our elders’ meeting, precipitating all of the disasters that followed. But, as I know you will recall, Joe wasn’t through. On November 20, 2002, less than a week after the 21st ADL concluded, Joe lobbed another grenade into an elders’ meeting by declaring (in very bullying tactics) his determination summarily to end the ADL. And then there were those disgraceful elders’-deacon meetings (May 10, 14, 2003), which made you want to resign, sell your house, and move (as you stated to me in your living room on May 31). (Wayne French’s part in these meetings was contemptible and utterly out of place. His elevation to “junior-elder” likely contributed to his eventual complete apostasy.)

In the May 14 elders’-deacon meeting (in the context of Joe’s contempt for the Rowlett, TX, church’s decision to discontinue Goebel Music’s support—a decision Joe falsely blamed on Marvin Weir), Joe quipped: “If someone offered me \$5 million—no make it \$5 billion—I wouldn’t stand in Marvin Weir’s shoes at the Judgment.” Well, Joe will not have to worry about standing in Marvin’s or anyone else’s shoes, but he’s now going to have to stand in his own shoes regarding these matters. Personally, given the choice (which I’m not, of course), I would choose Marvin’s shoes rather than Joe’s.

I can't help wondering if Joe's passing hasn't stirred in you at least a little bit of sober thinking about these matters in view of your own mortality and length of years. If you've not done so, I plead with you as a brother who loves your soul, to do some serious reflecting while you still have presence of mind (I assume) to do so. Even at best, you can't have many years left on earth, **"and after that, the judgment"** (Heb. 9:27). Guilt and sin do not disappear with the mere passing of time—even years of it.

At one time, you realistically (and accurately) viewed and stated the significance of Joe's 2001 announcement. I remind you of your statement in the taped elders'-deacon meeting of May 14, 2003 (after it was way too late to do any good):

"Joe, this all began with you. The first time you announced to us that you agreed with Mac Deaver, I knew that we had serious problems. Dub has been fighting this doctrine the last few years, and I knew that he would be utterly frustrated by your announcement."

Your statement was accurate, as far as it went. Whether consciously or not, you distanced yourself from opposition to the Deaver error. Had you been fully forthcoming, you would have stated, "Dub and I have been fighting this doctrine the last few years, and we were both utterly frustrated by your announcement." (Perhaps you were feeling a little guilty for letting Gary and me bear the brunt of Joe's abuse and for never joining us in opposing Joe's error?) I remind you that you participated in the decision to rescind Mac's 1997 ADL invitation, and you played a major role in preparing for the Deaver-Moffitt debate during the 2000 ADL (about which you even boasted in your 10/6/03 letter to Curtis Cates).

I also remind you of our conversation after having visited with a Pearl Street member one evening in late 2001. I confided to you my grave concern over Joe's behavior and his continuing defense of Mac Deaver's doctrine, fearing that great trouble was ahead for the eldership. You stated your complete agreement with my concern and expressed your guess that Joe would resign. Unfortunately, you (and Randy) remained tongue-tied in the several meetings in which Joe's error was discussed, when either one of you could likely have nipped the ever-burgeoning calamity in the bud with even a few well-chosen words.

Even after I resigned (May 14, 2003), you understood the source of the problems that would soon descend on Pearl Street in full force. I remind you of only a very few things:

- May 15, in your den with Eulalia (Harry's wife, **Editor**) and Lavonne present: When you read my letter to the ADL speakers, inviting them to call Joe to learn of his Holy Spirit convictions, I asked if I correctly represented what Joe had stated about calling him. You responded that I had done so, and then added, "and I hope he gets 10,000 calls."
- May 15, same visit as above: Regarding a statement made by Randy that you said you knew was not true, you said: "I have told Randy and Joe that when all of this comes out, it will be just like Dub said it was."
- May 20, Cleatius Copeland, an elder at Roanoke, TX, called you about our possibly becoming members there. You expressed regret that our family was leaving Pearl St., and stated that we would be assets at Roanoke. He asked you "point blank": "Did the problem at Pearl Street occur because of the decision to discontinue the Annual Denton Lectures?" to which you replied, "Absolutely not. Dub left because of statements brother Joe Chism continued to make indicating his agreement with Mac Deaver's Holy Spirit errors."
- May 31, you and I alone in your living room: You told me more than once that you were so disturbed over these events and the behavior of Joe and Randy that you would likely resign from the eldership and might even sell your house and move. I suggested that, if you remained an elder, you would be the odd man out because of your convictions, and that Randy and Joe could carry any decision regardless of your thinking. You agreed with that prospect. In this same visit, you agreed that Joe and Randy had used a double standard in their accusations against me, even suggesting what some of them were. You also assured me that your close relationship with me over 22 years caused you to trust me completely and believe in my honesty and integrity.

From even this bare sampling of information (and you know I have volumes more of it), it is patently clear that, almost overnight, you made a radical decision causing you to begin repudiating things you had only hours before affirmed, embracing fantasy as if it were fact, denying historical events, and disavowing statements that you and others had made in the presence of witnesses. Even doctrinal error you had formerly opposed you found suddenly tolerable, if not palatable. The statements, events, and occasions did not change, and I am still where I was then in all of these occurrences. Even Joe and Randy didn't change (unfortunate now for Joe, indeed). You are the one who changed, as if someone had flipped a switch in your brain.

Harry, you and I (not to mention the Lord), know that you joined Joe and Randy in blatant lies by denying Joe's agreement with Mac Deaver's direct-operation error (I can catalog 10 of these, 9 of which are in writing, and the 10th of which you stated orally to the Pearl Street assembly on the morning of June 8, 2003). You men added sin to sin, first by swallowing Mac's heresy, and then by denying you had done so. You so obviously contradicted your numerous denials of embracing

Mac's error as to make fools of yourselves, even before you mailed his *Biblical Notes Quarterly* (4/5/04) on Pearl Street's mailing permit, enclosing a letter from the elders stating that Mac's views may be "actually the correct views." You fellows thereafter advertised what you had been denying for two years when you hired Mac as your preacher.

But error will not be still. Unbelievably (to those who knew you in earlier years), your doctrine evolved, right along with Mac's (one compromise always paves the way and makes it easier for others). It was no "big deal" when he began publicly espousing modern-day Holy Spirit baptism. Although he admits to defending this heresy in public debate for the first time in 2006, the signs of his sympathy for that gross error were all in place before you hired him. Now you're aiding and abetting the second generation of both of the Deaver Holy Spirit errors in Weylan. You would have a hard time convincing me that you actually believe this Pentecostal/Wesleyan rot. (One is made to wonder why you fellows even bothered to remove the "Church of the Nazarene" sign when you bought their building on Sherman Drive. You might as well have retained it [as you did their big lighted cross]. The Nazarenes, in their Wesleyan dogma, would feel very comfortable with your direct-operation and Holy Spirit baptism heresies, which they've been promoting from day one of their denominational existence.) It is beyond amazing that the once-great Pearl Street church, respected by faithful brethren all over the world as a bulwark of the Truth for so many years, is now reduced to little more than a Pentecostal sect. (By the way, do members at Sherman Drive know of Mac's and Weylan's Holy Spirit doctrine? Did Mac ever preach his convictions there? Has Weylan ever set forth his views to the brethren? Did you, Randy, and Joe tell these men they could not preach their convictions on this subject from your pulpit? My guess is that there are still at least a few folks at Sherman Drive who have enough Bible knowledge and backbone that they would not tolerate such nonsense in their preacher—maybe not even in elders who support such.

I read your obituary of Joe on BrotherhoodNews.com, and I was astounded at some of the accolades you gave him. I even passed the URL along to several others just to let them see how shamelessly you are willing to revise history. Had I not known its subject, Joe Chism would not have come to mind, especially in some of the statements in paragraphs 2 and 4. I kindly remind you of a few things of which you are very aware (that is, unless you persist in a very selective forgetfulness). Many of those who called him about his "Holy Spirit" views in 2003 came away wishing for a "ready answer" instead of obfuscation. A man of "sound judgment" would not, in the fashion of Diotrephes, force his will upon an eldership and a congregation. I suppose a "direct approach in problem solving" involves bulldozing one's own will over anyone who dares resist him. When you wrote, "a kind and gentle man", had you been truthful, you would have added, "unless you dare disagree with him." By your saying, "he never wavered from the Truth," I all but laughed. It was precisely because he so egregiously wavered from the Truth that Pearl Street suffered its agony. So "the Truth" all along has been that we get direct help from the Holy Spirit, and we must all be baptized in the Holy Spirit in order to be free of our sinful nature and be saved. Therefore, the vast multitude of brethren (which included you until your "miraculous" conversion [perhaps you had some direct help from the Holy Spirit?], on or about June 1, 2003) who (including the greatest minds and scholars among us) almost without exception have Scripturally opposed these positions for more than two centuries, were/are all in error. This multitude, by the way, included Roy C., Mac, and Weylan Deaver, as late as 1994—stubborn facts that you well know. You obviously let your emotions get way ahead of your brain when you wrote such evident whoppers about Joe. It's one thing to write words to comfort the bereaved, but to outright misrepresent the way a person has conducted himself is beyond inexcusable.

I (and a slew of others) have wondered plenty of times in these intervening years if you yet have a conscience. I know that you at one time—and for many years—had one. You proved it to me many times over the years of our closely working, talking, and traveling together. You proved it was still alive in all of the mess Millard Smith and Jim Watson visited upon Pearl Street in 1991–92. While I greatly fault you for not helping "fight the good fight" against Joe when the Cause could have been spared such grief, you indicated (in our discussions on May 15 and May 31, 2003) that you still had some conscience remaining, as referenced above. Even when it was clear you had reversed yourself, you at least professed to have some shred of conscience left when you called me on the evening of June 5 at the Pearl Street office, asking my forgiveness for lying to me earlier in the day.

Subsequent events since then make one wonder if you have ignored your conscience so many times since June 1, 2003, that you have nothing remaining to give warning when you knowingly adopt error and support its proponents or when you consciously participate in unabashed lying. I fear that Paul's words may describe you:

...[H]olding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith (1 Tim. 1:19).

...[T]he hypocrisy of men that speak lies, branded in their own conscience as with a hot iron (1 Tim. 4:2).

Even with the passage of this many years, I still get the question from people who knew you in the 1980s and 1990s, "What in the world happened to Harry Ledbetter?" I truly wish I knew what to tell them, but this is still my question, as well.

Harry, whatever you may think of me, I am not your enemy. When you made your radical change, you almost immedi-

ately became as vicious in your attitude toward me as you had been brotherly, supportive, and amicable for the previous 22 years. Even if you consider me an enemy because I dare approach you about the jeopardy of your soul, I pray that you will honestly and earnestly reflect on my appeal, nonetheless (Gal. 4:16). I understand that, for you to face, admit, and repent of the grave errors and sins in which you have involved yourself over the past 11 years, it will take a degree of humility almost equal to that of Saul of Tarsus. Doubtless, he had to sacrifice former friendships and loyalties (even those involving the Sanhedrin), but he refused to let them separate him from Christ and His Truth (Phi. 3:7–14). At the Judgment, none of us will ever regret whatever sacrifices we had to make in order to be right with the Lord.

I realize you may greet with scorn anything or all that I say. I realize that you and Randy may read this over and make great sport of it. I realize you both may continue to believe each other's lies about what really took place those few years ago to produce so much heartache and strife. However, I will be praying (1) that you will read what I have written, (2) that you will seriously ponder it, and most of all, (3) that you will turn from the broad way you have entered.

Yours in the Cause,
s/Dub McClish



September 3, 2012

Mr. Dub McClish
908 Imperial Drive
Denton, TX 76209

Dear Dub:

As you can see, I received your letter. I did not receive the email, so I guess it went to some other unfortunate person.

Dub, I truly appreciate your interest in my soul's welfare and, I assure you, I have an equal concern for yours. After all, as you said, we are both getting older.

In your letter you reminded me of things I said and did during the hard times we had at Pearl Street. Some of them I remember clearly but some of them I have no recall: however, I do not question the accuracy of your record keeping. I hope you recall your part as well. Of course I admit that those things you mentioned on my part happened. Most of them occurred while I was torn between trying to protect you and trying to prevent a congregational split that I could see coming. I think it was terribly wrong and sinful for us to cause a congregational division over Holy Spirit issues that none of us fully understand. I agree with you that sin after sin was committed by all of us and we all should be ashamed. I know I am. I'm glad I can say that everything I did during those times was done in good faith and, at the time, I thought the right thing to do. I hope you can say the same concerning your part. However, hindsight has shown that we all were in error. The congregation deserved so much better of their elders than we gave. Unfortunately, I cannot undo my actions, recant my words or change the history that has ensued. I realize that we all must answer for our actions and I have asked God's forgiveness for my part in it.

Dub, I truly regret that I backed you much longer than I should have. History has shown that you were not worthy of my loyalty or my efforts to protect you. That was my mistake and I sincerely regret it. I have to question my judgment. Why did I not see much sooner, as so many others did, the harm you were doing to the congregation at Pearl Street by your attitude and behavior? I suppose our extremely close relationship and high regard for one another blinded my good judgment for a while. Now I see things more clearly.

Dub, it is of no concern to me at all that you did not appreciate the less than half-adequate remarks I wrote concerning the passing of that great man of God, Brother Joe Chism. The congregation and family appreciated it and that is what counts. Obviously our views of Brother Joe Chism are vastly different. He merited my utmost respect and admiration both as a man and as a brother in Christ. My only regret is that I did not say all that I could have and should have said honoring his passing and his great Christian life. I am disappointed at your remarks which I consider without merit and for which you should be ashamed. Your unchristian attitude and vengeful spirit show throughout your letter and, I fear, these may [be] the things that ultimately cause you to lose your soul. Dub, you should do something to correct them. Think about it.

Regarding your statements concerning Brethren Mac and Weylan Deaver, I doubt that it would be possible for me to disagree more with you than I do. We gladly extend our fellowship to brother Mac and we consider it a great blessing and privilege that we were able to have him as our preacher at Pearl Street and at Sherman Drive for several years. He is truly

one of our greatest gospel preachers. He does not deserve the abuse you and other brethren have heaped upon him for which you will surely be held accountable. When we first heard that Mac was going to leave us we were very disappointed but, we were delighted to learn that we could get his son Weylan to move to Sherman Drive. Weylan is a great young gospel preacher doing a tremendous job of preaching the Word and we hope he will stay with us for many years. We are very fortunate to have him and we believe he has a great future ahead serving our Lord in the kingdom.

I know from your remarks and history that you have a rather low opinion of brother Mac Deaver and his positions concerning the Holy Spirit. For some reason you used the words errors and heresy when mentioning them. Question? Are you sure? I have studied the bible references many times, read Mac's literature rather extensively and read a great deal of the supposed rebuttals others have written and I personally can see no reason for you to call his views errors or heresy or consider them fellowship issues. I know I certainly do not. His positions are well thought out and in some cases are taken word for word from the bible. He may not have all the answers, no one does, but I'm sure he is much closer to the truth than are those who oppose him. At least he is willing to study in more depth than others apparently are and he has strongly upheld his positions in writing and in oral debates. This speaks highly of his willingness to study and learn. I believe that should someone actually disprove his views, Mac would change immediately and accept new truths. I believe he is that open minded—the closed minds are on the other side. Nit-picking on both sides of these issues simply fosters division and generates the unwholesome attitude so prevalent and so sinful in the brotherhood today.

Dub, you state that you are not my enemy and I believe you. I do not consider myself your enemy. How could we be enemies? We are brethren estranged over matters that, unlike you, I do not consider of monumental importance concerning fellowship. I wish it were not so but it is and as Brother Mac has often written to you, "I pray for better times in the kingdom".

I Wish Things were different,
/s/Harry H. Ledbetter



THE BACK BURNER REVISITED

Charles Pogue

A number of years ago when I was preaching for a congregation in Southeast Arkansas, a preacher from the east coast of our country came by for a visit. He was in the middle of a trip in which he was seeking help for an evangelistic effort, and since he was an acquaintance came by to see us. While he was with us, he made the comment that he thought error should be placed on the back burner for a while, and that we just get on with the business of seeking the lost. I had heard that opinion from those who were known for their extreme liberalism, but I had never heard such a proposal come from a brother whom I knew to be sound in matters of Bible authority, the plan of salvation, the church, her worship, organization, and work. With the passing of the ensuing years, it is plainly obvious that his mindset has spread throughout the church to the great detriment of the Lord's body.

The consequence of putting error "on the back burner" in the church is that men's thinking evolves from deciding to ignore error to that of tolerating it, then, in time, to embrace much of it, if not all of it. Minds that were once faithful become dull under the "back burner" treatment of error. It becomes popular then for one's position on controversial issues to be that of taking no position at all. It is a kind of "Pontius Pilate approach" (remember his question, "**What is**

truth?"—John 18:38) with the same devastating results for the church as Pilate's had for the life of the Lord. It is not surprising, either, that ignoring issues does nothing to enhance serious and regular Bible study.

"I'M STAYING OUT OF THAT FIGHT."

It is increasingly common for brethren, when asked where they stand on a certain issue among us, for them to say, "I try to stay out of that fight." Unfortunately, that attitude leads to exactly what we are seeing today, many existing in and advocating an ever enlarging circle of fellowship in their attempts to justify communion with brethren in error. This they attempt to do by claiming that one may with God's approval, disagree with them on their particular falsehoods, but stand with them otherwise. Do they rebuke such for the error they hold? You know the answer to that as well as I do—absolutely not. It is not important enough for them to oppose it! That is precisely the reason, for instance, that while some claim to oppose the myriad of errors on the Holy Spirit, they nevertheless invite brethren who fellowship false teachers on the subject to participate in their lectureships or preach Gospel meetings for them. Such brethren are not opposing anything, they are taking "the Pilate position" of tak-

ing no position. All they are doing is making it uncomfortably impossible for them to say anything. “What a tangled web we weave...,” as the old saying goes.

Make no mistake about it, when it became apparent years ago that the direct aid of the Holy Spirit on the inward man of the Christian doctrine was going to become a serious problem, some brethren made the decision to stay out of the controversy and let other brethren attempt to deal with it. In the case of some, if they had spoken out on that particular error, it might not have achieved the increasingly widespread acceptance that it has today.

One can have respect for those who stand up and make their voices heard regarding the right or wrong of an issue. Also, one can have some respect for those who go to the Bible to make the point that a certain issue should not be a divisive one. *However, there is no basis for respecting one who just chooses to dodge an issue, thinking it will go away on its own, or that others will deal with it, or that they just do not want to involve themselves in controversy.* Anyone who does the latter cannot successfully appeal to Jesus Christ as their example, for if there was anyone who never balked at controversy, it was the only begotten Son of God! Jesus was constantly engaged in debates over one issue or another with the Pharisees, Sadducees, chief priests, scribes, and anyone else who taught for doctrine the commandments of men (Mat. 15:1-9).

WHAT DID YOU SAY MAT. 6:33 TEACHES?

The negative impact of Christians refusing to take a stand for the truth and against error on any topic is not limited in some sort of a general sense to the church local or universal. It also specifically weakens the individual church member.

It seems that many church members falsely believe the following about Matthew 6:33. They think to seek God’s



(Editorial—Continued from page 4)

in the life of a brother/sister, we had better distance ourselves from such corrupt persons for our own spiritual well being. And it is also our responsibility to warn the church about such heretics. Indeed, evil companionship corrupts good morals (1 Cor. 15:33, *ASV*—1901).

Although it is painful to witness the departures of such men as Harry Ledbetter from the truth (a brother I once considered to be as faithful an elder as one could be), nevertheless it is the common lot of all those who are daily striving to keep the faith to witness those brethren we thought would never give up the truth to do so.

Our time on earth grows shorter with each passing day. Thus, in order to know the joys of heaven, we must

kingdom first means that converting people to Christ comes before doing anything else—and they really do not understand what the process of conversion entails. Thus, they erroneously conclude that in opposing false doctrine we are concentrating on what is at least secondary—the “all these things” of the passage. Believing this egregious error, they put fighting error “on the back burner,” refuse to engage in any controversy rising from opposition to error (even among themselves), and, as pointed out at the beginning of this article, end up embracing all sorts of false doctrines.

If anyone doubts the negative effects of avoiding controversy, just remember the Lord’s church in the 1950s when the various “anti” positions were developing and spreading. If brethren had not seen the pharisaic legalism involved (binding where God has not bound in His word), it might possibly be that today no congregation would follow the scriptural directive to do good unto all men (2 Cor. 9:13; Gal. 6:10). Not only so, but a drinking fountain in any church building would be deemed error if the doctrine had been followed to its full implication.

We are standing on the shoulders of faithful and valiant soldiers of the cross who went before us. If we fail today to stand for the Truth and oppose any and all error as they did, it is frightening to think what condition the church will be in when our children and grandchildren are grown. Come to think of it, because of the refusal of some over the past couple of decades to take a stand for the Truth of God’s Word on certain matters, such as the false elder re-evaluation/reaffirmation doctrine, the efforts of brethren to fellowship erring unrepentant brethren and their supporters, many brethren have for all practical purposes put the pot on “the back burner”.

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be sure that we are in submission to the will of heaven in all things necessary to our salvation.

Yes, the night is far spent and who knows but that before this day is over, we will meet the grim reaper around the next corner or the next curve in the road? May God help us ever to be honest in all our dealings with Him and man, making full proof of our ministry in the time we have left in the flesh.

May the God of all glory bless us and preserve us from this point forward into the eternal realms of heaven’s glory. Let us pray for each other to that end. May God richly bless the faithful to remain faithful (1 Cor. 15:58, Rev. 2:10).

—David P. Brown, Editor

THE OLD PATHS PULPIT

Sermon Outline

by

Danny Douglas

NOAH AND HIS FAMILY DID IT!

We are concerned about our families being faithful to God and rightly so. Noah and his family were faithful to God, as we read in Genesis chapters 6 through 8. It is significant that they did not need many things that many today in the church deem necessary for success. In fact, some of these things are without Bible authority (Mat. 28:18; Col. 3:17).

I. NOAH AND HIS FAMILY WERE SUCCESSFUL.

- A. They were successful in finding favor with God (Gen. 6:8, 18).
- B. They were successful in building the ark, and by being invited by God into the ark (Gen. 6:18; 7:1).
- C. They were successful in being saved from the flood (1 Pet. 3:20).
- D. They were successful in preserving the human race and the animals (Gen. 7:1-10).
- E. They were successful in passing from the pre-flood age into the post-flood age (Gen. 8:15-19).

II. NOAH AND HIS FAMILY DID THESE THINGS “AGAINST ALL ODDS.”

- A. All the earth had become corrupt before God (Gen. 6:5-7, 11-13).
- B. They were very few in number, only eight souls (1 Pet. 3:20; Gen. 6:18).
- C. In spite of everything going against him, Noah was: “**a preacher of righteousness**” (2 Pet. 2:5).
- D. God’s true children will always be in the minority (Mat. 7:13-14).

III. NOAH AND HIS FAMILY ARE A GREAT CONTRADICTION!

- A. Their success is a contradiction of modern thinking in the church. This thinking includes such ideas as:
 1. Families cannot survive without being surrounded by a large number of God’s children.
 2. They are unable to survive in a very small congregation.
 3. Children cannot make it without other children and youth their age.
- B. In order to succeed spiritually, according to many in the church, children and young people must have:
 1. A Youth Minister/Director.
 2. A Youth Program. (That is, a program in addition to the regular study of God’s word, worship of God, and work of the Lord, which takes place in every sound congregation.)
 - a. How many times have we been told by parents: “We want a congregation where there are more young people and where there is a youth program.”
 - b. Sadly, many Christian parents will choose a congregation which has error in it over a sound congregation simply because there are more young people and a youth program.
 - c. Evidently, Noah did not realize that this was necessary to be a successful father.
 3. Participation with other congregations, even if they are in error.
 4. Youth rallies, youth meetings, Bible Bowls and the like.
 - a. These things per se are not unscriptural, but many times congregations compromise by being involved with, and exposed to the influence of, unsound congregations and unsound leaders and youth workers.
 - b. Although we are to love our sister congregations in Christ (1 Pet. 2:17), fellowship with those in error is not only a violation of God’s law on fellowship, but it subjects souls, young and old, to evil leaven (Gal. 5:9; 2 John 9-11; Eph. 5:11).

IV. NOAH AND HIS FAMILY MADE IT!

- A. Without sending their children to a school to be taught the truth.
- B. Many brethren believe that sending their children to a so-called Christian school is an absolute necessity!
 1. While the concept of Christian schools is not unscriptural, it is very difficult to find any which are run by sound brethren and wherein only sound Bible teaching and practices are found!

2. What did the Lord's church do before the establishment of Christian schools?
 - a. Parents taught their children the way of the Lord (Eph. 6:4; 2 Tim. 3:15; Pro. 22:6).
 - b. The principle of parents instilling a love for God and knowledge of His word into children was an important teaching in the Law of Moses (Deu. 6:4-9).
 - c. It is important today (Mark 12:29-31; 1 Tim. 4:12; Mat. 7:21).
 - d. This requires that parents and adults themselves be people of faith and knowledge of the word of God (2 Tim. 1:5; 2:15; Col. 3:15-16).
 - e. These principles will sustain us in bringing up our children in Christ (2 Tim. 3:15-17).

V. NOAH AND HIS FAMILY MADE IT WITHOUT SEVERAL OTHER THINGS THAT SOME BRETHREN WOULD DEEM NECESSARY!

- A. Without a family life center, church league ball teams and church sponsored entertainment events.
- B. Without drama, plays, skits, etc.
- C. Without Lads to Leaders, etc. (Unscriptural in organization and fellowship practices; guilt by association).
- D. We can give other examples.
- E. Sadly, many brethren have turned aside after: "vain things, which cannot profit nor deliver; for they are vain" (1 Sam. 12:21).

VI. IF NOAH AND HIS FAMILY DID NOT NEED ALL OF THESE THINGS TO SUCCEED, THEN HOW DID THEY SUCCEED?

- A. By faith in God and moving with fear (reverence) at His word (Heb. 11:7).
- B. By obedience (doing) of all that the Lord commanded (Gen. 6:22; 7:5).
- C. By walking in righteousness, with God (Gen. 6:9).
- D. By God's guidance and grace (Gen. 6:8; Tit. 2:11-12).
 1. Yet, God's instructions would not have benefited Noah & his family had they not followed them.
 2. They followed the pattern which God gave (Gen. 6:14-16)
 3. So must we: 2 Tim. 1:13; Heb. 8:5; Rom. 6:17.
 4. Like them, we must follow all that God has commanded (Gen. 6:22; 7:5; Mat. 28:20; Acts 20:27; John 14:15).

CONCLUSION:

1. By following the example of Noah and his family, we will be as lights and we will be faithful in a world that is filthy and corrupt (Phi. 2:15; 1 Pet. 2:9; 2 Cor. 6:14-7:1).
2. As faithful members of the spiritual "ark of safety," the church of Christ, we will make it safely through this life and into eternity (1 Pet. 2:5; 1 Tim. 3:15; Mat. 16:18; Acts 20:28; 1 Cor. 15:57-58).
3. Your example, influence and teaching will help to preserve other humans from destruction (Mat. 5:13-16).
4. Like Noah's, our worship will honor and please God, and we will be thankful to Him (Gen. 8:20-21; John 4:24).
5. Although we will not walk with man on this earth, we will walk with God (Gen. 6:9; 1 John 1:7).
6. Finally, God will invite us into the heavenly home (Rev. 22:14; Mat. 25:34).

INVITATION:

- A. By repentance, confession and prayer, the unfaithful member of the church may be forgiven and restored to the Lord (Acts 8:22-24; Jam. 5:16; 1 John 1:9).
- B. The alien sinner may be cleansed by the precious blood of Christ and saved (Rev. 1:5; 1 Pet. 1:19), by: Hearing & Believing the gospel (Rom. 10:17; 1:16); Repentance (Acts 2:38; 17:30; 26:20); Confession of Jesus Christ as the Son of God (Acts 8:37; Rom. 10:9-10); and BAPTISM in water for the remission of sins (Acts 2:38; 22:16). Having put on Christ (Gal. 3:27), then live a life dead unto sin and alive unto God, as an instrument and servant of righteousness (Rom. 6:3-18).
- C. NOAH AND HIS FAMILY DID IT. SO CAN WE: **"I can do all things through Christ which strengtheneth me"** (Phi. 4:13). **"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;"** (Heb. 5:8-9).

—704 Azalia Dr.
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CHRISTIAN ROCK MUSIC: TROJAN HORSE IN THE CHURCH

Gary W. Summers

[Editor's Note: The following article was originally written for the Columbia City Crusader, and was printed on November 13, 1994 (eighteen years ago). Some things have changed, but the major issues remain the same.]

Last Saturday a "Family Adventure Seminar" was held at a congregation near here. The morning session was quite profitable for the first hour-and-a-half as the one conducting it warned about the entertainment media and the influence we let it have over our lives and especially the lives of our children. The material was excellent and combined with pertinent Scriptures.

But suddenly it was as though a cold wind swept through the room, which should have chilled everyone present but apparently affected very few. The speaker began to argue passionately that parents get their children involved in listening to Christian rock music.

To be sure, he prefaced it by saying that there was no agenda to get instrumental music into our worship but that our young people need a healthy alternative to the seedy rock music found on most popular stations.

Following is how the presentation worked. A video from *Focus on the Family* was played which lowlighted the worst of rock music. The words were flashed on the screen (with obscenities partially deleted) while a portion of the song was played. Selected songs were "Me So Horny" by 2 Live Crew, "Cop Killer" [by Ice T], "Suicide Solution" by Ozzy Osborne, and a few others that have received a great deal of publicity.

These were contrasted on the video with words from Christian rock music that protested abortion, advocated Christian morality, and exalted Jesus. Obviously, if the only criteria between the two things presented on the "Learn to Discern" video by Robert DeMoss was the words (and it was), it is a no-brainer to decide which is better for kids.

After the video was completed, the speaker continued to sing the praises of Christian rock music as an alternative to the other. Following are a few of his tools of persuasion.

1. Youth groups in churches of Christ all over the country are promoting Christian rock music for their young people. A group of 50 youths at White's Ferry Road are really into it. [Wow, an endorsement!]

2. A young girl was addicted to sex from the age of fifteen. She began listening to Christian rock music, and now she's cured. [Double wow, a testimonial!!]

3. Young people today are going to listen to rock music (Substitute "have sex" for "listen to rock music," and see if

this argument sounds familiar); you cannot stop them. They are going to do it; so why not let them listen to something with wholesome words instead of those profane lyrics?

After a few minutes of these exhortations, some of the brethren began to agree with the concept; some of them were already listening to this music with their children. Since no one seemed disposed to offer any objections, I spoke.

A Fair-Minded Discussion

"I want to inject a note of discord into this discussion. Is instrumental music sinful?" In the context of the discussion, the speaker surely knew what I meant, but he hedged by saying that instrumental music is not inherently sinful. That is true; so I reworded the question: "Is using instrumental music in singing praises to God sin?"

His answer was something like: "We're not advocating instrumental music in worship." I countered with: "Is there a difference between in and out of the assembly?" He responded: "This is not the time for a discussion of this nature."

"Aren't you just exchanging one sin for another?" He repeated that this was not the time for discussion. Pray tell, when was the time for it? He had spent twenty minutes advocating as strongly as he knew how getting young people in the Lord's church to listen to Christian rock music. When will the parents present that day hear the other side, since he chose to silence any opposition?

Objections to Christian Rock Music

1. The phrase, Christian Rock, is a misnomer. Rock Music is secular; Christian songs are spiritual—the two do not mix. It is as inconsistent as the phrase, theistic evolution, which is supernatural naturalism.

2. God did not authorize the use of mechanical instruments of music in our worship of Him. Ephesians 5:19 and Colossians 3:16 are universal statements that are applicable in a number of situations. The singing referred to herein may be done in the assembly or out of it. The exhortations are not limited to one context any more than 1 Timothy 2:8 is ("I desire that men pray everywhere").

3. There is no Scriptural justification for the brethren to conclude that it is wrong to sing with musical accompaniment in the assembly but all right to gather around the piano at home or a guitar at camp. Wherever Christians meet, they are to sing and make melody in their hearts to the Lord.

4. If it is unauthorized (and therefore sinful) for Christians to use musical accompaniment in singing praises, and hymns, and spiritual songs, can it be right to approve of others doing so?

5. To be more precise, it is a matter of fellowshipping error. Why is it that God's people always want to be like the nations around them (1 Kings 8:20)? All of the religious denominations are now participating in this newest craze; so its time our young people joined them. Right; we would not want to be distinctive, would we? Anyone who thinks that our young people can listen to this music, buy it, attend the concerts, etc., without it affecting them, is incredibly naïve. How long will it be before some want to form their own Christian rock band? How much longer yet will it be until they begin to say, "We sing these songs with instruments all the time; why can't we use it in the assembly?" Christian rock music is nothing more than the latest form of the Trojan Horse.

Arguments Refuted

1. The workshop emcee appealed for acceptance of this practice by the fact that brethren in various locales were doing it. So what? The same thing could be said about any false practice. Instrumental music itself crept in little by little.

2. Christian rock music got a young girl off of illicit sex. Should we offer those who have tried LSD and marijuana? Whereas much of rock music is sinful (which is a good reason to turn it off at that point—as well as the television), some of it does no harm. But it is always wrong to add instruments to spiritual songs. One sin is just being exchanged for another that is deemed lesser.

3. Kids will listen to rock music anyway. Not all of them do, but even if they did, why not teach them to exercise good judgment rather than give it up altogether (the same goes for country music)? It is a false dilemma to say it is either *2 Live Crew* or Christian rock. There's quite a bit in between.

4. "But it's only entertainment; the purpose is not worship." It has already been argued that the reason for listening to Christian rock is that the words are inspiring and uplifting. Shall we say edifying? Does it admonish and teach? Sounds like a spiritual song.

5. On what basis is Christian rock music authorized? Who will set forth an argument, the conclusion of which is, "The Bible authorizes my children and me to listen to Christian rock music"?

Additional Observations

The original article concluded above, but there are some additional points that ought to be made, considering that eighteen years have elapsed since it was written. The first of these points is that there are so many types of radio stations available that in most parts of the country practically any kind of music can be accessed—Big Band era, 50s, 60s, 70s, 80s, contemporary, country, easy listening, alternative, or anything whatever. And if these choices are not enough, a person can carry compact discs from either major artists or downloads off the Internet. If all of these fail to satisfy, one

can invest in an iPod and take whatever he wants with him. In other words, there is no Christian music versus filthy rock and rap dilemma. It was not actually the case in 1994, but it is really not the case now.

Second, some of the predictions made in the original article have already come to pass. The fact is that many young people who have grown up listening to "Christian" rock music have not made the distinction between listening to it and being involved in it. About a year ago, this writer had a conversation with a younger man whom he has known for twenty years. He had released a CD. He should have been taught better, as a member of the church for all that time period, but his CD consists of his voice and a friend accompanying with a guitar. How does something like that happen except in the absence of Biblical teaching concerning instrumental music and the recommendation of listening to "Christian" music? No one needed to be a genius to see the way that this kind of approval was going to work out.

A Door to Apostasy

How does one explain the recent phenomenon of churches, such as Richland Hills, adding instrumental music to some of its services? The speaker, who eighteen years ago advocated acceptance of "Christian" music, made it very clear that doing so was in no way an attempt to introduce instrumental music into worship, yet that is precisely what has happened. To advocate participation on any level with musical accompaniment to spiritual lyrics will open the door to its ultimate acceptance in worship because the immediate effect is to blur the lines of distinction.

Barb and I own a well-traveled piano that has lived in the six states we have. We bought it originally in order to play secular music (I have been playing Elvis' "Don't Be Cruel" since the age of nine or ten.) When we lived in Coraopolis, Pennsylvania, we had a couple from the Christian Church that visited our Sunday evening worship periodically. His first name was Thorn. We invited them over for dinner one evening. In the course of conversation, he asked if we played hymns on the piano. We answered that we did not.

He actually looked crestfallen. After a moment, he said, "When I walked into your house and saw the piano, I just knew I had you. I was going to ask you, 'If you can play the piano and sing hymns in your home, why can't you do the same thing 25 feet away in the church building?'" His argument would have been that we were inconsistent, and he would have been right, since the Bible makes no distinction about whether the singing is in or out of the assembly.

It is also inconsistent today for a person to tell his neighbor that we sing a cappella because God gave us no authority to sing with musical accompaniment and then play a CD of "Christian" music for them when they ride in his car. People must be amused by our inconsistencies and think we are hypocritical.

It's Only "Entertainment"

Many brethren have advanced the notion that it is all right to listen to "Christian music" because we have no intention of worshiping when we listen to them; it is only entertainment. If we are driving a car while listening, there is no reason to think we would be worshiping any more while listening to "Amazing Grace" being sung than the latest hit by Taylor Swift. While this point is valid, it is not the only consideration.

What was the purpose of the one who recorded the song? The fact that over the years those singing religious music have included such titles as Hymns of Inspiration should tell us that the purpose of the singer(s) is to praise and glorify God, which constitutes worship. If the intention is to praise God, then the use of mechanical instruments in doing so is wrong. If they were wrong in worshiping God in that manner, why are we correct to buy their CDs and fellowship them in their error? On what basis do we not stand guilty of wrongdoing?

Is anyone uncomfortable about calling practices related to sacred things "entertainment"? Can anyone imagine Jesus introducing Peter, Andrew, James, and John as "The First Gospel Quartet" to sing religious songs as entertainment? What's wrong with this picture? Did Jesus preach for entertainment, also? Perhaps the Pharisees prayed for entertainment; truly they were only after the praise of men. They might have enjoyed applause. Does anyone see a danger in combining the sacred and the profane? According to the dictionary, to entertain means "to amuse." Yes, let us amuse ourselves by listening to people sing their hearts out in praise to God.

At some of the lectureships brethren host, it has not been uncommon to record the prayer as well as the message. If we are listening to one of those tapes and a prayer is included, are we worshiping if we listen to the prayer? Was the one leading the prayer worshiping? Was the lecture, the proclamation of the Word of God, worship on the part of the one who rendered it? Is it worship to us if we are listening to it

in the car while traveling? Surely, we would not claim that it is entertainment.

What if someone took a lectureship tape by one of our faithful brethren and edited it by adding instrumental music to the introduction and perhaps scattered some sound effects throughout (thunder and wind noises for the storm on the Sea of Galilee, for example). When the speaker preached on the grace of God, an instrumental version of "Amazing Grace" played in the background. Would any of these additions be acceptable? They would if the tape was only for "entertainment."

Conclusion

Singing songs, hymns, and spiritual songs with the accompaniment of instruments of music is inherently wrong because it is not authorized by the New Testament (Col. 3:17). This is the same fundamental sin that Nadab and Abihu committed when they offered "**profane fire before the Lord, which He had not commanded them**" (Lev. 10:1). Even the *NIV*, which mistranslates frequently and is generally unreliable, got this verse correct when they said of the two priests that "*they offered unauthorized fire before the Lord, contrary to his command.*" The fire they used was unauthorized, and so is mechanical instrumental music when it is used to accompany songs of praise to God.

There are occasions when we must listen to songs accompanied by instrumental music, such as attending someone's funeral who was a member of a denomination. We do not, however, participate in the singing, nor do we enjoy it. Why, then, would anyone want to buy a CD of that type of music and listen to it? It is not consistent, and it is not right. Furthermore, it should not be done in the absence of an argument which clearly authorizes it. No one has or can set forth such a proposition. In these perilous spiritual times, brethren should be as careful as they can to follow the teachings of the New Testament and abstain from worldly influences.

—5410 Lake Howell Road
Winter Park, FL 32792



THE QURAN'S VIOLENT PRESCRIPTIVE STATEMENTS

It is true that many Muslims are gracious and peace-loving. They will site such passages as Suras (chapters) 2:256; 29:46 and 41:34 in an attempt to prove the *Quran* teaches them to be peaceful. But the *Quran* also teaches Muslims to be violent. In the case of self-defense, violence is authorized, but at other times it is open ended and the *Quran* justifies Muslims for engaging in it.

The *Quran* exhorts Muslims to hate or kill or terrorize infidels (non-Muslims). See Suras 2:190-193, 2:216, 2:244, 3:56, 3:151, 4:56, 4:74, 4:76, 4:89, 4:91, 4:95, 4:104, 5:51, 5:32-38, 7:96-99, 8:12-14, 8:39, 8:60, 8:65, 9:5, 9:14, 9:23-30, 9:38-41, 9:111, 9:123, 22:18-22, 25:52, 47:4, 47:35, 48:16, 48:29, 61:4, and 66:8-10. Some translators of the *Quran* into English attempt to soften the true Ara-

bic meaning of some of these passages. For example, to "fight" really means to kill in Arabic. Since various versions of the *Quran* are online we can read these passages for ourselves.

Many Christians, and even more so denominationalists, are ignorant of what the Bible actually says. However, the same is true of many Muslims regarding what the *Quran* actually says. It is even more so with certain politicians when they comment on what either book actually says. Could it be that the Muslim terrorist is simply a devout servant of Allah? Thus, he is a close and careful student of the *Quran*, believing that "**faith without works is dead,**" and that one must do *Quran* things in *Quran* ways and call *Quran* things by *Quran* names? Sound familiar? —*Editor*

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DEVIATIONS FROM THE TRUTH

Roelf L. Ruffner, Sr.

COMING FOR THE LOAVES AND THE FISHES

The Spring Meadows Church of Christ in Spring Hill, TN, thinks it has found a way to get prospects in its front door. It offers a “mystery guest”, two \$10 gift certificates—one before you enter the door and another if you report back on your Sunday visit the following Monday. This reminds me of how I often, in jest, say to my brethren, “We could fill up this auditorium if we advertised that there was a \$50 bill taped under every seat on Sunday morning.” I wondered aloud when some brethren would get around to doing just that. Apparently, that time has arrived.

I understand that congregations face shrinking numbers in our assemblies. Many in our nation are not interested in the Gospel but in ear tickling speakers, emotional experiences, entertainment, and camaraderie. They seek the “**loaves and the fishes**” (John 6:26) rather than the breaking of “**the bread of life**” (John 6:32-35). The apostles of Jesus Christ did not offer free food, gift certificates, or trinkets when they preached before audiences on their missionary journeys but “**the word of God**” (Acts 13:44). Likewise we should lovingly proclaim the pure unadulterated truth to our dying world (Rom.1:16; 2 Tim.4:2). Some will believe the Gospel and obey it, whatever the cost. Others will not believe and depart (cf. Acts 28:23,24) [http://www.christianchronicle.org/article2159682~'Mystery_guests'_help_assess_friendliness_at_Tennessee_church as of July 6, 2012].

THE APOSTASY CONTINUES AT ACU

Some of the Theme Speakers for the Abilene Christian University Summit 2012

Elaine A. Heath brings a fresh voice to the ancient practice of evangelism. She serves as McCreless Associate Professor of Evangelism at Perkins School of Theology and is an ordained minister in the United Methodist Church.

Walter Brueggemann is ordained in the United Church of Christ. He recently spoke at York College

Max Lucado also spoke. He is to speak at a Baptist Church Wednesday night in Abilene.

Brian Mcleren, leader in the Emerging Church Movement presided over a homosexual marriage. A few years ago Mcleren spoke at ACU's Summit (http://blog.christianity-today.com/ctliveblog/archives/2012/09/brian_mclaren_1.html?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+christianitytoday%2Fctliveblog+%28Christianity+Today+Liveblog%29&utm_content=Google+Reader [Accessed Sept, 29, 2012]).

In facing the facts concerning the schools of higher education operated by members of the church of Christ, we

would be surprised if they were doing anything else other than what ACU's Summit speakers reveal about ACU's religious beliefs. And, to a lesser extent, some preacher training schools are about where the colleges/universities were in the 1970s. Unless some radical “turn arounds” take place, in another twenty years, give or take a few years, they too will be as apostate as their big sister universities are today.

FROM THE 2012 DEMOCRATIC PARTY PLATFORM

ABORTION RIGHTS: The Democratic platform states that the party “unequivocally” supports Roe v. Wade, the Supreme Court decision that affirmed a constitutional right to an abortion. The platform also “supports a woman’s right to make decisions regarding her pregnancy, including a safe and legal abortion, regardless of ability to pay.”

The platform also states: “Abortion is an intensely personal decision between a woman, her family, her doctor and her clergy; there is no place for politicians or government to get in the way.”

The Republican Party platform opposes abortion in all cases, including rape, incest and when the life of the mother is endangered. Republicans say “the unborn child has a fundamental individual right to life which cannot be infringed.” It opposes using taxpayer money to promote or perform abortions or to fund organizations that perform or advocate abortion rights.

GAY MARRIAGE: The Democratic platform supports the movement to get equal treatment under the law for same-sex couples.

The platform says: “We also support the freedom of churches and religious entities to decide how to administer marriage as a religious sacrament without government interference.” The platform opposes “federal and state constitutional amendments and other attempts to deny equal protection under the law” to same-sex couples.

The Republican Party platform affirms the rights of states and the federal government not to recognize same-sex marriage. It backs a constitutional amendment defining marriage as the union of one man and one woman.

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(Continued from page 1)

confess the sins of which he is guilty (Jam. 5:16; 1 John 1:9). We expect Dave Miller to ask for forgiveness (Acts 8:212; Jam. 5:16).

NEVER... A VOTE, ...NOT AN ELECTION

The speaker, after talking about the selection and appointment of elders, admitted: "It is never, by the way, in the New Testament, that we find a vote on the thing." Later he said: "It was not an election." He further stated: "It should... never [be] made like a political election where people stand up and say, 'well I'm going to do this for you and I'm going to do that for you'." He admits here that one of the reasons the Dave Miller doctrine of elder re-evaluation and reaffirmation was and is false is because it involved a popular vote of the members of the Brown Trail congregation. Dave Miller turned the process into "a vote on the thing." Dave Miller turned the process into an "election." Dave Miller made the process "like a political election."

THE BIBLE NEVER TALKS ABOUT HOW TO "UN-APPOINT AN ELDER"

The speaker said: "Now, one point that needs to be made, the Bible never really talks about how to un-appoint an elder." He then admitted: "That's not a very good way to say it." So he tried again, saying: "If a man for whatever reason becomes unqualified to serve as an elder who is in the eldership, there are no provisions whatever to get that man to resign." Amazingly, immediately after making this statement he quoted 1 Tim. 5:17-21. He then said: "but it really does not address the removing of an elder." I beg to differ! He went even further saying: "So the point that he is making here, an elder that sins, and the two or three witnesses are verifying that sin, he's to be rebuked before all if he refuses to repent." Does our speaker really believe that an elder who is guilty of sin or sins, that sin or those sins being verified by two or three witnesses, and after being publicly rebuked for his sin or sins yet refusing to repent, should be allowed to continue serving as an elder with the church continuing to submit to his rule (Heb. 13:7,17)? He continued: "Obviously, if he repents before the congregation then that should end it." That would depend on whether or not he was still qualified to serve as an elder according to 1 Timothy 3, Titus 1, and 1 Peter 5 (all of these passages our speaker had previously quoted). Next, he admitted his ignorance saying: "Now the text does not tell us what should be done after that point. Whether the man is removed as an elder, it doesn't say that. I don't know the process." The process for dealing with an elder who is guilty of sin or sins and who refuses to repent is the same as it is for any member of the church who is guilty of sin or sins and who refuses to repent. The speaker ends up talking about that process later in his sermon.

BRETHREN ARE DIVIDING THE CHURCH OVER DAVE MILLER

The speaker stated: "Now, let me point out in the area

of church discipline, this is an important thing because there are brethren who actually are dividing the church over Dave Miller." The speaker charges those who oppose the Dave Miller false doctrine of elder re-evaluation and reaffirmation with dividing the church. *I brand this charge to be a lie.*

Ahab was an exceedingly wicked king in Old Testament Israel. Elijah was the righteous prophet of God who opposed him.

And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim (1 Kin. 18:17-18).

Those who oppose the false doctrine of Dave Miller, as commanded by the Lord (Eph. 5:11) are not the troublemakers. Dave Miller is the one causing the trouble in that he has "forsaken the commandments of the Lord." Those who "receive him" and those who bid him "God speed" have also forsaken the commandments of the Lord (2 John 10). They have become "partaker of his evil deeds" (2 John 11). They follow him like Ahab followed Baalim. They are the "brethren who actually are dividing the church over Dave Miller."

BRETHREN GO MUCH FURTHER THAN THAT

The speaker said: "On the other hand the brethren that... keep pounding on this go much further than that. They say, for example, if anyone fellowships Dave Miller or fellowships those who fellowship Dave Miller...fellowship is to be withheld from them." He continued saying: "And I don't know how far they go with it, whether they go to the third or fourth or fifth generation, I have no idea." He later concluded: "There aren't any examples of withdrawal from the third, fourth, or fifth generation."

John wrote: "**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**" (2 John 9). *In this verse there are only two groups (generations) of individuals.* There are those who have both the Father and the Son and there are those who have not God. *There is no third, fourth or fifth group (generation).* John continued: "**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 bideth him God speed is partaker of his evil deeds**" (2 John 10-11).

The Dave Miller doctrine of elder re-evaluation and reaffirmation is no part of the doctrine of Christ. Thus, Dave Miller and his doctrine should not be received. Neither should Dave Miller and his doctrine be bidden God speed. Dave Miller hath not God.

Those who receive Dave Miller and or his doctrine are not abiding in the doctrine of Christ. Those who bid God

speed to Dave Miller and or his doctrine become partakers of his evil deeds. Thus, those who receive Dave Miller and or his doctrine have not God.

By what authority (and we must have the authority of Christ for all that we say and do—Col. 3:17) does one extend fellowship (receive and or bid God speed) to those who abide not in the doctrine of Christ and have not God? One cannot do so without placing himself or herself in the group that does not abide in the doctrine of Christ and has not God.

DAVE MILLER HAS REPUDIATED THIS TEACHING

The speaker, after falsely claiming earlier that Dave Miller has repudiated his teaching, again claimed: “Dave Miller has repudiated this teaching. He’s saying, ‘I don’t teach today what I did teach.’” He is again referring to the 2005 statement of Dave Miller. Then, he candidly admits concerning “The statement—it doesn’t sound like a statement of repentance to me, I have to be perfectly honest.” *The reason is because it is not a statement of repentance.* Yet, amazingly he states: “But the point is that he is not now teaching what he taught. And so it seems pointless to continue pounding on this, and making lines of fellowship.” Further, he claimed: “Dave has renounced his teaching. He said very clearly that he no longer teaches it, he does not believe it.”

I have previously pointed out why this claim is a bogus claim. I challenge any one who believes this bogus claim to contact Dave Miller and ask him the three following questions. (1) “*Was your 2005 statement a statement of confession of sins?*” (2) “*Was your 2005 statement a statement of repentance?*” (3) “*Was your 2005 statement a statement asking for forgiveness of sins?*” Please let me know his answers.

IT’S A SPIDER WEB THAT JUST REALLY NEVER QUITS

The speaker said: “You see, it’s a spider web that just really never quits. So it becomes a real problem.” The speaker stated this as a criticism of those who not only oppose Dave Miller and his false doctrine, but also oppose those who fellowship Dave Miller and or his false doctrine. With that application I disagree (as already pointed out). But the principle he stated is true in reference to the sins of Dave Miller and the sins of those who receive him and bid him God speed in violation of 2 John 9-11.

The sins of Jezebel (the worship of Baal and Ashteroth), were like a spider web that began in her own country and then spread to Israel when she married Ahab, and then spread to Judah when their daughter, Athaliah, married Jehoram.

The sins of Dave Miller and his doctrine and the sins of those who fellowship Dave Miller and or his doctrine have spread throughout the brotherhood like a spider web. Remember how our speaker said earlier “that there are no churches that are troubled with it.” The fact is that the East-

side church in Muskogee, Oklahoma where this sermon was preached was troubled with it. Our speaker said: “I was asked when I interviewed here back in January about my feelings about that and I told them truthfully then that I do not teach nor believe this doctrine.” This sermon under review shows that statement to be untrue. He complained saying: “when we first came here...men that I wanted to use for a lectureship were unacceptable for this very reason.” This is where he made the statement: “You see it’s a spider web that just never really quits. So, it becomes a real problem.” Notice the use of the word problem in reference to the lectureships there at Muskogee. Near the close of his sermon he said: “Had I known the feelings of some...in the church here before I came, I would not have accepted the invitation to come here.” *The fact is that he did know the feelings of some in the church there because he had been questioned about that very issue.* Thus, he earlier stated: “I was not aware, to be honest, of the depth of some of the difficulties and feelings that some had concerning that.” The last things he said before extending the invitation were: “If you have problems with what I said, then let me know. I’m serious. I do not want to harm Eastside. And I would, although I don’t want to, I would much rather resign and move on. So let me know. That’s up to you. I serve at your pleasure.” I do not know the reaction of the congregation, as a whole, to this sermon but shortly afterward the speaker did resign and move on. It would appear he was caught in a spider web that just would not quit.

THE LIST OF SIXTY NAMES

The speaker said: “Let me read you some names.” After doing so he complimented them saying: “These are good men.” *Good men do not violate Bible passages concerning fellowship (2 John 9-11).* He said: “There are sixty names on this list.” Numbers do not determine what is right and what

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is wrong. God's Word determines what is right and what is wrong and God's Word is true even if and when all men are liars (Rom. 3:4). Concerning the statement to which these names were affixed he said: "In other words they say that I have confidence in Apologetics Press, which is Dave Miller. At least he's directing it." The "Statement of Support" said:

We, the undersigned, wish to announce that we have complete confidence that Apologetics Press is on a firm footing that will insure its continued work of excellence. We commend AP to the brotherhood and recommend that it continue to be the recipient of financial and moral support.

The speaker then proclaimed: "I will not withdraw fellowship from the men that I named. I simply won't. I have confidence in them. I have known some of these men almost fifty years. Many of them I have known twenty or twenty-five years." Here is the crux of the problem in our brotherhood. *In spite of the mountain of evidence to the contrary, Apologetics Press and its Director, Dave Miller, have become sacred cows (like Jeroboam's golden calves in Dan and Bethel) that must not be allowed to topple or fall.*

WITHDRAWAL OF FELLOWSHIP

The speaker said: "Normally fellowship in a congregation is a congregational matter." Then after talking about 1 Corinthians 5, 2 Thessalonians 3:6, Romans 16:17-18, and 2 John 9-11 he stated: "These passages though deal with one issue, the withdrawal of fellowship from an individual." He then applied this point to Dave Miller saying: "In other words let's take Dave Miller. If he refused to change his false teaching, and a local congregation withdrew fellowship from him then that would be appropriate for us to withhold fellowship." The fact is that Dave Miller has refused to change his false teaching and Dave Miller has had fellowship withdrawn from him. Thus, it is appropriate for others to withhold fellowship from him. He asked: "If a man is withdrawn from and his brother fellowships him are we going to withdraw from the brother too?" What a question for a man who claims to be a gospel preacher to ask. The answer is yes (2 John 9-11). He continued: "What about anyone that fellowships the brother who fellowships the first man?" Again, the answer is found in 2 John 9-11. He claimed: "You see...you would never know what in the world to do." We know exactly what to do for passages like 2 John 9-11 spell it out in detail. Later he said: "We need to do our own work and concentrate on that without worrying about whether so and so spoke on a lectureship one time with Dave Miller. So what? As long as that man is sound, himself, I don't see the purpose of withdrawing fellowship from them. I will not. That's just the way I feel about it." *First* of all, sound men do not fellowship Dave Miller because he has not God (2 John 9-11). *Second*, the speaker could see the purpose of withdrawing fellowship from such as have not God if he would properly read and study the Word of God (1 Cor. 5:1-13). It does not matter how he feels about this matter. What really matters is what God has said about this matter. God's Word says: "**And**

have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

HIS FALSE CONCLUSION

In concluding his sermon the speaker said: "But I think on the other hand we have to be balanced in the things we're doing." The term "balance" has become a buzzword for those who want to violate the Word of God and still be counted faithful. He said: "Well, there are decisions every congregation has to make and they're all autonomous. That is, we don't tell Westside what to do." Autonomy does not shield anyone (individual or congregation) from the consequences of their sins (Gal. 6:7). He concluded his sermon saying:

If a congregation, let's say Westside, they have elders. If Westside, for whatever reason, decided that they wanted the eldership...felt that they wanted to reaffirm their eldership, I don't think we would have the right to withdraw fellowship from them.

Here is where he was going all along. He is plainly teaching here the false doctrine that individuals and congregations who preach and practice sin (such as elder re-evaluation and reaffirmation) should not be marked and withdrawn from. Also, he is clearly teaching the false doctrine that passages like 1 Corinthians 5:1-13; 2 Thessalonians 3:6; Romans 16:17-18; 2 John 9-11; Ephesians 5:11, etc. should not be obeyed. It is no wonder that our great brotherhood is infested with such a spider web of problems.

—2490 Larkspur Avenue
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FREE CD AVAILABLE

Contending for the Faith is making available a CD-ROM free of charge. **Why is this CD important?** **ANSWER:** It contains an abundance of evidentiary information pertaining to Dave Miller's doctrine and practice concerning the re-evaluation/reaffirmation of elders, MDR, and other relevant and important materials and documents directly or indirectly relating to the Brown Trail Church of Christ, Apologetics Press, Gospel Broadcasting Network, MSOP, and more.

To receive your free CD or make a financial contribution toward this important CD's distribution you can reach us at **Contending for the Faith, P. O. Box 2357, Spring, TX 77383-2357**, or request the CD by emailing us at dpbcftf@gmail.com.

2012 SPRING CHURCH OF CHRIST *CFTF* LECTURESHIP

The New Testament Church and Counterfeit Churches

The lectureship was presented from Wednesday, February 22—Sunday, February 26 in the facilities of the Spring Church of Christ. The congregation is superintended by elders: Kenneth D. Cohn, Buddy Roth, and Jack Stephens. David P. Brown is the evangelist working full time with the church. He is also the director of the annual lectureship, and editor of the book.

Secretary: Sonya West ♦ E-mail: sonyacwest@gmail.com ♦ Office Phone: (281) 353-2707

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The book's chapters in chronological order are:

David P. Brown: *What is the New Testament Church?*

Terry Hightower: *The Apostasy of the First Century Church*

Terry Hightower: *The Emergence of Catholicism from the Apostate Church*

Dub McClish: *What is the Restoration Principle and is it Scriptural?*

Dub McClish: *Has the New Testament Church Been Restored?*

Roelf Ruffner: *One Can Know One Is a Member of the Lord's Church (Identifying Marks of the Church)*

Wayne Blake: *What is the Organization and Work of the New Testament Church?*

Johnny Oxendine: *What is the Worship of the New Testament Church?*

Geoff Litke: *Are Pious Unimmersed Persons Christians?*

Roelf Ruffner: *Is the New Testament Church a Denomination?*

Bruce Stulting: *Are Faithful Children of God Found in the Denominations?*

John West: *What is the Independent Christian Church?*

Michael Hatcher: *What is the Christian Church (Disciples of Christ)?*

Daniel Denham wrote the chapter in the book. Skip Francis delivered the lecture, *What is Dispensationalism?*

Bruce Stulting: *Does the N. T. Authorize the Church Revealed on its Pages to Fellowship Denominational Churches?*

John Rose: *What is the Lutheran Church?*

Gene Hill wrote the chapter in the book. Ken Chumbley delivered the lecture: *What is the Presbyterian Church?*

Danny Douglas: *What is the Baptist Church?*

Gene Hill wrote the chapter in the book. Ken Chumbley delivered the lecture: *What is the Methodist Church?*

Johnny Oxendine: *What is the Church of Jesus Christ of Latter Day Saints (Mormons)?*

Jess Whitlock: *What is Christian Science?*

Jess Whitlock: *What Makes JW's, Mormons, Christian Sci., and 7th Day Adventists Different from Other Denominations?*

John West: *What are the Pentecostal/Charismatic Churches?*

Michael Hatcher: *What is the Salvation Army?*

John Rose: *What is the Unitarian/Universalist Church?*

Danny Douglas: *What is the Community Church?*

Daniel Denham wrote the chapter in the book. David P. Brown delivered the lecture, *What is the Emerging Church?*

Sonya West: *Give Your Daughters To Husbands (Choosing a Husband)*

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ORDERING: To order the lectureship book, the CD of the lectureship books, or audio/video recordings contact *Contending For The Faith*, P. O. Box 2357, Spring, TX 77383-2357, or (281)350-5516, or dpbcftf@gmail.com.

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-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—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 [By phone inside USA (281) 475-8247]; 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.

-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., 6:00 p.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: allenlawson@earth-comm.com.

-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; dubmcclish@gmail.com.

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., 1:30 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring *Contending for the Faith* Lectures, and the internet school, Truth Bible Institute. www.churchesofchrist.com.

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