

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

RECOMMENDED READING: PROFILES IN APOSTASY #1

Gary W. Summers

Profiles in Apostasy #1 is one of best reference works of this century, and within two weeks (at this writing) it has already generated quite a response. For years various name brand liberals have been writing books to influence brethren away from the Scriptures, and occasionally a lectureship book has reviewed a few of their materials, but this volume of 608 pages is the most thorough one available; it contains reviews of 24 books—from those of K. C. Moser (1932) to Todd Deaver in 2008. The 25th review is not of a book but rather a sermon delivered in 1990.

One of the charges already made is that those reviewing the books had not read them, which is absurd. A few of the speakers mentioned publicly that they had read the assigned material not once but two or three times. One lengthy tome was read so thoroughly that quotes from the author's footnotes are cited. In at least two instances, speakers had to borrow the books from others, which would be pointless if they had no intention of reading it. Some of the reviews are 25 to 40 pages long, and that amount of material cannot be presented at a lecture. Perhaps someone watching the review on-line might think that, since certain aspects were not covered, the critic had not read the information, but no one could come to that conclusion from reading the book itself. Numerous references are cited in each chapter.

A second criticism is that the writers/speakers had never

met or talked with the actual authors of heresy. So? Each one published a book for others to read, and they all employed the English language to do so; words have meaning. This charge would have weight if a reviewer took something out of context or misrepresented the author, but great care was taken to avoid such mistakes. If someone's work was not handled carefully, the simplest response would be to furnish the evidence of such. Otherwise, it does no good to mouth vague charges while providing no proof. The problem for liberals is that the light was shined upon what they truly believe. Embellishment is not needed; the truth will do.

The first book reviewed is Todd Deaver's *Facing Our Failure: The Fellowship Dilemma in Conservative Churches of Christ*. Many do have concerns about fellowship (or should have), but Todd does not supply workable solutions. Relying on typical scholarly language (what George Orwell might have called Ed-Speak), Deaver advocates that churches of Christ "acknowledge the failure of the traditional paradigm" (3). Apparently, he would disagree with his grandfather, Roy C. Deaver, who wrote an excellent booklet, *Ascertaining Bible Authority*. Of course, Todd has developed nothing with which to replace those Biblical principles.

Terry Hightower penned this review (he actually has known Todd for years), and it is thorough. As he has been

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Contending FOR THE Faith™

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Ira Y. Rice, Jr., Founder
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Editorial...

“SPOTS IN YOUR FEASTS OF CHARITY, FEEDING THEMSELVES WITHOUT FEAR, ...” —JUDE 12

Al Maxey is a typical liberal—by his false doctrines *he looses where God’s Word binds*. He seeks unity, or more accurately union (unity in diversity in obligatory matters) at the expense of the absolute, objective, humanly attainable Truth of God’s rightly divided Word; denies that the New Testament is a Divine blueprint or pattern; despises the communicative nature of language that is necessary for any language to authorize anyone to do anything (except when he is communicating his errors); opposes logic when it opposes him, then attempts to use logic to reason with his readers regarding, of all things, that implication is simply human opinion—my how Maxey hates implication; is consistently inconsistent; upholds all kinds of music in the worship of God; fellowships the pious unimmersed; opposes placing labels on people, but then falsely labels brethren because they have accurately labeled him and his ilk for the false teachers they are; teaches that the “having been put away fornicator” of Mat. 19:9 is free to marry; **“Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm”** (1 Tim. 1:7); wresting **“the Scriptures to their own destruction”** (2 Pet. 3:15, 16) and on, and on, and on we could go enumerating Maxey’s false beliefs and actions. Then surprise of surprises he declares that he does not believe in oral debating. Of course, if I were in his shoes I would not believe in it either.

From time to time Maxey e-mails his electronic paper to, according to him, one of the largest e-mail lists in the world. If most of those who comprise that list are in their thinking, beliefs and actions in religious matters anything like Maxey, it must be one of the largest lists of religious lunatics in the world. It is basically through this medium that he propagates his errors, criticizes and castigates the faithful brethren, and crows loud and long about his accomplishments. This year he bubbled over with joy and could hardly contain himself because of his invitation to speak on the annual Tulsa, OK convention of those who **“speak great swelling words of vanity”**...who **“promise liberty,”** but in actuality they **“are the servants of corruption”** (2 Pet. 2:18,19).

NEW TESTAMENT WARNINGS ABOUT THE AL MAXEYS OF THIS WORLD

Of such characters James warned, **“A double minded man is unstable in all his ways”** (James. 1:8). Paul further described such persons to the Thessalonians in the following words:

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness (2 Thes. 2:10-12).

In the recent 2010 Spring *CFTF* Lectureship Maxey's MDR errors were exposed and refuted orally and in the lectureship book. Also, in at least one of the open forums his true character was documented. The apostle Paul by inspiration described such men as **"speaking lies in hypocrisy; having their conscience seared with a hot iron"** (1 Tim 4:2). The inspired apostle Peter pictured those who had **"escaped the pollutions of the world"** but were **"again entangled therein and overcome"** as **"dogs returning to their own vomit"** and **"sows that were washed to their wallowing in the mire"** (2 Pet. 2:20-22). *Obviously the Holy Spirit and the apostles Paul and Peter believed in accurate labeling and in so doing provided a divine pattern for the faithful to follow regarding recognizing and labeling the same characters today.*

BEFORE GOING FURTHER SEE THE TWO E-MAILS AT THE BOTTOM OF THIS PAGE.

Stinging under the severe and much deserved rebukes Maxey cannot successfully refute, he e-mailed me (as he sometimes does) the twisted and perverted views of two of his fans who, like him, **"speak evil of those things which they know not"** (Jude 10). For they too **"have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core"** (Jude 11). For some strange reason Maxey thinks that comments from the unfaithful are in some way or another going to persuade me to leave the simple, plain, unadulterated Truth of the Bible for the error that he and his friends love so much. And, I suppose if I determined what is right and what is wrong, who is on God's side and who is not, on the same basis that Maxey does such things would mean something to me. But I do not and, thus, they do not. For those who choose evil over good as the Bible defines the good and the evil such remarks from those who have **"done despite unto the Spirit of grace"** (Heb. 10:29) make no more difference to me than did the death of Ananias and Sapphira

From a Professor at Pepperdine University:

Bro. Al, I have been reading your Reflections for about two years now, and I always appreciate your study and thoughtfulness on the issues you discuss (especially when we might disagree on a particular matter). I am writing to you today, though, in regard to the *CFTF* lectures that recently took place. I listened to many of the lectures at their Archives page (out of what, I am sure, was more a perverse sense of curiosity on my part than anything) and heard pretty much what I expected to hear. It was disheartening, and many of the things that need to be said about that event have already been noted by your readers! However, there was one moment that, as low as my expectations were, truly floored me, and it revealed why these men are so dangerous. It was a brief moment, but none the less revealing for that fact. It took place near the end of the "Open Forum" on Tuesday (right at the 55 minute mark). David Brown was speaking about how Truth was a "narrow" thing (as narrow as him, presumably), when he unknowingly gave the game away by saying, "The gospel preached in its purity as it appears on the pages of the NT, that every faithful member of the church is charged to believe and practice, was not only designed to bring a certain caliber of people into God's family, but it was also designed to keep a certain caliber, or calibers, of people out of God's family. The church is an exclusive institution."

It's been a long time since I've heard a more satanic statement uttered by someone purporting to be a speaker for God!! Despite all their disclaimers that "liberals" charge them with "legalism," every syllable of this ungodly statement, every molecule of air that he used to utter this wicked arrogance, is suffused with a sense of merit. A "certain caliber" of people?! Would to God there had been someone in that audience who had stood up and shouted that tax collectors and prostitutes will enter the kingdom before the representatives of such an attitude! I only mention all this because I think this revealing moment would be a good subject for an exposé by you, proving to any and all who doubt it that these men are dangerous and deadly, regardless of the occasional truths they might speak. I even imagine that your experience in combat in Vietnam as a doorgunner (Thank You for your service, by the way!) could give you some apt words about "high-caliber Christians." Again, while I do not always agree with you on every issue, I thank you for your tireless efforts to expose these men and their venomous, damning "gospel" of perfectionist merit, and I wish you well in Christ.



From an Elder/Minister in Texas:

Brother Al, I have been a reader and fellow student of the Word with you for a couple of years now. You continually challenge me through your writings, and I am very grateful to you for your love for Truth, the Lord, and His called out body of believers. The recent news of what took place down at the Spring, Texas Church of Christ (the *CFTF* lectures) has been particularly distressing to me. My grandfather served as one of its shepherds many years ago, when the congregation was a loving, growing and active body of the Lord's people. To see what these current leaders there have done to the cause of Christ in Spring just breaks my heart. My prayer is for you and for the cause of Truth and for the oneness of the Body of Christ. I look forward to meeting you, Lord willing, at The Tulsa Workshop. God be with you.

did to the Lord's church in Jerusalem—*save for the fact that the church was far better off without them* (Acts 5:1-11).

Thus, beginning in the next paragraph is my response to Al. It was sent to him via e-mail some time ago. It appears here with some changes made in it because I thought of some other things to say to Maxey and the two "irenical" brethren who wrote the e-mails appearing on page three. By the way, one of the games Al loves to play is this: he enjoys identifying those he disagrees with and hiding the identity of those who compliment and agree with his pernicious ways. So I wrote the following to Al and through him to his friends.

Why not get your loving, merciful, and "full of grace" Pepperdine professor and whomever the other person is that you quoted to explain why there were only eight people saved from the flood by God's grace through their faith in Him on Noah's Ark? No one who truly believes the Scriptures to be the plenary verbally inspired Word of God can successfully deny that Noah and his family were saved by God's grace (favor) through their obedient faith (Gen. 6:8, 22; Heb. 11:7). *Included* in Noah's Ark were all those humans of that day who believed and obeyed the Truth that Noah preached to them before the flood. All the people of that time who were not on the Ark were *excluded* from it because they did not believe and obey the Truth Noah preached. And, no matter how much they may have professed their love for Noah, they did not love him or his any more than they loved God and His Word that was faithfully and lovingly preached by Noah. But, it was God's saving Grace (favor) that was extended to them through the message Noah preached. In His Omniscience our loving God knew who and how many would believe and obey Noah's Holy Spirit inspired message. Thus, the Ark was large enough to *include* all those who did believe and obey the Truth Noah preached to them in that long ago day. As already noted, in that day, as it is today, God's grace (favor) is extended to mankind through the avenue of God's Truth (Jno. 8:31, 32; 17:17; Lk. 8:11, 15; Eph. 6:17; 2 Tim. 4:2; Heb. 4:12; Jno. 12:48). Al, is that too difficult for you to grasp? In fact, no one, not even you Al, would or could know a thing about God's Grace without it being revealed by God to us in His infallible, objective, final, complete, humanly attainable, Holy Spirit plenary, verbally inspired and rightly divided Word (2 Tim. 3:16, 17; 2 Tim. 2:15). Thus the Gospel, God's power to save, must be preached to every creature today in order for God's saving grace to reach them (Rom. 1:16; Mark 16:15; Eph. 2:8-10; Titus 2:11, 12). As to whether mankind believes and obeys the Gospel (the only way to benefit from God's favor—favor undeserved and impossible for him to earn or merit), or repudiates it, remaining in rebellion to God and doing despite to the spirit of God's Grace—is strictly up to them. Yes, Al, the Grace of God came teaching an *exclusive/inclusive* message—"teaching us that denying ungodliness and worldly lusts (Al, there goes your Pepperdine professor's practicing prostitute and his cheating tax collector—DPB), we should live soberly, righteously,

and godly, in this present world" (Al, these are they who by their obedience to the teaching of Christ in the Gospel are the beneficiaries of His Grace and thus are included in God's Ark of the saved—the church of Christ, as that term is defined and used in the New Testament—Mat. 16:18; Acts 2:38, 41, 42, 47; Acts 20:28b)—DPB). But I suppose the foregoing Truths are too complicated for you, your Pepperdine professor and that other "loving" person you quoted. It is either that, or you and they simply reject the Truth on the matter. And, I am sorry to say, it is more than likely the latter in your and their cases.

Although it has been some time since I have said it to you, I have told you on more than one occasion that you too can be saved, but like those folks who died in the flood you, your Pepperdine professor, and that other unknown "loving" person will not be saved because you hate the Truth. Only you and they can change your and their disposition toward the Truth of God's rightly divided Word and, thus, God's saving Grace. It is a shame that all of you will not do so. But that is the way it is with those who have free moral agency—you can take it or leave it. Obviously, in most cases your crowd leaves it.

In view of the preceding Truths, please inform your Pepperdine professor that a prostitute can and should enter the kingdom, but not expecting and planning on continuing in her or his, as the case may be, prostitution—and in doing so begin a "Turning Tricks for Jesus Ministry." Also, the kind of tax collectors the Lord had in mind should also be in the Lord's church, but they must give up their evil ways in order to do so. Of course, if you believed the Truth of the Gospel regarding repentance you would know that. Thus, in becoming a Christian, this is the reason repentance precedes Scriptural baptism (Acts. 2:38). This is about as basic and fundamental as it gets, but you fail to understand it or you reject it out right. The latter being most likely true. Al, Peter wrote of your ancient spiritual kinfolks of the First Century regarding their torture of some of Paul's writings and other Scriptures as well in the following inspired verse.

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet. 3:16).

When King Agag saw the faithful, loving, fervent, and zealous Samuel approaching him with drawn sword, do you think that Agag thought highly of God's man at that time? But when the faithful and good Samuel began his Godly hewing of that wicked man he did not have long to think about anything, did he, Al? But, there is at least one thing in which you have become very adept and may be counted on with regularity to do—trample the pearls of God's Truth under your feet, then seek to rend the purveyor of them. What a shame that you and many others have, like the Jews of Paul's day, judged yourselves unworthy of salvation (Acts 13:46). But we will keep exposing you and yours for the

false teachers you are as the longsuffering of God continues to wait in our day (2 Pet. 3:9). At least you should know that you are helping the cause of Christ by giving us ample opportunities through your writings to teach the unadulterated Truth as we expose and refute your warmed over and sour denominational soup—*though such involvement by yourself in so doing will profit you nothing*. **“For there must be also heresies among you, that they which are approved may be made manifest among you”** (1 Cor. 11:19). As God used Nebuchadnezzar to purge Judah’s sins, He can and does use you and other heretics to purge the church of its dross.

If some day your hatred of us exercises you so much that you overcome your cowardly mindset to the point that it motivates you to desire a four night public oral debate, do not hesitate to contact us. But I do not think even your outrage over the Truth we preach and our exposure/refutation of you and your friend’s errors can overcome your cultivated cowardly character to the point of your being willing to enter into any kind of fair, public, orderly, oral discussion. Your yellowness is apparent to the most casual observer of your conduct, as is the low down cowardliness of the other spiritual malignant dwarves with which you love to run—including the Pepperdine professor whose outrage like yours will never be such that he will be driven to meet us on the polemic platform to defend his twisting of the Truth. But, since he is at Pepperdine it may be that he has developed a doctrine for the churches that seeks to justify what God forbids—*continuing in sin that God’s Grace may abound* (Rom. 6:1). (Here my e-mail to Maxey ended.)

Apostate Rubel Shelley and his friends have renounced every New Testament identifying mark of the church along with the authoritative nature of the New Testament. In an e-mail exchange with one of Spring’s elders prior to the 2010 Spring *CFTF* Lectureship Rubel Shelly had some choice words of “love and grace” for the lectureship. Shelley’s attitude toward us is clearly revealed in his words from his e-mail that follows. He wrote:

...I tell you quite sincerely that I am praying for those of you who feel it necessary to subject yourselves to the venom and evil spirit of such a program.

The hatred for your brothers you evidence as “love for God” makes me sick to my stomach. I refuse to return evil for evil, but I have no hesitation in being as dismissive of your lectureship program and intentions as Jesus was of those who were similarly guilty of misrepresenting the Father’s heart in his own time.

And here is another objective truth to ponder: The children and grandchildren of those of you who assemble for the hate-filled spectacle you have announced are fleeing your churches in droves. (But you already know that!) Sadly, many of them will not join the Baptists or Presbyterians or Community Churches. They will embrace unbelief instead and will say, “If what those people are doing is Christianity, I want no part of it!” (They are too spiritually sensitive to fall for the sort of nonsense your lectureship tries to peddle.)

I hope they will come to see that what you are doing isn’t

Christianity at all—just a sorry perversion of it. It is alternately narcissism and pharisaism. It is altogether unhealthy. It fosters the very unbelief you think you are fighting. May God have mercy on you—and even more on the generations you are forcing to give up on Christ because of your silly-yet-evil misrepresentation of him.

/s/Rubel Shelly

Now notice the attitudes and criticism of those liberals who at this stage of their digression have only repudiated some obligatory matters set out in the New Testament. Some of these men are Dave Miller, Barry Grider, Bobby Liddell, Curtis Cates, et al. Of us Barry Grider wrote:

... These ... have been on a vendetta attacking faithful brethren throughout the Lord’s church through their venomous articles. ... Brown’s outlandish comments were filled with evil surmisings. ... The whole article was a total fabrication built upon nothing but lies. [They] would have us believe they are protectors of truth when in fact they have no respect for truth whatsoever. Through their writings and behavior they have demonstrated an attitude that is totally devoid of anything Christ like. They continually violate the clear teachings of our Lord concerning love, kindness, truthfulness, and forgiveness. They cannot love the church for which Jesus died and behave as they do. They are rude and crude. They are hateful and haughty. Furthermore, to be so preoccupied with the affairs of others is not normal. In reality, they behave like spoiled children who don’t get their way. ... they must pitch a fit in order to be heard. The fact is, however, no one pays them much attention nor should they. The two have been isolated and marked, as they should be.

... through their lies, innuendo, and evil surmisings [they] ... seek to disrupt the unity of this congregation through seeds of discord.... (See *CFTF*, 1/2010, p. 3 for complete article)

Then there was bro. Bobby Liddell’s Dec. 2009 *Yoke-fellow* article. Notice the words Liddell chose to describe us: **haughty, egotistical, angry hasty accusers, unwilling forgivers, brethren destroyers, discord sowers, congregation dividers, malicious speakers, evil surmisers, deceivers, heresy/heretic seekers, disagreeable, distasteful, hypocrites, arrogant, ungodly, and fruitless** (Bold mine—DPB). All of these terms of “love and grace” from those who do not believe in labeling others with harsh terms!

We stand today where we have always stood and speak as we have always spoken. *Now, in the light of Shelly’s letter and the Grider/Liddell articles, I ask, “Who has moved closer to whom”?* **Are Grider, Liddell, et al., as Shelly wrote, “coming to see that what [we—DPB] are doing isn’t Christianity at all—just a sorry perversion of it. It is alternately narcissism and pharisaism”?** Barry Grider’s fellowship circle continues to encompass more and more of what The Memphis School of Preaching and Forest Hill church at one time strongly opposed.

—David P. Brown, Editor



Men are more often bribed by their loyalties and ambitions than by money. —Justice Robert Jackson

(Continued From Page 1)

known to do in other situations, he composed four true – false questions that are easily answered, which get at the heart of the matter. Who knows if Todd will make any better reply than others who have been asked even fewer questions by Terry? They may seem simple, but they make obvious what some are trying to hide: Are the following statements true or false?

1. NO matters of Bible teaching are heaven/hell issues.
2. ALL matters of Bible teaching are heaven/hell issues.
3. SOME matters of Bible teaching are heaven/hell issues.
4. SOME matters of Bible teaching are NOT heaven/hell issues (21).

The first two are false, and the second two are true. Any reasonable person must give these answers, although liberals gravitate toward #1. When stated as it is above, however, it shows that the only disagreement that can logically exist is what each of us might include in the “SOME” that are fellowship issues. Hightower offers excellent analysis of a serious subject, making humorous comments along the way. Todd’s thesis, if believed, would lead people astray and cause their souls to be lost, which is the reason for the review.

Edward Fudge first published *The Fire That Consumes* in 1982. While the book is scholarly, it is not without bias, but the reader should know that those outside the churches of Christ consider that Fudge has “become well-known as a leading advocate of the view that when the wicked die, their punishment is ‘eternal’ in the sense that the consequences last forever, not in the sense that the wicked experience unending torment” (86).

Fudge’s arguments, spread out over 500 pages, are examined carefully. Much of what he writes is irrelevant, but he also considers most New Testament passages. It is pointed out that, as with most false teachers, he redefines key words and phrases in order to establish his case. Thus, everlasting destruction (torment that continues forever) becomes annihilation that cannot be reversed (in other words, one’s extinction is irreversible). Since Fudge has had an impact both in and out of the church, it is important to consider this review carefully.

At the root of much of today’s heresy are the teachings of K.C. Moser (no relation to Keith Mosher of the Memphis School of Preaching, as the different spelling indicates). The two books he is known for (and they are quite similar) are *The Way of Salvation* and *The Gist of Romans*. The headings in this chapter provide an indication of what his false doctrines were: Under “Calvinist Inclinations” are “Antinomianism” (referring to the maximization of grace and the minimization of obedience), “Imputed Righteousness,” and (surprisingly) “Direct Operation of the Holy Spirit.” Also

from Moser’s teachings came “The Man or The Plan” discussion in the early 1960s. Much historical data is included that provides a context for this discussion.

One might wonder, “Why are all of these books by apostates under review? Who cares? None of these things affects me or where I worship.” People who make such comments are undoubtedly sincere but, regrettably, shortsighted. In the first place, while a Christian may be confident that he and the church he attends is unaffected by various false doctrines, he will at some time be caught off guard by a fellow member asking him if he has read one of those books. Second, what happened with Moser’s writings could happen with anyone else’s.

Seeds can lie dormant for years or even centuries, awaiting the right conditions to germinate and spring to life. The power is in the Gospel seed (Luke 8:11), and, unfortunately, in the seed of error as well (106).

Third, all Christians have the responsibility to contend for the faith (Jude 3). How can we do so if we do not know what the enemy is doing or the ways in which he is attacking? Not only have Christians received this charge, but elders are especially commissioned to protect the flock from the wolves (Acts 20:28). How can they be effective if they have no idea what some of the leading wolves have written?

Marriage, Divorce, and Remarriage

In the past 35 years, books promoting loopholes so that unscripturally divorced people could remarry have proliferated. Daniel Denham’s 64 pages on several authors are enormously helpful. The amount of research he has done (not only in the Greek, but in several other languages) is impressive (the “Works Cited” contains 59 entries). The material he presents is not too technical for most people, and the evidence is so compelling that the liberals who disagree will not be writing a refutation any time soon.

At the forefront is Olan Hicks (*What the Bible Teaches about Marriage, Divorce, and Remarriage*), who has, perhaps, written and debated more than anyone else on this topic. Brother Denham analyzes several of the passages that Hicks abuses: 1 Cor. 7:2, 27-28 and Matt. 19:6, 9 (152-80). Also reviewed are the works of James Woodroof (*The Divorce Dilemma*), James D. Bales (*Not Under Bondage*), Lewis Hale (*Except for Fornication*), Rubel Shelly (*Divorce and Remarriage: A Redemptive Theology*), and Al Maxey (*Down, But Not Out*). Although Denham devoted 6 pages to Maxey, another entire chapter also analyzes this material. In fact, Olan Hicks gave high praise to Maxey’s book, saying that it was written with “an objectivity that is refreshing” (455). Hicks would likely call refreshing anyone’s views that echoed his.

Two adjacent chapters deal once more with fellowship. The first of these was also penned by Olan Hicks and is titled *In Search of Peace, Unity, and Truth*. You should remember

that Hicks has no problem fellowshiping those who use musical instruments in worship, which accounts for his vain efforts to negate the value of lessons we all use from Noah and the ark, Nadab and Abihu, and Uzzah (216). Like Todd Deaver, F. LaGard Smith (*Who Is My Brother?*) likewise has difficulty determining which doctrines and practices fall into the SOME that are heaven/hell issues and which may be listed in the SOME that are not. Smith proposes five levels of fellowship, but his thinking is both flawed and contradictory. Although he affirms that calling someone a brother does not make him one (244), he clearly wants those who are not baptized for the remission of sins to be saved anyway (255, 263).

Along these same lines is the book by Jimmy Allen, *Rebaptism? What One Must Know To Be Born Again*. The reviewer of this work pinpointed the essence of the book precisely when he wrote: “Allen’s book is his way of convincing the brotherhood that the church needs to be more accepting to the person who defends his sectarian baptism” (281). Allen thinks that, despite what the New Testament teaches, a sufficient reason to be baptized is to obey Christ, thus ignoring Acts 2:38. Carroll Osburn also questions the purpose for baptism, whether it is “for” or “because of” the remission of sins in his *The Peaceable Kingdom* (241). He also urges fellowship even if there is disagreement on instrumental music or premillennialism (558). Osburn was a “distinguished” professor at Abilene Christian University.

A Summary

Another of Osburn’s books, *Women In The Church*, was reviewed for the ladies; this 40-page chapter contains 24 sources in the “Works Cited.” Other professors from Abilene have also written books, although some of them have now departed the school. Among them are Ian Fair’s *Leadership in the Church*; its author thinks that leaders ought to be “agents of change” (498). Others include C. Leonard Allen’s *The Cruciform Church: Becoming a Cross-Shaped People in a Secular World* and his *The Worldly Church*, which he co-wrote with Richard Hughes and Michael Weed. This latter book contains the denominational error that the “indwelling Spirit...enlightens our minds to the things of God” (338).

The ACU Press published Bill Love’s *The Core Gospel: On Restoring the Crux of the Matter*—another attempt to loosen the boundaries of fellowship for some short list of unspecified, essential doctrines. Lynn “Big, Sick Denomination” (which he spoke in Abilene in 1973) Anderson’s book, *They Smell Like Sheep*, also receives attention; one of the book’s errors is approval of re-evaluating elders or just rotating them in and out “by democratic process” (356). Another Abilene apostate is Mike Cope, and his book sounds like it might be Biblical: *Righteousness Inside Out: The Sermon on the Mount and the Radical Way of Jesus*. Despite the inclusion of some good material, Cope misinterprets Matthew 23:23 (as most liberals do) (273) and thoroughly perverts Matt. 7:13-14 (277).

Teaming up with Rubel Shelly, Cope also co-wrote *What Would Jesus Do Today?* At the risk of sounding unscholarly, a “Valley Girl” response from the early 80s comes to mind: “Barf me out!” The authors simply try to make Jesus be “a proponent of their errors” (523). Instead of fantasizing about what Jesus might do today, brethren would profit more from a study of what Jesus actually did do! Equally silly is Marvin Phillips’ *Don’t Shoot, We May Be On the Same Side*. Most of us know where we stand, and it is nowhere near the vicinity of Marvin Phillips. He frequently makes the statement that the instrumental music question will never be settled on earth. That issue “was settled by inspiration in the first century” (360). Somehow, Marvin missed it.

No list of heretics would be complete without a mention of the modern founders of waywardness: W. Carl Ketcherside and Leroy Garrett, who co-wrote *Our Heritage of Unity and Fellowship*, that rests upon their erroneous dichotomy between gospel and doctrine. Garrett’s book on The Stone-Campbell Movement is a separate chapter. Cecil Hook published the Ketcherside-Garrett collaboration, and his own work, *Free in Christ*, is examined; Hook was another one of several who believes that, if “one is to be saved, it must be totally by grace” (441). Many of these men are walking contradictions; Hook, for example, wrote that a “man need not have New Testament writings to know the will of God for holy living” (450) but then took issue with the proponents of homosexuality because it contradicts the New Testament (451-52).

One of Todd Deaver’s mentors, John Mark Hicks, wrote *Come to the Table: Revisioning the Lord’s Supper*. Yes, he revisions it, all right, advocating that the reader can use whatever he likes (whatever he finds meaningful) in place of the unleavened bread and fruit of the vine. The reviewer concludes of Hicks: “Logic escapes him, and sincerity is beyond his reach” (314). Another book relating to fellowship is James D. Bales’ *Shall We Splinter?* that contains some misinformation and is a defense of his own actions.

The last book (mentioned in this review) is endorsed by Rick Warren, Max Lucado, and F. LaGard Smith; what could possibly be wrong with it? *Daring to Dance with God* was penned by Jeff Walling. No, he is not still promoting the Macarena; as Max Lucado put it: “...dancing with God is learning to let go” (533). He advocates that worship be spontaneous, unpredictable, and full of surprises. Right! Sounds just like what Jesus told the woman at the well, doesn’t it?

The Tape

All of these reviews have centered on the books that apostates have written, but one chapter is written about a sermon that was given at Brown Trail on April 8, 1990 on the subject of the re-evaluation and reaffirmation of elders. The sermon that Dave Miller preached that day is included in the chapter (127-39). The one crucial piece of information that the reader must remember when reading this sermon is that the sermon must be viewed in the context of what

Brown Trail practiced! It cannot be divorced from that situation in order to try to give Dave Miller an alleged benefit of the doubt. There is no doubt! While considering this chapter, the reader must remind himself that Dave Miller has told brethren repeatedly, “I have never done anything wrong (in connection with this practice) that I need to repent of.”

Following Miller’s Brown Trail sermon is the statement released by Dave Miller, which many of his defenders have erroneously called his statement of repentance. It is no such thing; remember, he asserts he has nothing of which to repent. Dub McClish’s careful and thorough analysis of that statement follows. The reader would see many problems with the statement for himself, but McClish’s keen scrutiny brings to light a number of important points worthy of consideration.

All of those who have been assured by Dave that he never did anything wrong (one preacher recently lost his job because the congregation he was working with, in their naivete, believed what Dave told them) should think about his guarantees while reading this chapter. Why would anyone accept a personal assurance in lieu of facts? The situation

could not be any clearer, and Dave (by his own admission) has never repented of it (since he never did anything wrong). Why, then, are brethren so eager to fellowship a brother that is clearly in error? Does genuine brotherly love overlook someone’s sins?

The value of this book is several times the meager price of \$20 plus shipping. The hours of research that went into its production will only be worthwhile if brethren buy it and read it. Elders especially need to know the teachings of these false teachers—before they surface in their own congregations—and how to deal with the various doctrines highlighted in this volume. It may be ordered from Contending For The Faith at (281) 350-5516; e-mail dpbcctf@gmail.com.

—South Seminole Church of Christ
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The clown usually gets more applause than the sage, for people would rather be entertained than caused to think.



Jim Waldron Ain’t No Brer Rabbit*

Daniel Denham

Jim Waldron issued yet another alibi attempt for his scurrying from the debate negotiations with David Brown on the subject of MDR, this one from Jim’s October 2009 Bulletin Briefs (BB). It was in response to the August 2009 issue of *Contending for the Faith (CFTF)*, edited by David. Jim began his alibi by reprinting the story of “Br’er Rabbit and the Briarpatch,” by Joel Chandler Harris. Jim has some strange notion that he is “Br’er Rabbit” and either the editor of *CFTF* is or I am old wily “Br’er Fox.”

That Jim has decided to leave the Himalayas (see our previous article dealing with his first attempt at an alibi) to travel to fairy-tale land is somewhat entertaining, but hardly addresses the many blunders, self-contradictions, and dilemmas inherent in his warped teaching on MDR. Jim now claims that he likes it down in the “briar-patch,” but he has evidently never experienced some of the briar-patches of South Alabama (LA, or Lower Alabama, as it is known to the locals). The only reason I would go into them is for blackberry picking. It would probably be most entertaining to see him actually navigate through one of them, but the way he has been dodging, ducking, and running for cover, that may just be what he would like! In fact, is that not why “Br’er Rabbit” sought by his form of “reversed psychology” to be thrown by “Br’er Fox” into the patch? Was it not spe-

cifically the idea of “Br’er Rabbit” to use the briar-patch for cover in order to keep from being made into a plate of hasenpfeffer? Is this Jim’s point? Is he admitting to dodging, hiding, and cowering from David Brown like a rabbit running from a fox? In fact, he even shows a picture of himself holding a copy of the August *CFTF* while he stands in a briar-patch. I suspect, though, he did not really go very far into the briar-patch.

Still, Jim Waldron is really no “Br’er Rabbit.” And his alibi still does not touch the material that we have put forth dealing with his thoughtless butchering of the MDR texts of the Bible, especially Matthew 5:31-32, Matthew 19:9, and 1 Corinthians 7:10-11.

But, you know, the image does have some illustrative usefulness. Down on the farm we had what we called a “bush-hog” that was very effective in dealing with briar-patches of all kinds. Whenever we needed to clear a field, we just hitched it up behind the tractor and took off. And guess what happened to the rabbits hiding in the field? They had to run for more cover elsewhere! *CFTF*, just like that old bush-hog, keeps mowing down Jim’s hiding places and driving him deeper into the thorns and thickets of his own deceit.

This newest foray into forging an alibi begins with his denial that he believes “that man’s law countermands God’s law.” What was stated is that his doctrine implies that to be the case. If he does not believe that it does, then it is only because he has chosen to be inconsistent relative to the consequences of his doctrine. That we cannot help! It is not “the imaginations of” our hearts but the implications of his doctrine that are troubling “Br’er Jim” as he scurries about looking for refuge.

Next “Br’er Jim” accuses his detractors of holding to “the doctrine of the neo-waiting game known as ‘mental divorce.’” Jim seems proud that he has concocted two names for his opposition in order to misrepresent and demonize their position rather than dealing with it. I answered these false charges in a lecture at Spring, TX a couple of years ago in the lectureship on FELLOWSHIP: FROM GOD OR MAN. The material refuted this blatantly dishonest charge by Jim is in the lectureship book and is fully documented. To this day neither Jim nor any of his cronies have tried to answer it. When one can only fall back on clichés and contrived nomenclature as Jim does, it demonstrates how both morally and logically bankrupt his teachings are.

Let Jim pop up out of his rabbit hole and deal with the material, and then let us have at it! Until then he is the one seeking to hide his “discomfiture” by deceits and lies rather than dealing with what we actually have said on the subject. Our convictions are on the record, both orally and in writing! We have written numerous articles and delivered a number of recorded lectures dealing with this subject, and yet Jim Waldron and his comrades have not sought to address even one argument that we have made on the subject of MDR at odds with their position. The evidence speaks for itself. Instead, he wants us to adopt his warped perceptions and contrived depictions regarding what we believe, and not deal with the real facts of the case. He is not being honest in the matter.

After poisoning the wells by his contrived depictions of our position, Jim claimed that it “flies in the face of the very first thing recorded from our Lord’s lips on the question of marriage, divorce, and remarriage (MDR)...” He then quoted Matthew 5:31-32 as the text in question. He makes his assertion but makes no real argument to show that we reject the teaching of the text. But “Br’er Jim” needs to demonstrate that we do not believe what the Lord taught in Matthew 5:31-32. *He has made the accusation. Let him prove it!* If he cannot prove it, then he needs to repent of the lie. The fact is that we believe all of the words of the text, evidently more than he does, because we apply the exceptive clause properly to the text while he ignores the full force of it. *Is the woman in the second independent clause the same woman put away in the first independent clause?* Let Jim answer it, if he dares, and see what comes! But I will not hold my breath waiting for him or his colleagues to address it.

Even in his BB article, instead of dealing with the text

and making a cogent argument upon it, he merely quoted it and asserted that he has thus proved his case. He then had the added gall to claim:

It deeply grieves these brethren that I apply the term, “mental divorce,” to their doctrine, but I had not heard of such until I read it in an article published by Brown in 2002, from the pen of brother Terry Hightower in which he himself applied it to his teaching on MDR (See *CFTF*, September 2002).

No, what bothers us is the fact that the charge of believing in “mental divorce” is false, and Jim knows that to be so. We established that fact in our exchange with him reprinted in the August 2009 issue of *CFTF*. As I noted in my previous article dealing with Jim’s alibi on his web site, this is the only note he seems to be able to blow upon his trumpet. He misrepresents us and he misrepresents Terry Hightower on the matter, as Terry’s letter to him in Jim’s divorce packet also shows. Furthermore, Jim even misrepresents and rewrites the history of the matter as to his involvement in the dispute. He claimed that he had never heard of this phrase before Terry’s article, yet he admitted in writing to David Brown and me that he knew of the controversy between *CFTF* and the Southwest church in Austin, TX over MDR. He also knew that Terry’s article was in response, at least in part, to the errors of and the charges made by some from the Southwest church, especially from the school, and a particular false teacher, Stan Crowley, a Southwest alumnus and preacher for the church in Schertz, TX. Also, this false charge of “mental divorce” has been leveled by some of the anti-cooperation brethren against some of their own. The claims he made here are but more attempts to find cover instead of addressing the real issues. But “be it hedge, or log, or e’n miry bog,” Jim cannot hide from the Truth.

As his alibi search progressed, Waldron then tried to bring his own material to the attention of his readers – never mind that such in logic is called “special pleading” when one seeks to suppress the contrary facts of a case. We have been aboveboard in publishing full documentation of all pertinent materials, including the writings of Jim Waldron himself, to our readers. Why does Jim not want all of the

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facts to be seen and weighed? He clearly is upset over the August 2009 issue of *CFTF*. Why should he be, if he has nothing about which to be concerned? Why would he not want to post our material on his web site alongside of his, so that his readers could decide for themselves instead of being propagandized? Might it be that he realizes how lame his case really is in the face of the proper exegesis of the texts involved and the numerous self-contradictions and blunders of his own position? Did we see “Br’er Jim” bob his head or pat his foot? Or maybe it was a bit of twitch of his nose we saw as he tries to determine which way to run now!

For example, Jim affirmed in some of his material in his self-celebrated “Mental Divorce Packet” that a civil divorce that is not on the grounds of fornication severs a Matthew 19:6 marriage bond, regardless of God’s will in the matter, provided one of the spouses in the marriage is the one who initiates the divorce instead of the civil state. He also endorsed the material of Mike Glenn, a co-worker of Jim’s who teaches the same error (see below). Yet Jim also endorsed the material of Eddie Whitten, which denies that very teaching!

But that is not all there is to Jim’s hypocrisy on this subject. In the debate book he advertises right along with his “Mental Divorce Packet” he affirms that a civil divorce that is NOT for fornication does NOT sever a Matthew 19:6 marriage bond. Let him address this self-contradiction honestly and openly rather than hiding behind his clichés and contrived monikers. Let him address the text of Malachi 2:14, wherein Malachi declares that the woman unscripturally divorced by her Hebrew husband is still his “companion and wife by covenant.” Jim knows that to do so is deadly to his doctrine. Yes, indeed, those briars would be feeling mighty cozy when the rabbit doesn’t want to be found out!

Jim closed his second alibi piece with a monologue about his suffering, but did not address even one salient point in the dispute. Poor ole “Br’er Jim”! His self-pity party is both demeaning and deceitful. One would think that Jim Waldron and his supporters are the only ones who have suffered “the slings and arrows of outrageous fortune.” What is truly sad, brethren, when one who has preached the Gospel as long as Jim Waldron has done now feels compelled to replace arguments with assertions, reason with historical revisions, and evidence with whining. Jim had no problem when the editor of *CFTF* took to task the likes of Rubel Shelly, Mac Deaver, and Max Lucado; in fact, Jim even authored articles in the past for the paper. But now “the Crossville Bunny” wants to warn one and all because the editor would dare question the substance of his case.

In fact, Jim claims now that “many God-fearing men have endured the wrath of those at CTFT [sic]...” As he does not name these “many God-fearing men,” we are left to wonder if he has reference to the aforementioned Rubel Shelly, Mac Deaver, and Max Lucado, among others. Maybe he even refers to folks like Al Maxey, John Mark Hicks,

Rick Atchley, and possibly even Olan Hicks, who shares belief with Jim that a civil divorce that is not for fornication severs a Matthew 19:6 marriage.

Ironically, Olan Hicks, the very one whom Jim debated in 1977, also affirms, like Jim, that man, by a civil divorce that is not for fornication, can – has the innate ability to – put asunder what God has joined together. Hicks teaches that Matthew 19:6 does not mean that man cannot put asunder what God has joined together (cf. Olan’s book *What the Bible Teaches about Marriage, Divorce, and Remarriage*, pp. 10ff.).

As I have noted, Mike Glenn, co-worker of Jim Waldron at Crossville, also affirms in Jim’s special MDR packet, “Some people erroneously take the phrase, ‘let not man put asunder,’ as saying that it is impossible for man to break up a marriage,” and then proceeded to try to prove that contention (“Explicit and Implicit Truths of Matt. 19:1-9 with Diagrams,” *The Mental Divorce Packet*, edited by Jim Waldron, p. 20), which Jim obviously embraces despite his own statements in the Waldron-Hicks debate back in 1977. Interestingly, Jim has also claimed that he still holds the same view he affirmed in that debate, despite the fact that he also endorses the contrary view of Mike Glenn. He cannot have it both ways. The two views are simply not compatible!

Mike Glenn’s view of the marriage bond is the exact same as that of Olan Hicks. *Why then has Jim not withdrawn from Mike Glenn over this error? Instead, he approvingly includes Mike’s false doctrine in his divorce packet thus undermining the truth through it.* It is no wonder that Waldron does not want to deal with propositions that show this obvious correlation with the teaching of Olan Hicks relative to the nature of the marriage bond! I wonder if Jim believes it to be a “badge of honor” to hold the exact same view as Olan Hicks on this matter? No, rather than being “a dead opossum” drying in the sunshine, Jim has chosen to be a running

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rabbit looking for some hidey holes on the issue.

One thing can be said relative to Olan Hicks that cannot be said about Jim on this point. Olan is, at the very least, trying to be consistent with his many other errors on the subject of MDR, while Jim is involved in a clear self-contradiction on this point that he does not intend to correct. He knows that to correct his self-contradiction would be disastrous for his other theories, especially relative to the application of the exceptive clause in Matthew 19:9 to the second independent clause. His subterfuge in trying to paint his opponents as denying that fornication is the only Scriptural ground for divorce does not hide this fact.

How can God view a second marriage as “adulterous”

in the literal sexual sense of the term, unless the original marriage is considered by Him to still be intact? Jim is being deceitful about this glaring self-contradiction in his position, which has been brought forcefully to his attention. Some of those holding to Jim’s view, also like Olan Hicks, are now redefining the meaning of “adultery” rather than give up their false view concerning the marriage bond. Meanwhile, instead of proving his own case, “Br’er Jim” scurries about looking for better cover. All the while, the bush-hog keeps mowing down the briar-patch!

—607 72nd Street
Newport News, VI 23605

*My copy of Harris’ work omits the apostrophe in “Brer.”



Our Enemy Never Sleeps

Roelf L. Ruffner

It is amazing how Satan strives to enter into all of the affairs of men on this earth. He is truly our “adversary” (1 Pet. 5:8). Whatever good and fruitful work we are involved in as Christians, he pokes his head into it.

As with many of you I have followed the controversy over bro. Dave Miller since its inception in 2005. It grieved me thoroughly since I am a graduate of the Brown Trail School of Preaching (BTSOP), class of ‘92. Dave was an instructor at the school during those years and director the last year I was there. Overall I must think he did a good job as instructor during my time there. I had maintained some contact with him since then, but not close contact. I read his book *Piloting the Strait* and recommended it to others. About 2003 or 2004 I started hearing about the upheaval at the Brown Trail church of Christ and the school that involved Dave Miller. Some students were dismissed and most of the full time faculty quit. I tried to talk with some of my former teachers about what was happening but they all remained mute. One said that he would not go back to the school as long as Dave was in control. At the last lectureship at Brown Trail I attended Dave spoke at the alumni meeting but the issue was not broached by him.

In 2005 as the Dave Miller/Apologetics Press saga unfolded I was disgusted by what I read. When I had attended BTSOP the split in the church caused by the false doctrine of Elder Re-evaluation/Reaffirmation (Elder R/R) was not discussed and unknown to me until much later. I only knew

that there had been a split and some of the elders had resigned. I do recall that Dave taught this doctrine in class sometime during my second year. As I remember it was unanimously rejected by the students in that particular class and Dave did not mention it again. Marriage Intent was also discussed briefly by Dave in class one day. Unfortunately, I have found no documentation for these classes so far in my records, only my memory.

I last saw Dave in February of 2006. I had spoken at the Annual Spring Lectures in Spring, Texas, and was waiting at Bush Intercontinental Airport to fly home. He was on his way to the West Coast. We greeted one another and he asked me what I was doing in Houston. I explained. He then said, “You don’t believe what they are saying about me do you?” I responded, “I don’t know Dave, you tell me?” As he turned away from me he said, “You need to contact the elders (Brown Trail?)”. With his back to me my final words were “Dave, I’m praying for you”. I remember the encounter distinctly, as if it were yesterday. (Recently, I learned that Dave recalls the encounter differently, saying that I was the one who rejected his attempts to explain things. Perhaps he is confusing me with someone else.)

In August 2007 my family and I moved to Cheyenne, WY, to work with the brethren at the High Plains church of Christ. I believed that we were blessed with a good work. The brethren seemed to desire straight Bible teaching and preaching. They were good to me and often complimented

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my sermons. During my stay of 29 months ten souls were baptized (five by the members). Unfortunately, we had to withdraw fellowship from five brethren (2 Thes.3:6). One brother's wife left him and we helped him to pick up the pieces of his life. I believe that my time at High Plains was some of the most productive years of my preaching life.

Yet Satan never sleeps. He is always around the next corner causing harm. The salary for the preacher at High Plains had been overseen by the eldership of the Morrison, TN Church of Christ since about 2000. They had also helped them to remodel their current building. They had been very fair and prompt in dispersing the support funds to me. In return I sent a bimonthly report of my work to them as well as a copy of the weekly church bulletin to one of the elders by e-mail.

This relationship changed in June of 2009 when I contacted the elders at Morrison (Dawson Campbell, Johnny Parker and Glenn Woodlee) and asked to finally meet them and perhaps speak before the congregation. A few days later I was contacted by bro. Campbell who agreed for me to come and speak "if it will not violate your conscience." I was taken aback and asked why. He said that they supported Gospel Broadcasting Network (GBN) and Memphis School of Preaching (MSOP). (On occasion I had put articles in our bulletin concerning the issue of fellowshiping Dave Miller. Why they did not inform me of their fellowship practices earlier, I do not know.) I asked him if I could come anyway and talk with them. He agreed for me to come the last weekend in August.

I traveled to Tennessee with much apprehension. But I was determined to give the eldership the benefit of the doubt concerning this issue of fellowship and, to honestly and fairly present the facts to these brethren and so give them the opportunity to change their minds. **"Recompense no man evil for evil. Provide things honest in the sight of all men"** (Rom.12:17). I intentionally told none of the men of the congregation of my ultimate plans. I wanted to find out the position of the elders before I accused them of anything. The brethren knew that Dave Miller was a marked, false teacher. Everyone in the congregation received *CFTF* and brethren Jess Whitlock, Tim Cozad (who was the local preacher for several years before me), David Brown, and Danny Douglas had spoken on this issue during gospel meetings in Cheyenne. I had preached two sermons on the subject myself.

I was treated graciously by bro. Dawson and his wife where I stayed. Sunday morning I spoke at two congregations in the area who were supporters of the High Plains work and I spoke that evening at Morrison. Before my sermon that evening I met with two of the elders (bro. Woodlee was absent) and a deacon for almost an hour. I informed the brothers that I was speaking for myself, not the High Plains congregation. As thoroughly as I could in that limited time period, I explained the issue of fellowshiping Dave Miller and the unscripturalness of the false doctrines he has taught. I was met with almost total silence. I intentionally stopped

several times and asked if there were any questions. All they would say is that they had already talked to someone about this matter. (One brother did question a reference I made to brother Garland Elkins. He had held gospel meetings at Morrison in the past. I promised to send him further information.). As I finished I added these words, "Brethren, I have nothing to gain and everything to lose by talking with you." I left these brethren with a packet of information: a CD of sermons and articles gathered by bro. Michael Hatcher, copies of articles, a list of MSOP graduates & former honorary alumni who reject MSOP's fellowship practices and a personal note by me. I asked them out of respect for me to examine the evidence thoroughly and let me know their decision.

I determined not to inform the brethren at High Plains of the particulars of my meeting until the elders contacted me first. Finally, on Wednesday evening, October 21st at 9:00 p.m., I received an unscheduled conference call from all three of the elders (Campbell, Parker and Woodlee) as well as the preacher at Morrison, bro. Roger Comstock. Bro. Parker informed me at the beginning that the call was being tape recorded. I agreed. At the end of the call I requested a copy of the tape. The elders refused this expected courtesy unless I agreed not to share the tape with anyone. I refused and my protests were ignored. This is why my writing of the conference call will be from recollection.

Once again the elders were silent during the whole hour. It turned out to be a two way conversation between myself and Roger. Most of what I heard was the standard arguments of defenders of Dave Miller. Roger did indicate that he had personally talked with Dave recently (a rare interview!). He said that there was no procedure in the Bible for the removal of elders, so such was an internal matter. I kept bringing him back to the unscripturalness of Elder R/R. Roger indicated that he had problems with brethren "marking" others as false teachers. He asked me if I realized that my "circle of fellowship" was growing smaller and smaller. I maintained that as long as the Lord was in that circle I was satisfied.

I do distinctly recall asking the elders and Roger if they had examined the packet of information I had left with them in August. None of the elders indicated that they had looked at it. I rebuked them for this slovenly behavior (cf. 1 Thes. 5:21). Roger claimed that he had listened to part of one of Dave Miller's sermons and had also read an article by bro. Dub McClish. He said that Dub had falsely written that Acts Chapter 6 applied to the selection of elders. *Later, it came to me that this was the argument Dave Miller had made in his sermon on Elder R/R, not bro. McClish!*

I promised the elders that I would discuss this with the men of High Plains at our next men's business meeting (I had already planned to do this before they phoned.). At the November 8th meeting I informed the men of my meetings with the Morrison elders over their fellowship practices. I remember making this statement, "I can't fellowship these

brethren, and I hope you can't either." I requested that the men make a decision whether or not to continue receiving support. If they did decide to maintain their relationship with Morrison I would have to move. The men unanimously agreed to support me directly from the church treasury until they could come to a decision. In the meantime I recommended that they allow me to look for another congregation to oversee my support. They agreed. In the meantime I agreed to supply them with information concerning Dave Miller and the false doctrines he has taught and promoted. I was relieved by their attitude, but not for long.

A week later, Saturday, December 15th, I received a call from one of the brethren that the men had decided to contact the eldership in Morrison by a conference call and I was not invited. What followed were a series of secret, unannounced meetings by some of the men. I was informed by two of the men that they needed more information. I readily complied by passing out information before worship and sending e-mails to all the men who had access to a computer. One of the men, bro. Kurtis Briggs, showed himself to be the ringleader of this rebellion. He personally called a business meeting one Sunday evening where I was thoroughly castigated. I defended myself from the Scriptures; which the defenders of Dave Miller claimed I was using to avoid answering questions. I remember one exchange over whether or not Dave had repented. Some maintained that Dave may have repented privately to God. Kurtis made this heretical statement, "I guess Dave Miller needs to pray to you, Rolf." I rebuked him before the men.

I soon realized the main reason for their opposition – family and friendship ties. Some of the men mentioned that they had friends and relatives in congregations that fellowship Dave. They said that I was forcing them to disfellowship them. I said that was not my intent. Only they could make that decision. They should supply them with the information about what Dave has taught.

I think that there were many clandestine, unannounced men's meetings which I was not informed of. There were probably many visits and phone calls made concerning this matter. I was witnessing a sordid example of "church politics." I was determined to not take that road. I was available to anyone who wanted to learn the truth. During this period a few members contacted me, very few in my opinion. I was not on the phone or visiting members seeking their support.

One Sunday Kurtis had it announced that any of the men who wanted to listen to the tape of my conversation with the Morrison elders should meet at the building that afternoon. I had heard that the elders had sent a copy of the tape to one of the men of the congregation. I attended that meeting. After several minutes the tape was not played and two of the men motioned for me to come to the foyer. There they insisted that I leave because "I already knew what was on the tape." I protested since I was a member of the congregation and had a right to hear the tape. I soon saw that my objections were futile and left.

I also learned from one of my supporters, bro. Gary Summers, that he had been contacted by someone at Morrison saying that he was invited to a meeting of my supporters to discuss my work at High Plains. I knew nothing of this meeting. In my last conversation with the Morrison elders I brought this to their attention and asked why I was not informed of the meeting and allowed to defend myself. They tried to tape this meeting as well but I refused. After a heated conversation bro. Parker declared that since I would not "change," any support from them would stop immediately. But that did not end my contact with the eldership. A few days later, on November 24th, I received my support as was usually the case that time of the month. I immediately tried to contact the deacon at Morrison who usually oversaw this. He never returned my call. After a waiting a week I mailed a personal check for the amount to Morrison, assuming that a mistake had been made. After several days waiting for my check to clear the bank, I called bro. Campbell and politely asked him to please cash my check. He replied "Yup!" and that was the extent of the conversation.

The crisis came to a head the first week in December 2009. I found out later that most of the men of the congregation were in a December 3rd conference call with the Morrison elders and Dave Miller. Dave Miller came off as "honest and sincere" to some. *There it was learned that Dave thought he had nothing to repent of by teaching and promoting Elder R/R.*

I received a phone call from bro. Will Armagost on Saturday night December 5th asking me to appear before the men at the church building. I refused since this was not a scheduled announced meeting. Since I would not come to the meeting he proceeded to read a prepared statement which accused me (among other things) of "usurping authority" by meeting with the elders at Morrison without the knowledge of the men. (I had previously apologized before the men if I had offended anyone by meeting with the elders. I thought my apology was accepted.) I cannot recall all the particulars of the statement since I never saw it. I asked him if all the men had agreed to it. He claimed that the three men who were not present had agreed to it by phone. I later learned this was not accurate. I acknowledged the statement, then I said goodbye and hung up the phone.

Sunday morning, December 6th, I was prepared to resign at the close of the worship service. My plan was to go as quietly as possible. I assumed I would be given time to find a place to preach. Before Bible study was to begin I was asked to go to the small office room in the back. Most of the men of the congregation were present. I was told that since I "hung up on them" (*I did not!*) the night before they wanted to inform me that I would neither preach nor teach that morning. I was accused of bringing division to the church and other ridiculous charges. I told the men of my plan to resign that morning and to start searching for a place to preach. Kurtis said that for me to stay I must agree to accept money from Morrison. I refused to violate my conscience.

(The only man present who stood up for me in that meeting was bro. Mike Allen. Later two of the men apologized to me.) After a time I realized that it was useless to reason with them so I told them my family and I were leaving because we could not worship God in such an atmosphere. The next week I was handed a check for 1 ½ month severance pay by one of the members.

I know that many of you have undergone ordeals worse than mine. Many of my preaching brethren have been treated far worse than I was. But the sense of betrayal and the unchristian attitude I witnessed was heartbreaking. Yet what happened to me is secondary to the violation of the bride of Christ in Cheyenne, WY and in Morrison, TN. Forsaking the Truth for the sake of family, friendship and money has been a constant theme throughout the Dave Miller/Apologetics Press/ GBN/MSOP/OABS debacle. It is the naked thrust for power, the lack of Christian leadership, the unscriptural/un-

ethical treatment of brethren and the rejection of the Savior's law of brotherly love.

But I am also thankful. I am thankful that I was given the privilege of defending God's Word publicly and privately. I am thankful for prayer and God's Word that sustained me through those difficult months. I am thankful that this chapter in my life has taught my family and me the value of Truth and the preciousness of His church. I am thankful for those few faithful brethren that I confided in and the good counsel they provided.

Let us pray for the peace of spiritual Israel and the repentance of bro. Dave Miller, my former teacher and friend, and his protectors. Most of all, let the faithful remain so and help to build up what remains of the bride of Christ in our country.

—11651 246th St.
Lawrence, KS 66044



EXAMINING GARLAND ROBINSON'S ARTICLE *UNDERSTANDING 2 JOHN 9–11*

David P. Brown

In editing the paper *Seeking the Old Paths (STOP)* bro. Robinson and his writers correctly oppose many false doctrines and *CFTF* commends that action on their part. In this article he has done a great job in setting out the Truth of 2 John 9-11. He clearly and correctly points out what he understands the passage to teach and states specifically what those points are. But I am going to go through his article and pose some questions for him based on his correct conclusions regarding the teaching of 2 Jno. 9-11. My questions and comments will be in italics.

Second John 9-11 reads:

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

Many of my brethren act as if these three verses did not exist in the Bible. Surely they have been there all along. I know they have as long as I have lived. Actually, it is God's inspired Word written by the apostle John. All of God's Word is inspired and profitable to equip us to be beneficiaries of that heavenly home (2 Tim. 3:16–17; 2 Pet. 1:3).

According to the practice (actions speak louder than words—Mat. 7:16) of many brethren, we now believe the denominational doctrine of “once saved always saved.” It

seems that no matter what one may teach as doctrine he is still accepted and used by congregations, schools, and brotherhood papers. One can teach anything anymore and some will still use him. What must one teach before he no longer teaches the doctrine of Christ? How far must one go before brethren will cease to count him faithful and “bid him God speed?” If one taught theistic evolution, instrumental music, Christians in all the denominations, facets of Pentecostalism, the Bible is not inspired, or the church of Christ is a “big sick denomination,” would this be going too far? Not according to many! Yet we have brethren teaching these very things that are still used every day and counted as faithful “Gospel” preachers. If this is not “once saved always saved,” I would like to know what it is. Is there such a thing as a false teacher (preacher) among the churches of Christ today? Not according to many! Many act as if there is no such thing! It seems that everyone is accepted. Brethren, let me tell you, there is an over abundance of false teachers! If there was one, it would be too many. But we know there will be some (2 Pet. 2:1–3) and that they are necessary that “they which are approved may be made manifest among you” (1 Cor. 11:19). *[Does bro. Robinson believe he has been guilty of the same thing in his failure to refute Dave Miller's errors and openly oppose those who advocate the continual fellowship of Miller although he has never confessed his sins regarding the r&r of elders and his errors on mar-*

riage, divorce and remarriage? Does Robinson think that he has an obligation to oppose Miller, et al., on the pages of STOP?]

Perhaps I misunderstand what 2 John 9–11 teaches. If I do, I wish someone would please correct me. Do I misunderstand? **[Is it not the case that Robinson sees the Truth of the passage, but fails to consistently apply what it teaches to all to whom it applies—David Miller, et al.?)**

I understand this verse to mean that any person who does not hold to and teach the Doctrine (Gospel, teaching) of Christ is not in fellowship with God. That is, he is out of favor with God, does not meet God’s approval, and consequently is lost in his condition. Is this a misunderstanding? **[Does Dave Miller and all those who continue to extend fellowship to him “meet God’s approval?”]**

I understand that no matter how much good one has done or maybe even is doing in some areas does not overshadow (out weigh the bad) the fact that he may hold to and/or teach some false idea concerning the New Testament. This soul may be teaching thousands about Christ and still transgress (go beyond, against) Christ’s law in another area. Is this a misunderstanding? **[Does Dave Miller, Curtis Cates, Bobby Liddell, Garland Elkins, Barry Grider, the Memphis School of Preaching, the Forest Hill congregation, the Southwest congregation, Austin, TX, the Southwest School of Bible Studies, the Gospel Broadcasting Network, Apologetics Press, et al., fall into the category of people Robinson has described in the preceding paragraph? If not, why not?]**

I understand the passage to mean that one who believes, teaches and abides in the Doctrine of Christ has both the Father and the Son; that the individual who does so is in good standing with God, meets His approval, and will therefore be saved eternally if he continues in his present condition. Is this a misunderstanding? **[Is this the condition of those noted at the end of the last paragraph?]**

I understand that if one comes to me (or anyone else, for that matter) and does not hold to and teach the doctrine of Christ, I am not to receive him as if he were a faithful teacher of God’s Word, and if I do, I am as wrong as he is. Is this a misunderstanding? **[Is this the spiritual condition of Miller, Cates, Liddell, et al. ?]**

I understand that I am not to “bid God speed” to anyone who does not teach the Truth. I must not give my approval to them nor desire success in their efforts toward which they work. If I do, have sinned. Is this a misunderstanding? **[Does Robinson tacitly “bid God speed” to Miller, Cates Liddell, et al.?)**

I understand that if I aid and encourage them in any way, I am just as guilty as they are concerning their false teaching even though I may believe and teach the truth myself. Is this a misunderstanding? **[Does it apply to Robinson in that he has failed to oppose Miller and his supporters?]**

I understand the things in which they are involved are

“evil deeds” as far as God is concerned, no matter what they may say to the contrary or what we believe about it. Is this a misunderstanding? **[Does Robinson believe Miller, et al., are involved in “evil deeds” ?]**

I understand that I must not fellowship those who knowingly fellowship false teachers because they are partakers of their evil deeds and end up just as lost as the false teachers themselves. Is this a misunderstanding? **[Does it apply to those who fellowship Dave Miller, et al.?)**

I understand I must not “turn my head” to things taught by some “well known” preacher among us. That anyone can stray away from the strait and narrow is a fact established by our Lord. Is this a misunderstanding? **[Has Robinson “turned his head” to things taught by some “well known” preacher among us? Have I misunderstood his failure to openly oppose Miller, et al.?)**

I understand I must not remain silent when error has been (or is) taught but rather speak the truth in boldness and love. This is to be done whether the false teacher is someone personally unknown to me or someone whom I know and love deeply. The obligation remains the same. Is this a misunderstanding? **[Has Robinson “remained silent” in regard to Miller’s errors and sealed his lips rather than speak out about those who are extending fellowship to Miller and friends? If he has not remained silent where is the evidence of it?]**

Do I misunderstand 2 John 9–11? I want to go to Heaven and take as many with me as I possibly can. I do not want to allow more than God does. What about you?

I believe I understand the passage correctly. **[I think he understands it correctly too, but does he and many others consistently and without respect of persons abide by it? Where MSOP, GBN, AP, their supporters, et al., predominate it is hard to take a stand against them, hard to raise funds, hard to find preaching jobs, etc., but the next time you sing “heaven is worth it all” please compare and contrast yourself with “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James. 4:17) .**

—2007 Francis Ferry Rd.
McMinnville, TN 37110

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking. I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldiers proved, and to be steady on all battlefields besides, is mere flight and disgrace if he flinches at that point. —Francis A. Schaffer, *The God Who Is There*, p. 18; As quoted by Thomas B. Warren in *A Time of Sound Doctrine in A Day of Liberalism*. Warren Publications, Henderson, TN, 1971.

Directory of Churches...

-Alabama-

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

-Colorado-

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

-England-

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

-Florida-

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

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

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

-North Carolina-

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

-South Carolina-

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

-Oklahoma-

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

- Tennessee-

Murfreesboro—Church of Christ, 1154 Park Avenue, Murfreesboro, TN 37129, Sun. Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesboro-churchofchrist.org. evangelist, Steve Yeatts.

-Texas-

Denton area—Northpoint Church of Christ, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 6, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: 940.387.1429; tgjoriginal@verizon.net.

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

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

Hubbard—105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goins; DJGoins@gmail.com.

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

New Braunfels—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 1:30 p.m. Wed. 7:30 p.m. Lynn Parker, evangelist. (830) 625-9367. www.nbchurchofchrist.com.

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