

Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

WHO HAS BROUGHT RELIGION INTO POLITICS?

Gary W. Summers

Every election year for more than two decades, Christians have, without supporting a particular candidate, urged brethren to vote according to the values taught in the Bible. After all, it is clearly inconsistent to “stand up for Jesus” on Sunday and vote for the devil on Tuesday. Yet many have done just that—and proclaimed that religion and politics should not be mixed. This posture is not a defense of voting for those who are pro-abortion and pro-homosexuality; it is simply a ruse for placing party loyalty above Christian principles.

This election year has proven to be brutal, with a “documentary” made by **Michael Moore** that is clearly anti-**President Bush**. For the record, there are plenty of things to criticize the president over—and in all honesty we have been disappointed in some of his decisions and spending—but these are not the things his vocal assailants are upset over. Moore’s movie contains misinformation, and he knew it was inaccurate when he was putting the thing together. Obviously, he was not interested in truth so much as character assassination.

LINDA RONSTADT

But the assault is not just against the president; it is also against Christianity. This is not just a misguided perception on our part. The facts will speak for themselves. By now everyone has heard of the **Linda Ronstadt** stunt that was pulled at the Aladdin in Las Vegas. Toward the end of her concert she dedicated the Eagles’ hit, “Desperado,” to Michael Moore, producer of *Fahrenheit 9/11*. Some articles have said that

she called him a great patriot or a great American and said that he is “someone who cares about this country deeply and is trying to help.” No, he is deeply partisan and would like nothing better than to see the president voted out. Partisans ignore truth, and that is precisely what Moore did. When she made her statement, some in the audience cheered while others booed. Many asked for their money back, and Ronstadt was asked not to return.

Needless to say, some were outraged over this decision, saying that artists should be free to express themselves, which, of course, they are—at the proper time. A concert is not the place to express political opinions (except perhaps in song). The casino’s decision was not based on politics but rather economics.

Ronstadt attempted to justify her actions, saying that she was just trying to raise political awareness in an election year, but this attempted justification falls flat. According to a story from **Carl Limbacher** and NewsMax.com, dated March 15th (two months previously), she said in a radio interview with WABC’s **Mark Simone** that she enjoyed living in Arizona—except for the conservative politics. She told him that she was having a difficult time “convincing people that we need to vote for a new president.” Simone disagreed, and she went even further: “We need a different president right away, I think. I think we should impeach this one [rather than wait for] the next election.”

Apparently, she is unaware that we do not impeach the president, that the current Congress would

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

Editorial...

BIDDING GOD'S SPEED TO FALSE TEACHERS

The Holy Spirit said that one who bids God-speed (encouragement, support) to a false teacher “**is a partaker of his evil deeds**” (II John 11). Many brethren (the **Rubel Shelly—Max Lucado** characters, subjective sick sentimentalists and the academic types notwithstanding) have no problem understanding and applying the truth of II John 8-11 to religious teachers who teach contrary to the Bible. However, some of the same brethren are unable, for whatever reason, to apply the truth of II John 8-11 to politicians running for offices in civil government. It is as if such brethren think II John 8-11 and like scriptures are not to be applied to people who run for political office. Some of these same brethren will throw a wall-eyed fit if some preacher, teacher or one in an institution of higher education operated by members of the Lord’s church advocate abortion on demand, evolution, atheism, anti-Christian sentiments, same sex marriages and such like, but they will throw their support behind and vote for a politician who advocates the same things and worse. Knowing that we must have New Testament authority for everything we believe and practice (Colossians 3:17), where is the New Testament authority for such belief and action as set out in the preceding sentence? Moreover, how is such action not bidding Godspeed to a false teacher? Is it not at least a contradiction and at worse hypocrisy on the part of those church members who on Sunday “amen” a sermon that opposes abortion, same sex marriages, homosexuality and such like, then, during the next week go to the polls to cast their vote for one who supports abortion, same sex marriages and so on; and, whose political party advocates the same in their platform? What is the difference in that kind of thinking and conduct from that of Rubel Shelly, Max Lucado and their ilk regarding their errors on other matters?

ECONOMICS OR UNGODLINESS

In the Old Testament one never finds God condemning a king of Israel or Judah for their poor economic policies. In every case wherein God condemned a king, it was because of that king’s spiritual or moral corruption. The apostle Paul said the things of the Old Testament were written for our learning (Romans

15:4). However, it seems that certain brethren cannot or will not make the obvious application of the truth of Romans 15:4 as well as other Biblical principles of like nature in choosing the kind of person to occupy an office in civil government.

Paul also wrote that God intended civil rulers not to be **“a terror to good works, but to the evil”** and **“the minister of God to thee for good”** (Romans 13:3, 4). Indeed, Paul had great and unique privileges as a Roman citizen that the great majority of the people of the Roman Empire did not have. But, he had no vote to cast to help determine who would occupy the offices of government. However, Christians living in countries with representative forms of government do have the right and obligation to vote in accordance with Colossians 3:17, II John 8-11 and scriptures of like sentiment, as well as let our views be known to our elected officials. In fact, in democratic forms of government the citizens are a part of the government in as much as they can be a part of the democratic process to help determine who occupies a political office. When persons who seek the offices of government hold religious and/or moral views that are a **“terror to good works”**, which views do not minister to people **“for good”**, Christians have an obligation to use their freedom to vote (as well as other freedoms) in an effort to keep such persons out of civil government, not to put them into positions of power and influence.

I have heard people confess their loyalty to a political party as if they were confessing their faith in Christ. Parties, as such, mean nothing to me. But, when a party’s platform and the candidates thereof are determined to carry out the planks in that platform that are contrary New Testament truth, a Christian must oppose such error. To do otherwise is to aid and abet those who oppose New Testament truth.

POLITICAL PARTY OR CHRIST

When I was a young preacher in southern Arkansas, I spoke to the graduating class of the local high school. Among those in attendance were members of a rural black Baptist church. Following the ceremony, representatives of that Baptist church approached me about speaking to “their church”. They told me I would be the first white man to speak to “their church” since it was established by a white preacher from the north in the first few years following the war between the states. After explaining to them that I could only speak what the Bible taught, that I could not participate in the singing if they used mechanical instruments of music and that I would be

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saying many things contrary to Baptist doctrine, they indicated they understood my position and invited me to speak on a Sunday afternoon.

In the congregation for which I preached, there was a member who was also the county tax assessor. He and his wife were considerably older than my parents and they had taken me, a single young preacher, under their wing. They were good friends and very helpful and kind to me. When the members of the church learned of the invitation for me to speak at the black Baptist church, several of the members saw it for the opportunity that it was—to set out the case for primitive, pure, New Testament Christianity. However, the tax assessor member, while not opposing my going to the black congregation, would not go himself for fear of losing many white votes. It does not take a Solomon for one to know to which political party he belonged in south Arkansas in 1969. No matter what I taught from the Bible about racial matters, the brother would not attend the meeting at the black Baptist Church. He deemed his occupancy of the tax

assessor's office, his political party membership and the white man's vote above the cause of Christ. Do you?

IF THE BLIND LEAD THE BLIND...

We often strongly criticize denominationalists because they do not see the true teaching of the Bible on baptism. We also powerfully oppose the liberals in the church because they do not respect the authority of the New Testament concerning various things. However, regarding the Bible's teaching on the matters of which this editorial is concerned, some of my brethren are as blind to them as the denominationalists and liberal brethren are in other areas. The devil has caught one group with one kind of bait and caught the other with a different kind. But, regardless of the sin, the outcome is the same for those who are overcome thereby. If such persons will not repent and comply with God's will to obtain forgiveness of their sins, they will lose their soul. My brethren, these things ought not so to be.

—David P. Brown, Editor

Assistant Editorial...

UNITY AND DIVERSITY

It is not uncommon today to hear brethren lament the divisions that exist between the brethren, and rightly so. However, it needs to be remembered that all division is not sinful and indeed some division is commanded. In II Corinthians 6:17 we read, **“Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”** Ephesians 5:11 states, **“And have no fellowship with the unfruitful works of darkness, but rather reprove them.”** These passages along with Romans 16:17-18 obligate the faithful child of God to remove himself from those who have left the truth.

The topic of what constitutes fellowship needs to be studied at length by many in the brotherhood today. We must realize that what places one man in Christian fellowship with another is the common fellowship that both have with God. If one becomes unfaithful and falls away from God (Romans 11:22, Galatians 5:4), he has automatically severed the ties of fellowship with his brethren.

Far too many will accuse the one who is complying with God's instructions concerning “marking and

avoiding” or “withdrawing from those who walk disorderly” as the troublemaker when, in fact, the opposite is true. How people can defend the one who has left the truth and accuse the faithful child of God of error in opposing such a person is beyond me.

When a man or a congregation leaves the truth and begins to teach false doctrine and/or fraternize with denominationalists they are the ones who are causing the division. They have made a decision which cuts them off from God and from their brethren. **THE ONLY WAY WE CAN EXTEND FELLOWSHIP TO SUCH PEOPLE IS BY SINNING AGAINST GOD THROUGH VIOLATION OF HIS CLEAR TEACHINGS ON THIS SUBJECT.**

When brethren get upset because an erring brother or congregation has been marked and withdrawn from for the error in which they are involved, they need to realize that they are really mad at God for it is he who gave regulations concerning fellowship and not man. If we refuse to withdraw as God has commanded then we, too, are showing ourselves to be unfaithful and are apostatizing. If we are to be God's faithful, we must adhere to all the divine scriptures and

not just pick and choose according to our tastes and desires (II Timothy 3:16-17).

Unfortunately there are many in the church who have bought into the idea of unity and diversity. In areas of options, by all means the Bible does teach us to be diverse (Romans 14). However, in areas of obligation there is no such latitude. Paul wrote:

Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there BE NO DIVISION AMONG YOU, but that ye be perfectly joined together in THE SAME MANNER and in THE SAME JUDGMENT (I Corinthians 1:10).

The only fellowship that we can have with God's approval is that which exists between people who are faithfully submitting to God in obedience to his word.

If we stand in fellowship with those who have compromised or left the truth, then WE ARE STANDING OPPOSED TO GOD (Matthew 12:30). Unity (fellowship) and diversity (diverse teaching and practices contrary to the Bible) is a concept that is foreign to the word of God. This ideology is popular among our brethren who would like to hold hands with the denominations, as well as those too weak to stand up and defend the truth against backslidden brethren. May God help us stand firm with Christ, even though this stance will cut us off from our digressive brethren and those in the denominational world. In the end, it will take us to glory (Matthew 10:22).

—*Michael Light, Assistant Editor*

FROM THE TEXAS RIGHT TO LIFE ORGANIZATION

Although many charitable organizations contribute to the betterment of our society, some, sadly, directly or indirectly advance the Culture of Death. Before deciding which charities you will support this year, please research how your money will be used. The March of Dimes promotes prenatal research intended to inform parents of their unborn child's "defects" *in utero* so that they can choose whether to abort. The Susan G. Komen Breast Cancer Foundation not only denies any link between abortion and breast cancer (which has been shown to exist in a majority of studies), but some of their affiliates support local Planned Parenthoods. The Juvenile Diabetes Research Foundation supports and aggressively lobbies for state and federal funding of embryonic stem cell research and human cloning. All these organizations are actually promoting a Culture of Death, instead of seeking ways to honor and defend all human life.

MARCH OF DIMES

The March of Dimes (MOD) uses the advertising slogan "Saving Babies Together;" however, they are selective about which babies they wish to save. The MOD supports and promotes prenatal testing (such as amniocentesis) in order to detect "defective" children. Studies show that between 95% and 100% of "defective" children are aborted after being found to have some genetic abnormality, while another 1% of the children are miscarried as a result of the test. Is this "saving children together?"

The MOD also promotes pre-implantation genetic diagnosis (PGD), a process that screens embryos fertilized in vitro for various genes and/or diseases. The embryos that contain undesirable genes would then be destroyed instead of implanted into the mother's womb. The MOD 2002 Annual clinical genetics meeting featured a session where attendees could learn how to expand the use of PGD to detect more genetic diseases. They have also recently funded experiments involving human fetal tissue and embryonic stem cells. The MOD seems to work to ensure that "all babies will be born healthy" by destroying those who are not or cannot be healthy.

SUSAN G. KOMEN BREAST CANCER FOUNDATION

Over 75 percent of the studies conducted regarding abortion and breast cancer have shown that having an abortion is a risk factor for breast cancer. Despite the commendable efforts of The Susan G. Komen Breast Cancer Foundation to promote breast cancer screening and awareness, the foundation refuses to acknowledge a connection between abortion and breast cancer.

When a woman becomes pregnant, her body undergoes a radical transformation in preparation for forty weeks of pregnancy and birth. A pregnant woman's hormone levels increase rapidly during this time by producing very high levels of estrogen and progesterone. This surge in hormones induces the breast cells to di-

vide and start a maturing process (differentiation) whereby they are changed into mammary (milk-producing) glands. Once a woman has completed her pregnancy and given birth to her child, her breast cells finish the maturation process and become stable again. When a woman undergoes an induced abortion, however, she disrupts this natural process of differentiation, leaving the breast cells in a state of transition and thus more vulnerable to carcinogens. Girls and women who have induced abortions before their first full term pregnancy are at a much higher risk for breast cancer; the risk is even greater for young girls.

If the Foundation really were concerned about curing breast cancer, they would acknowledge the vast scientific data supporting the connection between induced abortion and breast cancer. The Foundation would also support, rather than discredit, efforts to inform women considering abortion about the increased risk of developing breast cancer after an induced abortion.

JUVENILE DIABETES RESEARCH FOUNDATION

Scientists and politicians have been asserting that embryonic stem cells are the easiest and most productive form of stem cells to use in research. Yet even aside from the moral concerns, many problems with embryonic stem cells have surfaced, one being that the results from current research have been moderate at best and non-existent at worst. The leading corporation that funds embryonic stem cell research, The Geron Corporation, reports that embryonic cells might not be easy to manipulate and that these cells may actually produce tumors or other harmful growths when transplanted into patients—as has happened in animal trials using embryonic stem cells. Despite these scientific facts and moral problems, the Juvenile Diabetes Research Foundation (JDRF) aggressively supports embryonic stem cell research (ESCR).

Adult stem cells have already shown

much more promise than embryonic stem cells; therefore, scientists can save lives without compromising their moral integrity. (“Adult” refers to the age of the cell, not the age of the patient from whom the cell was taken.) Unfortunately, the JDRF vehemently insists on the potential of ESCR instead of focusing on the real results manifested with adult stem cell therapies and islet cell transplantation techniques. JDRF is cruelly misleading diabetes sufferers by giving them false hope in ESCR.

As Pro-Lifers, we must always remain compassionate to the pain and suffering of those with disease and serious illness. In doing so, we must insist on choosing methods of research that do not rely on the destruction of human lives. By funding organizations and patronizing companies that do not support destructive research and other assaults on innocent human life, we further restore a Culture of Life in our society.

[This information has been provided by the Texas Right to Life Educational Fund.]

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Are We Using The Eight Filters of Philippians 4:8?

Steven E. Yeatts

One of our biggest challenges as Christians is not to yield to temptation. We are told not to love the world, “**For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world**” (I John 2:16). Our world is full of images that are harmful to our minds and souls. Satan is either in our face with an all-out assault against our senses, or he is more subtle, but just as deadly in his attempts to trip us up. Human beings are highly sensitive beings. This causes any conscientious Christian to pause and evaluate the images that attack his mind.

The inspired Apostle Paul gives us eight filters in Philippians 4:8 through which we should sift the things that we purposefully see and hear. Of course, there are times when we cannot help what we see and hear, and after a brief encounter that is beyond our control, we try to suppress the image or words from recurring in our minds. This can be very difficult to do. However, I submit that in most cases we set ourselves up and know exactly what we are in for whether it is in a movie, television program, magazine or other medium. If we would use the eight filters found in Philippians 4:8 we would do a much better job of protecting our minds from harmful thoughts that war against our soul (I Peter 2:11).

Paul wrote:

Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Philippians 4:8).

1) True—simply means one who “loves the truth.”

2) Honest—people or deeds honored for their character—honorable.

3) Just—one who is upright and righteous; one whose way of thinking, feeling, and acting is wholly conformed to the will of God.

4) Pure—one who is modest and free from carnality.

5) Lovely—acceptable, pleasing.

6) Good report—uttering good words, sounding well.

7) Virtue—modesty; a virtuous course of thought, feeling, or action.

8) Praise—(worthy)that which is worth commending (Thayer’s definitions from www.esword.com)

If Christians consistently used these eight filters, it would dramatically change and improve our thought life. We would not have to listen to Christians rationalize and excuse their own choices in movies, television, music videos, and so on if they would filter their viewing and listening habits in a scriptural manner. All of us have heard (and sometimes used ourselves) rationalizations to justify that which we must know in our hearts is wrong. Some of these are:

“It was a good movie (other than the many times they took the Lord’s name in vain).” “It was a good story (except for the sexually explicit scenes that depicted fornication).” “It was a good plot and I enjoyed the movie for the most part, (but they did mock Christianity and homosexuals were displayed in a favorable light).” “That song does have some inappropriate lyrics, (but it has a great sound and I just focus on the instrumental part of the song).”

Such rationalizations are signs of spiritual immaturity and signs of a “compartmentalized” Christian who fails to see Christianity as a total worldview that dictates his life choices on a daily basis.

If more Christians were objective about their media habits there would be a lot less movie-going, television-watching and “mainstream” magazine reading. How are we the salt of the earth and the light of the world if we consume the same garbage that the world consumes? How are we spiritually healthy when we rationalize our sinful media choices? If we use the filters from Philippians 4:8, it will be impossible not to make changes in the things that we consume with our ears and eyes.

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THE SETTLEMENT OF THE MOULMEIN PROPERTY IN SINGAPORE

Billy Bland

Chairman of the Board of Four Seas College of the Bible and Missions

Two articles recently appeared in the *Christian Chronicle* discussing the settlement of the property on Moulmein Road with Four Seas College of the Bible and Missions. Unfortunately, these articles as reported to the Chronicle, and consequently to the readers of the Chronicle, do not present the actual way the property was settled and they also imply dishonesty on the part of **Ira Rice** and the *Four Seas College of the Bible and Missions* (who was in trust of the property). Under the heading “Indonesia jailings point to Asian church property concerns,” the Chronicle reports:

In the 1950s missionary Ira Rice established a church in Singapore and raised money to purchase property, which rose dramatically in value the next half century. The church on that property – the Moulmein congregation – didn’t receive the deed until November 2003 because of a lengthy legal battle with Rice, said missionary **Dave Hogan**. Rice contended that the church had fallen into apostasy, but some church members suspected that the legal action had more to do with dollars than doctrine. After Rice’s death in 2001, the matter was resolved. The property is now in the care of five trustees from the Moulmein church, Hogan said.

The implication in the article above and the one that previously appeared in the *Christian Chronicle* is that Ira Rice, Jr., raised the money for the property and for personal reasons held such property refusing to turn it over to the church. The truth of the matter is that Ira, and other faithful brethren, did raise the money for the property on Moulmein Road for the purpose of a church building, as well as a place to operate a school (the Four Seas College of the Bible). Because of doctrinal error of Dave Hogan, the board of Four Seas College dismissed Dave from the teaching staff of Four Seas College. Dave, however, was soon hired by the brethren at Moulmein Road and of course this is when and where the trouble began. Later, Dave was disfellowshipped by the Lim Ah Pin Road Church of Christ in Singapore (a withdrawal which still stands to this day). When Four Seas, which was meeting on the property at Punggol, could no longer meet there due to the government taking possession of the land by the right of the Singaporean law of Imminent Domain, Ira and others wanted the college to meet in the building on the Moulmein property, which building he (and others) had raised the money to build! Keep in mind that neither he, nor others, ever asked the brethren at Moulmein

to move out of the property, but simply share the property with Four Seas College. These brethren refused! They simply wanted the property signed over to them, “lock, stock and barrel!” This Rice and the board wisely refused to do!! Regarding brother Rice’s plan to establish the church and a school, he wrote:

That the college grew out of my initial work of planting the church in no wise negates that it was in our original plans. In our very first brochure re: the Far East work, printed as far back as 1954 (the year BEFORE my family and I first left for Singapore), among other things, I wrote, ‘... By converting people of all the many nations represented in Singapore, and training as many of them as possible to preach the word, we thus can be able in a few short years to get the gospel going out of Singapore, as a sort of radiating center, into practically EVERY NATION THROUGHOUT THE WHOLE FAR-EASTERN AREA...This clearly presents the most logical way to get the job done...’ (Letter “To Whom It May Concern” Sept. 21, 1989, Ira Y. Rice, Jr., Emphasis his).

There is more documentation that proves Ira intended the property to be used for the church as well as a school to train people in the word of God. Consequently, brother Rice raised money for the property to be used as a church building and a place for the school. However, some of the Moulmein brethren did not want the school to meet there. Additionally, (as previously noted), they wanted brother Rice simply to “sign over” the property to them.

Finally, after years of discussions with no progress being made, brother Rice and Four Seas College gave several offers, (1) sell the property and divide the money with the church at Moulmein (after they paid off their indebtedness to Four Seas and other brethren). Or, (2) Four Seas could buy out Moulmein’s half. Or, (3) they could buy out the half interest of Four Seas College. They refused all of these options. Finally, the government said that the matter must be settled or they would simply take possession of the property. Upon such statement from the government of Singapore, Moulmein finally decided to pay a sum agreed upon by Four Seas and the matter was settled.

It was not the case that the government finally decided in favor of Moulmein Road, as implied in previous statements that appeared in the Chronicle. Neither was it the case that Rice was more concerned

with dollars than doctrine (The withdrawal of fellowship by Lim Ah Pin congregation attests to this fact). It was the case that brother Rice and others would not sign over (give away) the property for which many faithful brethren had sacrificially contributed and worked so hard to obtain.

Brother Ira Y. Rice, Jr. is no longer here to defend his good name, but there are mounds of documentation, and many good brethren who are still alive today, to attest to the matters in Singapore. The reason the Moulmein Property issue is resolved is because the Moulmein church finally paid at least a small amount of the value of what the property is worth to the Four Seas College of the Bible. With part of the funds, the Four Seas College has established the “Ira and Vada Rice Scholarship Fund” honoring the Rice family which is designed to aid worthy students to come to Four Seas College to be trained in the Word of God. Today there are many graduates of Four Seas College preaching in various parts of

the Far East and around the world. The great work at Four Seas College of the Bible and Missions continues to train men and women to be effective servants of the Lord. Any one wishing more information may contact the Lim Ah Pin congregation, the Jurong congregation, the Four Seas College of Bible and Missions in Singapore and/or Billy Bland, P.O. Box 321, Coldwater, MS 38618.

—213 Lanelle Cove
Senatobia, MS 38668

[The Christian Chronicle routinely champions the various causes of false teachers. In the matter addressed in the foregoing article the Chronicle was as wrong about the late Ira Rice, Jr. as it could be. To date they have not printed brother Bland's article, though it was submitted to them some time ago.—Editor]

Who Brought Religion....

(Continued From Page 1)

not do so (especially just upon her say-so), and that the process would probably not conclude until after the election was over anyway. Apparently she and others of her ilk really “Don’t Know Much.” These remarks do, however, reveal in her a longstanding bias.

These events were interesting enough on their own merit, but what Ronstadt said afterward proved to be even more interesting. According to the *San Diego Union-Tribune* (reported in WorldNetDaily.com), she commented on her conduct:

This is an election year, and I think we’re in desperate trouble, and it’s time for people to speak up and not pipe down. It’s a real conflict for me when I go to a concert and find out somebody in the audience is a Republican or fundamental Christian. It can cloud my enjoyment. I’d rather not know.

We must protest that Republicans and Christians are not the same, but we do thank her for the insinuation that the Republican party’s values more nearly reflect those taught in the scriptures than those of other parties. Why is there such hostility against Christianity on her part? It is so great that she does not even want to perform for them. This is liberalism in all its ugliness. Fundamental Christians, we are told, are divisive, unloving, and exclusive. Liberals just accuse everyone else of what is actually true of themselves.

I would perform for liberals (if they could stand it). Furthermore, I will continue to listen to Ronstadt’s music because I like the songs—and now especially I will listen just to annoy her. Ha! She may never know when I or other Christians or Republicans will be hearing her

sing over the radio—and I have CDs that I can play any time of the day or night. She will never be able to rest comfortably.

WHOOPI GOLDBERG

Another “luminary” managed to alienate her employer but evidently pleased political partisans. **Whoopi Goldberg** spoke at a Democratic Party fundraiser. According to **Chad Groening** of Agape Press (July 16th),

With a wine bottle in hand, Goldberg launched into a speech that included sexual puns on George Bush’s name, and which resulted in her being dumped as a TV spokesperson for Slim-Fast. The company has expressed regret to consumers for any offense caused by the comedian’s words....

Once again, the cry went out that free speech was being violated, but such is ridiculous. Whoopi exercised her “right” to be vulgar, and Slim-Fast exercised its right to employ someone else. Did not **Anita Bryant** lose her spokesperson privileges for orange juice because of upholding the truth about homosexuality? Was not **Rush Limbaugh’s** contract with these same people short-lived? Anyone who operates a business has a product to sell—and if someone becomes a liability or hindrance, it is their right to make a change.

And how did the Democrat nominees respond? They applauded and referred to everything that had occurred as the “heart and soul of America.” Unfortunately, “even the candidates’ wives showed an apparent lack of moral compass by applauding the vulgar comments.” Other political parties, which shall re-

main nameless, would not tolerate such behavior. How admirable would it have been for the candidates to have arisen and said, “We appreciate all the support we can get, and we do not want to alienate anyone, but these remarks were not funny, nor were they indicative of the kind of campaign we wish to run. We will oppose the president because we disagree with his policies and his judgment, but crude, coarse, and vulgar comments which belittle the man (and by implication, the office) will not be applauded by us.” Such a response would have shown some character and ability to lead, which (apparently) is lacking.

ROBERT B. REICH

Robert B. Reich is the former Labor Secretary, who served in the first term of the Clinton Administration. Although **Paul Harvey** mentioned this on a radio broadcast, this material comes from an article by **Ricky Phillips** of Florence, Alabama (*Stony Point Pointers*).

Reich wrote a column for *The American Prospect*, in which he stated that “Terrorism is not the greatest danger we face.” A poll of American people would probably reveal that most people disagree. *The former administration official is worried about Christians being the greatest threat.* He must have been reading too much **Margaret Atwood** and listening to college professors, who think that our freedoms are nearly gone if a radio station pulls **Howard Stern** off the air.

In Reich’s world “religious zealots” are the real problem (what does he think Muslim terrorists are?). Yes, the dangerous people to him are “those who believe that human life is mere preparation for an existence beyond life” and “those who believe that truth is revealed through scripture and religious dogma.” Actually, the opposite is true. Those who do not believe that truth is revealed in scripture constitute the real threat because all of their values are subjective; right and wrong are determined on a daily basis.

In fact, without the Bible there can be no truth whatsoever. Has he never heard of *postmodernism* and *deconstruction*? How can he speak of truth in the absence of God’s divine word? Perhaps he will write it down for us so that we may all know what it is: the gospel according to Reich.

The fact is that this life is the only time we have to prepare for the next, which is non-physical and eternal. Are we supposed to ignore this information because in Robert B. Reich’s opinion it is dangerous to acknowledge it? Now if we believed something crazy, such as that we would be rewarded with seventy virgins for assassinating liberals, then his hostility would make sense—but such ideas are not part of our “dogma.”

In fact, those who genuinely follow the scriptures are the salt and light of the earth (Matthew 5:13-16).

First of all, the New Testament teaches that we are to obey the laws of the land unless they conflict with practicing our religion (Romans 13:ff, Acts 5:29). *Second*, all adherents are commanded to love God and their fellow man (Matthew 22:37-40). *Third*, these are not just feelings, but Christians are to be benevolent toward (“do good unto”) all men (Galatians 6:10; I Thessalonians 5:15). Not only do we refrain from harming others; we have a responsibility to do all things toward others that we would have them do to us (Matthew 7:12).

Frankly, it is probably the existence of Christians that has saved this country from judgment—thus far (Proverbs 14:34). We are not the ones stealing from others, speaking against others behind their backs, or committing murder. In short, Christians are a blessing rather than a curse upon society.

CHERYL JACQUES

Cheryl Jacques is the President of the Human Rights Campaign, which sounds like a noble effort, at least on the surface. Is this group concerned about Rwanda, tribal warfare in parts of Africa, or ethnic cleansing in Bosnia? No. Are they concerned about people’s rights under Communist countries or how citizens might be faring under dictatorships in various countries? No. Are they concerned about the rights of women in Muslim nations? No. All of these would be worthy of consideration, but the Human Rights Campaign is not (apparently) interested in any of these inequities. So what is their cause?

The president of this Human Rights Campaign was recently in the spotlight in that she addressed the Democratic National Convention on Wednesday evening of that week. According to Agape Press (July 29th), Cheryl Jacques called “for equal rights for homosexual, lesbian, and transgender Americans and for the nationwide legalization of same-sex marriage.” Now who has dragged morality into politics? That any political party would drag these sins most seedy into a campaign shows just how low spiritually and morally this nation has sunk. If we are not near the end of our existence as a world power and a free people, it would be more than amazing!

Some people have nothing better to do than demand that sexual perversions of all sorts be considered normal. But it gets worse. Jacques:

went on to praise Senators **John Kerry** and **John Edwards** for opposing the Federal Marriage Amendment, a constitutional amendment that would ban homosexual “marriage” by defining marriage as a union between one man and one woman. “Together we will send a message for all Americans to hear, that the light of inclusion will once again wipe away the darkness of division,” Jacques said, ending her address with,

“Thank you, and God bless America.”

This last sentence is blasphemous; God will not bless perversion. He has not changed his definition of sin nor his policy on perversion. Cheryl Jacques and others are simply imitating the false teachers discussed in II Peter 2 and the book of Jude. These sordid souls turned the grace of God into lasciviousness. According to II Peter 1:1, the destructive heresies, that some had brought into the church, denied the Lord. These false teachings granted people permission to commit immoral acts, which made them equivalent to dogs turning to their own vomit or sows that were washed to wallowing in the mire (v. 22). Those who engage in these immoralities cause the way of truth to be blasphemed (v. 2). Those who engage in these perversions (and champion them) are **“like natural brute beasts made to be caught and destroyed”** (v. 12). They have **“eyes full of adultery”** and **“cannot cease from sin”** (v. 14). And, like Jacques, **“they speak great swelling words of emptiness”** (v. 18).

To drag God’s name into this cesspool of wantonness and licentiousness is unconscionable. For the President of the “Human Rights Campaign” (translate “Sexual Perversion Campaign”) is reserved **“swift destruction”** (v. 1), **“destruction that does not slumber”** (v. 3), **“punishment,”** even while awaiting **“the day of judgment and especially those who walk according to the flesh in the lust of uncleanness”** (vv. 9-10), the certainty of perishing **“in their own corruption”** (v. 12), **“the wages of unrighteousness,”** (v. 13), and an eternal home in **“the gloom of darkness”** (v. 17). Those who know nothing about God, his holy character, or the holy scriptures should not presume to invoke his name.

WHAT ARE WE TO CONCLUDE?

How sad—that a political party would lend itself to such corruption! Christians ought to pray that at least one party does not travel this same route—and we should not support, encourage, or praise such ungodly behavior—or any candidate who admits to being in agreement with the Human Rights Campaign. This travesty of marriage cannot be allowed to stand; it undermines both the nation and affects the church.

Morality and immorality have been dragged into politics. For years people were encouraged to “vote their pocketbooks.” What good is it to be prosperous—and dead? When Daniel told Belshazzar the interpretation of the handwriting on the wall, he was made third ruler of the kingdom. Big deal, since the kingdom was destroyed that night (Daniel 5:29-30)! The time is way overdue for Christians (even those who profess to be Christians) to vote *values*—while there remains an

America with free elections.

Too many people want to disassociate Christianity from the obligation to vote responsibly. How can anyone in good conscience (one who claims to be a Christian) walk into a voting booth and—contrary to everything he believes—vote for those who favor abortion and homosexual marriage? How can a Christian vote for those who will appoint judges that will overturn laws of decency and legislate from the bench in favor of evil?

Furthermore, how can anyone ignore the hostility and the brazen affronts against Christianity by entertainers such as Linda Ronstadt and Whoopi Goldberg? How can Christians overlook overt attacks upon Christianity by political figures, such as Robert B. Reich? How can we excuse what a political party clearly stands for and champions as the alleged “heart and soul of America”—coarse humor, homosexual “marriage,” and the taking of innocent life in the womb?

“The thoughts of the wicked are an abomination to the Lord...” (Proverbs 15:26); shall we then elect such people to lead and govern this country? **“Righteousness exalts a nation, but sin is a reproach to any people”** (Proverbs 14:34). Are we going to, with our votes, help our homeland to stand for a more moral order (which may preserve us), or shall we vote for the corruption which will hasten our demise?

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PERSONAL INDWELLING AND DIRECT TOUCH OF SATAN IN THE HEART OF SINNERS: THE LOGICAL CONCLUSION TO THE "DIRECT HELP" DOCTRINE

Darrell Broking

It is suggested that the language of Romans 8:9a, 11, I Corinthians 3:16, 6:19¹, Ephesians 2:22, II Timothy 1:14a, and other similar passages teach the literal, personal, indwelling of the Holy Spirit in the Christian.² If it is true that the language of the aforementioned passages, and others like them, are to be understood as literal, then one must ask about the language of Ephesians 2:2. Is Ephesians 2:2 to be studied with the same hermeneutical approach as the verses listed above? Ephesians 2:2 is a verse that places those in the "direct help"³ camp on the horns of a dilemma. Brethren who embrace the "direct help" error and apply the same method of study to Ephesians 2:2 as they do to the passages listed above, are plunged deeper into the abyss of apostasy!

Paul wrote, "**Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience**" (Ephesians 2:2). The "**prince of the power of the air**" is Satan, and Satan is "**that spirit that now worketh in the children of disobedience.**" If it is true that the Holy Spirit directly helps the Christian, as **W. Terry Varner** suggests, "to produce spiritual life (Romans 8:11-13), ... by strengthening the inner man (Ephesians 3:14-17) ... by helping the saint to produce the fruit of the Spirit (Galatians 5:22-23)⁵," then is it also true that Satan directly helps the children of disobedience to continue to practice sin and stand firm in their rebellion against God? Consistency demands an answer in the affirmative.

In the summer of 1998 I found myself forced into a discussion about the work of the Holy Spirit in the Christian with **Ronnie Clemment**, who was at that time an elder at the Bailey Street Church of Christ in Jacksonville, AR. During the course of our discussion, Ron took the position that Satan literally indwells the alien sinner's body and influences him until the point of baptism, at which time Satan leaves the sinner's body and the Holy Spirit takes his place and begins to aid the newly forgiven one. At that time of our discussion, **Owen Olbricht**, Ron's good friend, was writing his book on the Holy Spirit. To support his position, brother Clemment brought me a copy of Olbricht's manuscript for chapter 11 of his book. Ron told me that brother

Olbricht, a Bible scholar, held this same view and suggested that I study his material. I still have a copy of this manuscript in my files. In his manuscript Olbricht wrote,

The one in the world is Satan as John wrote, "... the whole world lies in *the power of* the evil one" (1 John 5:19). The world has Satan in them, but we have the Spirit of God in us. If Satan can be in people to move them to do evil things (John 13:27), surely the Holy Spirit can enter Christians to help them do good things.

Recently I purchased a copy of Olbricht's book to see if he changed his mind before going into print. Olbricht edited the passage slightly without changing its gist and meaning at all.⁶ At least brother Olbricht is consistent with his error. The erring among us who are now teaching the baptism of the Holy Spirit must also be consistent, as is Owen Olbricht, and teach the direct help doctrine of Satan in the children of disobedience. Why is it not obvious to all that **Mac Deaver**, **Varner**, and others are trying to take the church of Christ into a form of or something closely kin to, Calvinism's teaching on the direct operation of the Holy Spirit on the heart of a person? In his debate with Mac Deaver, **Jerry Moffitt** diligently tried to get Mac to understand that his error deprives man of his free will⁷, but Mac did not, and apparently does not, understand what brother Moffitt was trying to teach him. If it is the case that Satan is directly **working in** those who practice sin and the Holy Spirit is directly **working in** Christians, then sinners can blame Satan for their habitual sin and Christians can blame the Holy Spirit for not giving them enough strength to keep them from sinning. This entire concept is the basic makeup of Augustinian/Calvinism regarding the work of the Holy Spirit, and it does not belong in the church of Christ!

ENDNOTES

¹The I Corinthians passages mentioned here are actually passages that teach that the church is the temple of the Holy Spirit. For further study see, Marion R. Fox, *The Work of the Holy Spirit*, rev. ed., vol. 1, (Oklahoma City: Five F Pub. Co., 2003), 234-236.

²Owen Olbricht, *The Holy Spirit: Person and Work*, (Delight, AR.: Gospel Light Pub., 1999), 169-170. Because brethren pressing the "direct help" doc-

trine of the Holy Spirit are making an issue out of mode of the Holy Spirit's indwelling, brethren defending the truth about the work of the Holy Spirit in conversion and sanctification should not feel pressured to use guarded terms designed to avoid offending brethren who believe in the personal indwelling of the Holy Spirit but do not believe in Deaver's "direct help" error.

³Mac Deaver does not like his position explained as a direct operation of the Holy Spirit in one's heart. He prefers to describe his doctrine as the "direct help" of the Holy Spirit instead of a "direct operation" of the Holy Spirit, because the idea of a direct operation is associated with Calvinism. The fact of the matter is that Mac Deaver is teaching a modified brand of Augustinian/Calvinism which will continue to evolve into full-blown Calvinistic error. See Mac Deaver, *The*

Deaver-Moffitt Debate, (Marietta: Therefore Stand Pub., 2002), 132.

⁴*The Holy Bible King James Version*, (Nashville: Holman Bible Pub., 1982). All scripture notations are from this version unless otherwise noted.

⁵W. Terry Varner, "Preface," *The Deaver-Moffitt Debate*, (Marietta: Therefore Stand Pub., 2002), iii-iv. W. Terry Varner is an instructor and frequent lecturer at the West Virginia School of Preaching. A school of preaching is to be a lighthouse of truth, but by fellowshipping brother Varner the WVSOP is only creating more factionalism and division in the church.

⁶Olbricht, *The Holy Spirit*, 178.

⁷Moffitt, *The Deaver-Moffitt Debate*, 3-4.

—206 Willow Circle
Mountain City, TN 37683

WHO ARE WE TO PLEASE —SELF OR GOD?

Al Brown

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe" (Hebrews 12:28).

How does one serve God "with reverence?" The dictionary defines reverence as: "A feeling of profound awe and respect and often love; veneration." This is what Paul told children to do when he wrote: **"Honor thy father and mother (which is the first commandment with promise)"** (Ephesians 6:2). Does a child show his parents respect if he talks back or disregards what his father tells him to do? No; on the contrary, he dishonors his parents and is an embarrassment to them.

When men and women do the same thing in response to their heavenly father's commands, they shame God instead of showing him reverence, regardless of what they may claim. If reverence honors God, then irreverence shames him.

The Lord said to Israel when they were replacing his will with the traditions of men:

A son honoreth his father, and a servant his master: if then I am a father, where is mine honor? and if I am a master, where is my fear? saith Jehovah of hosts... And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of the Jehovah is contemptible. And when ye of-

fer the blind for sacrifice, it is no evil!... For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles;... But ye profane it, in that ye say, The table of the Lord is contemptible... Ye say also, Behold, weariness is it! and ye have snuffed at it, saith Jehovah of hosts; and ye have brought that which was taken by violence, and the lame, and the sick; ... should I accept this at your hand? saith Jehovah. But cursed be the deceiver, who... sacrificeth unto the Lord a blemished thing; for I am a great king, saith Jehovah of hosts, and my name is terrible among the Gentiles (Malachi 1:6-14).

Do the sounds and actions coming from some brethren today remind you of irreverent Israel? They are tired of the "old" ways, and they never seem to understand that the "old" ways are God's ways. Worship and service are to be done his way. Christianity's goal is not lifting the economic level of the underprivileged, its aim has a greater burden than catering to the social needs of man. Its worship is not designed to furnish entertainment to amuse us. The work is God's work; the worship is God's. We are to do what pleases him, not what satisfies our cravings. The only way we can show true reverence for God is by doing his will; anything else is vain.

—Deceased

"Their Eyes They Have Closed"

Bobby Duncan

Some people choose not to see the obvious. It was this type of people to whom Jesus referred when he said:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (Matthew 13:15).

It becomes more and more alarming that many in the church who should be well-informed have chosen to close their eyes to the truth with reference to a movement among us which denies the distinctive nature of the church and spreads the umbrella of fellowship over those in the denominational world. I refer

here, not to those who have forsaken the truth with reference to Bible doctrine, but to those who know the truth, and yet who are not at all hesitant to announce, promote, and attend meetings featuring those who have forsaken the truth.

Do you believe, for example, that the prayer of the Lord in John 17 proves that we are to include in our fellowship all of those in denominational churches who just believe in Jesus? Do you believe that the Holy Spirit provides direct leadership to the Christian separate and apart from the Bible? Do you believe the denominational bodies are filled with faithful Christians? If brethren do not believe these things, then why do they invite men who are on record as teaching these things to be featured speakers on various programs? If brethren do not believe these things, then why do their church bulletins carry announcements about programs featuring those who teach such? Why do they announce such from their pulpits and urge their people to attend?

The answer in many cases would be: "We just don't believe these preachers stand for those things." In other words, "Their eyes they have closed." It is not that evidence of their positions on various things is not available, or that they have kept their positions secret. They have declared their positions very publicly and faithful brethren have called attention to the dangerous errors they espouse. Tape recordings of their speeches have been made available. But some choose not to see.

In many cases those who are courageous enough to speak out against these false teachers are accused of bitterness, or even jealousy. Some become intimidated by such accusations, and decide to remain silent. Faithful preachers need to read often the words of Ezekiel 3:17-19.

We have no intention of closing our eyes to the things that are happening in the church. We would urge others to **"be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"** (I Peter 5:8). The word "sober," according to Thayer, means, "of sound mind, sane, in one's senses." It is insane to try to promote the cause of truth by promoting and encouraging those who teach error. Refusing to face the fact that certain ones are false teachers does not make them any less false teachers. Neither does it set one

26th Annual... "Speaking As The Oracles of God" Lectureship

November 5-7, 2003

Time and Eternity—Part 2 When the Morning Breaks Eternal

Friday, November 5

7:00 pm "Then Cometh the End" Robert R. Taylor, Jr.
8:00 pm "Out of the Ivory Palaces" Tom L. Bright

Saturday, November 6

9:00 am "The Enduring Word of God" Chris Perry
10:00 am "Where are the Dead?" Stephen Wiggins
11:00 am "The Angels of God" Tim Ayers
12:00 pm Lunch provided at the building
1:30 pm "The Devil and His Angels" Rick Popejoy
2:30 pm "Heaven: Eternal Abode of the Righteous" Stacey Grant
3:30 pm "Hell: Eternal Abode of the Wicked" James Woodall

Sunday, November 7

9:30 am "The Value of the Soul" Larry Powers
10:30 am "The Church and God's Eternal Purpose" Tommy Hicks
11:30 am Lunch on your own
2:00 pm "Dangerous Death Doctrines" David Watson
3:00 pm "This World is Not My Home" Billy Bland
Book only: "From Everlasting to Everlasting" Cliff Goodwin

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at liberty to promote and encourage false teachers as if they were teaching the truth. Those who promote and encourage false teachers become guilty of teaching false doctrine themselves (See II John 9-11).

Some will accuse us of interfering with congregational autonomy when we warn against the dangers of engaging false teachers. We are not interfering with congregational autonomy; we are practicing it.

—*Deceased*

“COMPROMISE”

Noah A. Hackworth

There may be situations in life where compromise may be of benefit, because the word means “the settlement of differences in which each side makes a ‘concession.’” This kind of concession does not necessarily involve the sacrifice of scruples, but in the religious realm it is quite different; compromise can never, under any circumstances, be practiced if it involves the surrender of biblical principles, and it often does. One of the first people who ever sought compromise was none other than Pharaoh; he actually tried about four times to effect a compromise with Moses, but the great Lawgiver never seriously entertained for a moment the king’s proposals.

THE FIRST COMPROMISE

Following the swarms of flies God sent upon the Egyptians,

Pharaoh called for Moses and for Aaron, and said: Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? (Exodus 8:25-26).

THE SECOND COMPROMISE

Pharaoh said, **“I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: entreat for me.”** And Moses said:

Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord (Exodus 8:28-29).

THE THIRD COMPROMISE

Pharaoh said:

Go, serve the Lord your God; but who are they that shall go? And Moses said, We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let

you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh’s presence (Exodus 10:8-11).

THE FOURTH COMPROMISE

And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind... (Exodus 10:24-26).

COMPROMISE IN THE PRESENT

Compromise is still a serious issue. It is just as deadly to the church and to the individual Christian today as it ever was; it affects us both morally and doctrinally. In the individual realm when we let Satan get the advantage of us, some of the dearest, sweetest things in life are lost and cannot always be recovered (II Corinthians 2:11). The temptation for some churches (local) to succumb to doctrinal compromise is ever present these days. For example, one of the things that distinguishes the New Testament church from the churches of men is its worship without mechanical instruments of music; but now there are those who are just as comfortable with the instrument as without it. It is no longer a matter of faith to those of this suasion. On the other hand there are those who certainly do consider the use of a mechanical instrument in worship a matter of faith, and therefore we will not in any case, under any circumstance, make any concessions. We therefore take the position that instrumental music in worship is sinful.

Compromise is not a religious option. The compromise of Bible principles is not something faithful children of God can practice, and should we engage in it we will find ourselves fighting against God. We must resist it and like Paul said to Timothy, **“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (II Timothy 1:13).**

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2005 SPRING CFTF LECTURES

FEBRUARY 27 — MARCH 2, 2005

“MORALS—FROM GOD OR MAN”

David Brown, director

~~SUNDAY, FEBRUARY 27~~

9:30 A. M.	“POSITIVE & MORAL LAWS IN THE BIBLE”	Tom Wacaster
10:30 A. M.	“COVETOUSNESS IS IMMORAL”	David P. Brown
4:00 P. M.	“GODLY MORALS & THE PRACTICE OF MEDICINE”	Jim Nash
5:00 P. M.	“A REVIEW OF THE WARREN-BARNHART DEBATE”	Gary Grizzell
6:00 P. M.	“DRESSING MODESTLY IS MORAL”	Billy Bland

MONDAY, FEBRUARY 28

9:00 A. M.	“WHEN DOES GOD APPROVE OF CIVIL DISOBEDIENCE?”	Kenneth E. Ratcliff
10:00 A. M.	“THE IMPORTANCE OF PRACTICING CORRECTIVE CHURCH DISCIPLINE”	David Baker
*10:00 A.M	“THE AGED WOMEN LIKEWISE... I”	Carol Moore
11:00 A. M.	“MORALITY & THE NATURE OF MAN”	Steve Wiggins
1:30 P. M.	“GAMBLING IS IMMORAL”	Don Walker
2:30 P. M.	“HETEROSEXUAL FORNICATION IS IMMORAL”	Tim Kidwell
3:30 P. M.	“MARITAL SEX IS MORAL”	Bobby Liddell
	DINNER BREAK	
6:30 P. M.	CONGREGATIONAL SINGING	
7:00 P. M.	“CIVIL LAW & ITS RELATIONSHIP TO GOD’S LAW”	Lynn Parker
8:00 P. M.	“STEALING IS IMMORAL”	Ronnie Hayes

TUESDAY, MARCH 1

9:00 A. M.	“LYING & BEARING FALSE WITNESS ARE IMMORAL”	Lester Kamp
10:00 A. M.	“THE BIBLICAL VIEW OF MORALITY”	Tom Moore
*10:00 A.M	“THE AGED WOMEN LIKEWISE... II”	Carol Moore
11:00 A. M.	“GOD EXISTS & MAN CAN KNOW IT”	Micheal Light
1:30 P. M.	“MORALITY & THE NATURE OF ANIMALS	Terry Hightower
2:30 P. M.	“THE INFLUENCE OF MODERNISM & POSTMODERNISM ON MORALITY”	Jerry Murrell
3:30 P. M.	“NOT PROVIDING FOR THOSE IN NEED IS IMMORAL”	John West
	DINNER BREAK	
6:30 P. M.	CONGREGATIONAL SINGING	
7:00 P. M.	“HOMOSEXUALITY IS IMMORAL”	Geoff Litke
8:00 P. M.	“DANCING & OTHER LASCIVIOUSNESS ARE IMMORAL”	Harrell Davidson

WEDNESDAY, MARCH 2

9:00 A. M.	“MURDER IS IMMORAL”	Keith Mosher
10:00 A. M.	“IDOLATRY IS IMMORAL”	Paul Vaughn
11:00 A. M.	“BEVERAGE ALCOHOL & THE RECREATIONAL USE OF OTHER DRUGS ARE IMMORAL”	Dan Cates
1:30 P. M.	“THE IMPORTANCE OF SELF-CONTROL IN LIVING A GODLY LIFE”	Rick Popejoy
2:30 P. M.	“PROFANITY & OTHER ABUSES OF THE TONGUE ARE IMMORAL”	Micheal Hatcher
3:30 P. M.	“PORNOGRAPHY IS IMMORAL”	Gary Summers
	DINNER BREAK	
6:30 P. M.	CONGREGATIONAL SINGING	

SPRING CHURCH OF CHRIST

Elders: Kenneth D. Cohn and Buddy Roth

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THE VIRGINIA CHURCH OF CHRIST

After meeting 12 years in the basement of a home, the faithful brethren located in Virginia, Minnesota, were given the opportunity to purchase a church building. Surprisingly, the building's value was greatly under assessed and, therefore, within an obtainable price range. Although the building is older and is in need of some TLC, it is in good shape structurally and even has the space available behind the pulpit where a baptismal can eventually be installed. The Virginia church of Christ congregation currently consists of only 7 members, but the men decided to pursue this opportunity and new challenge with the firm belief that if they continue to plant the seed that God will give the increase. Many prayers were answered as generous donations of \$20,850 to date were given to this cause by fellow Christians located throughout the United States. The members were deeply touched and uplifted by the outpouring of love demonstrated by these gifts. As a result, the building purchase was finalized and the first gospel meeting was held by **Paul Curless** on August 6-8, 2004. A new record attendance of 33 was reached during this

time. As this work continues, please keep this congregation and their efforts of spreading God's word in your prayers. Minnesota is a difficult mission field with strong congregations few and far between as most people are deeply entrenched and content to stay in man-made doctrines and traditions.

If you are ever traveling in the area, please plan on visiting the congregation as they would love to have you stop by. The new building location and information are as follows:

Virginia church of Christ

702 5th Ave. So.

Virginia, MN 55792

website: www.virginiachurchofchrist.com

Sunday Morning Classes: 9:15 a.m.

Sunday Morning Worship: 10:00 a.m.

Sunday Evening Worship: 6:00 p.m.

Wednesday Mid-Week Bible Study: 7:00 p.m.

For further directions or inquiries, please contact the preacher, **Edward Clark**, at 218-741-5205 or 218-741-5831.

THE BOSWELL-HARDEMAN DEBATE

Paul Vaughn

The subject of adding mechanical instruments of music to the worship of God has been around for many years. The recent events in some congregations of adding mechanical instruments of music show that this battle is not over, nor can this issue be swept away as dust on the floor. In 1923 **N. B. Hardeman** debated **Ira M. Boswell** on this issue. The debate was held at the Ryman Auditorium in Nashville, Tennessee from May 31 to June 5, 1923.

In the discussion, N.B. Hardeman said, "Let me suggest to you that these are matters that pertain to our eternal destiny, for which we have to answer after the things of time shall have passed."¹ Brother Hardeman was speaking of debating itself. It was his fear that the wrong attitude in public discussions would prohibit debates in the future. He went on to say, "I do not want that criticism to be justly made that this discussion has drifted into a lighter vein, lest there be prejudice engendered against religious discussions that would some time prevent their recurrence."² There is a need for public debates today, as it was needed in past history. Debates enable all issues to be discussed and error to be exposed. Yet, debating in our postmodern society is frowned upon as non-Christian. Satan has won a victory when Christians are deceived and blinded from defending the faith. It is written:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints (Jude 3).

The Boswell-Hardeman discussion on mechanical instrumental music in worship is of vast importance to all Christians. It should be read and discussed today. It will help Christians prepare for battle. Paul said, "**Put on the whole armour of God, that ye may be able to stand against the wiles of the devil**" (Ephesians 6:11). The armor has been prepared by God and every Christian should be dressed for warfare.

BACKGROUND OF THE DEBATE

O. E. Payne of the Christian Church wrote a very liberal book on the music question in the church. This book was mailed throughout the Nashville area by "The Commission on Unity." This Commission was made up of members of the Vine Street Christian Church with their preacher, **Carey E. Morgan**, heading the list.

F. B. Srygley took this Commission to task in the *Gospel Advocate* on May 18, 1922. He suggested that

a copy of **M. C. Kurfees'** book, *Instrumental Music in Worship*, be mailed along with Payne's book. Kurfees' book is a masterful study on the Greek verb "PSALLO." It completely defeats the arguments in Payne's book. M. C. Kurfees quotes **John W. McGarvey** in his study. The quote came from an article that he wrote in the *Apostolic Times*. McGarvey said:

It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained.³

He goes on to say:

I hold that the use of the instrument is sinful, and I must not be requested to keep my mouth shut in the presence of sin, whether committed by a church or an individual.⁴

Tempers on both sides of the discussion began to flare and the foundation was laid for the Boswell-Hardeman debate.

THE DEBATE

The proposition was "Instrumental music in church worship is scriptural." It was affirmed by Dr. Ira M. Boswell and denied by N. B. Hardeman. Each night of the debate was divided into two-hour sessions with each speaker having two thirty-minute speeches.

There is not enough space in this short article to examine fully every speech of Boswell and Hardeman. Those are easily found in the book. Brother Hardeman answered every argument that Boswell put forth in the discussion. This debate needs to be read and studied today. In the Christian Church there are always those seeking unity. But, their idea of unity is nothing more than compromising the scriptures for the teachings and whims of men.

The Boswell-Hardeman discussion will help every Christian see the fallacy, error, and misconception of using mechanical instruments in the worship. This battle has been raging for years and it will not go away as long as there are those who seek to please themselves and not please God. There is a question that must be asked, "Does the church of Christ have the resolution and the love for the restoration of primitive Christianity, enough to abandon all the innovations of men?" There are many congregations who are losing the will to fight the good fight of faith and stand only on God's word.

The debates of sound brethren in our past will enable all to defeat the error that can so easily lead one

astray. Have you read the *Boswell-Hardemen Discussion*? If not get a copy and study it. Brother Hardemen has been dead for many years, yet he is still fighting against error in this magnificent debate.

ENDNOTES

1. Ira Boswell and N.B. Hardeman, *Boswell-Hardeman Discussion On Instrumental Music in the*

Worship, Guardian of Truth, Fairmount, 1981, p.117.

2. Ibid.

3.M.C. Kurfees, *Instrumental Music in Worship*, Gospel Advocate, Nashville, 1975, p.235.

4. Ibid.

—1415 Lincoln Rd.
Lewisport, KY 42351

Woe Be Unto the Shepherds

Martha Bentley

Following God's instructions, the prophet Ezekiel prophesied against the leaders of Israel:

And the word of the Lord came unto me saying, Son of man prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; Woe be unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat and ye clothe ye with the wool; ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them. And they were scattered because there is no shepherd, and they became meat to all the beasts of the field where they were scattered (Ezekiel 34:1-5).

Jeremiah also pronounced similar woes on such leaders:

Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock and driven them away, and have not visited them. Behold I will visit upon you the evil of your doings, saith the Lord (Jeremiah 23:1-2).

Just as the shepherds of the chosen nation of Israel were shirking their responsibilities, so today are there shepherds of like failure in spiritual Israel (Galatians 6:16). The people in Jeremiah's day thought because they were of the seed of Abraham and heirs of the land by promise (Deuteronomy 1:8), they could ignore God's commands and still receive the promised inheritances. Moses warned them repeatedly (Deuteronomy 4:1-2; 12:29-32; 42:46-47), to forsake not the laws of God lest they be cut off from his promises.

Today, God's people are also under his strict laws and are led within the church by shepherds who are to be chosen according to his instructions. Many are good and faithful shepherds who cause continued peace

within the body. They are careful for the souls in their fold, ever watchful for the wolves lurking without. Proper discipline is exercised in teaching and admonition, and concern is exhibited toward the wayward. These are the good shepherds who, though human and making mistakes, are attempting to "**feed the flock of God...**" (I Peter 5:2), that they themselves may be pleasing to the Chief Shepherd at his appearing (I Peter 5:14).

From the activities provided in some congregations today, we can readily conclude that not all so-called shepherds are following the pattern laid down for them. Where did God authorize worship to be an entertainment with praise teams, chorus performances and drama presentations, attended by hand-clapping and open applause (I Corinthians 14:40)? Why are denominational preachers used to teach classes via video presentations? Who gave shepherds the authority to alternate services with the Independent Christian Church or any other religious group (II John 9-11; Romans 16:17; Ephesians 5:11)? Who is watching for souls when unscriptural divorces and the resulting adulterous marriages are condoned within the body of Christ? Where are the shepherds when the flock flaunts immodest apparel, even in the worship assemblies? How can an elder think God approves when wine is served at a social gathering of members? Woe be unto the shepherds!

Many of our good shepherds today are doing their very best to fulfill their God-authorized role. Besides their diligent study of the word, they attend lectures and gospel meetings and debates in order to keep abreast of the current issues and those promoting them. If they do not become aware of false teachings across the brotherhood, how can they know how to combat such? Godly shepherds will not allow false teachers in their pulpits, nor will they support or encourage meetings where such are used (II John 9-10). Also they are careful to keep the flock informed as to who is teaching those false doctrines. A fearful shepherd is useless in keeping wolves away from the flock.

May we support and uphold our godly elders wher-

ever they are, being in submission to their authority, praying for them daily. May we overlook their human weaknesses and be of assistance whenever possible. While Ezekiel pronounced a woe on those “**shepherds who feed not the flock,**” what about those of the flock who refuse the food provided by the oversight of good shep-

herds (Hebrews 13:7, 17)? Are we holding up the hands of these shepherds or will they have to give account “with grief” (Hebrews 13:17)?

—8305 S. Burchfield Drive
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One Woman's Perspective...

From Parent To Child

Annette B. Cates

One afternoon a thunderstorm arose while my granddaughter Maggie was visiting us. The storm was furious, and Maggie grew fearful. I said to her something my mother would say to me, and which I had passed along to our sons in similar circumstances. “Maggie, you do not have to be afraid until I am. I will know when to get scared.” As my mother had done with me, I talked with her about Jesus’ having calmed the raging seas (Mark 4:37-39). With an expression of surprise, Maggie said, “That’s what my daddy always says to me!” My mother had no idea that her words would continue comforting little children nearly sixty years later on.

My mother had good reason to recognize when the weather was really bad. When she was 14 years old, her family suffered a devastating tornado. Physically, they were all safe; materially, they lost everything. From her, I learned to appreciate and respect, not fear, the weather. In addition, she taught me some spiritual principles that apply to all storms of life. “**And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land**” (Isaiah 32:2).

From my mother I learned that we can place our trust in God and his providence. Yes, bad things do happen to Christians. During those times, we know that God knows, and through his providence he will take care of us. David wrote Psalm 37 in his old age. It serves as an encouragement for all of the generations yet unborn. It specifically mentions two sources of the storms we face, and the application can be made to all types of trouble. “**Fret not thyself because of evildoers...**” (v. 1), and “**A little that a righteous man hath is better than the riches of many wicked**” (v. 16). How should we react? Without anger (v. 8) and with meekness (v. 11). Why?

The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread (v. 23-25).

God’s love will see us through our trials.

From my mother I learned that the church is the place of spiritual security. God’s plan for the redemp-

tion of man required that his only begotten Son die in order for the church to be established (John 3:16; Acts 2). In order to become Christians, we contact that saving blood through baptism (Romans 6:3-5). It is through Christ Jesus that we have all spiritual blessings (Ephesians 1:3). Regardless of what happens to my physical body (Matthew 10:28), I also have the hope of a better life in Heaven if I remain faithful (Revelation 14:13; 21:4).

From my mother I learned that I could trust her love for me. As my teenage years came on, there were times that I thought she was my enemy. As an adult I realize just how right she was all along. Back then, there were things I wanted to do that she had taught me were wrong in the sight of God. I had the “here and now” in mind; she was thinking of the “hereafter.” I am thankful today that she trained me to know right from wrong.

My son [or daughter], hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck (Proverbs 1:8, 9).

From my son and granddaughter I learned that a parent’s words and example are not in vain. We live on through our children and others that we influence for good without even realizing what we are doing. I cannot know how many more generations will comfort their little ones with the words my mother spoke to me. I cannot know what trials they will undergo. I pray that they will always stand for the cause of Christ and be known for their faith and good example. I do know that my mother, like Abel, still speaks (Hebrews 11:4).

Someone once said, “Into every life some rain must fall.” I am grateful that I had a mother who taught me how to handle the rain, storms, drought—whatever life holds. I am grateful for that chain that goes from parent to child. Build it in your family if it is not already there!

—9194 Lakeside Dr.
Olive Branch, MS 38654

MEASURE TWICE—CUT ONCE

Tom Moore

There is an old carpenter's rule which says, "Measure twice—cut once." The purpose behind this rule is that double checking yourself you will save time, money, and anxiety. Some carpenters have jokingly said, "I've cut this board twice, and it's still too short!" Concerning anything of *importance* it is always a good practice to double check yourself, making sure you have committed no error.

Many errors that are made in this physical world have horrible consequences. If an airline pilot is in error on his landing estimates, the results could be deadly. If our military is off on their air strike calculations on an enemy, many innocent civilians could lose their lives. If a doctor prescribes the wrong amount of medicine to be taken, the results could be fatal.

This old carpenter rule would be of great value to us if we would use it in our spiritual lives. Paul sets forth the "Christian's rule" by declaring:

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (II Corinthians 13:5).

When Paul says we are to "examine" ourselves, he is informing us of the need to scrutinize our belief, our words, our attitudes and our actions. This is why Paul said, **"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away"** (I Corinthians 9:27). It is important that we double check ourselves as Christians to make sure that we are not making the wrong "cut" (action) in this life.

Israel was guilty of not examining themselves. Of

them, Jeremiah said

I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in the battle" (Jeremiah 8:6, ASV).

As a horse rushes into the battle, so Israel had rushed into sin. Many today are rushing into an action having not really stopped to consider if it is right or wrong, and not having measured the situation according to God's word. Remember, measure twice—cut once!

In the life of many Christians they are finding they have cut the board twice (the board of action) and are finding it still too short (short of what God requires). The reason this happens is that people simply refuse to measure twice and cut once! They are not using the "Christians rule," or not using it carefully.

We measure the situation before we act by studying the scriptures—the "Christian's rule." Paul declared, **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"** (II Timothy 2:15). To make sure we are "cutting" correctly we must search the scriptures (Romans 4:3). As we contemplate our various actions in life we must **"give attendance to reading, to exhortation, to doctrine"** (I Timothy 4:13).

When carefully measuring the situation with God's "rule" we will need to cut but once. Are you finding yourself "short" of what God requires because you did not carefully use the "Christian's rule?" Again, remember "measure twice—cut once!"

—2406 Main
Malvern, AR 72104

The Last Word...

The Fallacy of Diverting The Issue

Kent Bailey

In the area of religious debate a common fallacy used by false teachers is that of diverting the issue. When we speak of diverting the issue we speak with reference to distracting the attention being given to a particular proposition, or a specific component of a particular proposition, to that which is not germane to the discussion.

It has been a long practice for denominational

preachers and debaters to seek to prove their error by various means and methods of diverting the issue. When discussing water baptism being for the remission of sins, it is not uncommon for Baptist debaters to introduce arguments denying "water salvation", or to place a great emphasis on salvation by faith. When they do such they are diverting the issue as we do not affirm "water salvation" or deny salvation by faith. The real issue is that

water baptism for the remission of sins along with a penitent having confessed faith is essential to salvation.

In his June/July editorial of *Living Oracles*, **Malcolm Hill** committed the same fallacy in response to my March 2004 *Contending For The Faith* Article that is entitled: *Malcolm Hill, The Holy Spirit Controversy, And Special Pleading*. In his response to my article brother Hill stated:

I could not believe my eyes when I read that Kent Bailey said that the issue about the Holy Spirit is not about the mode and manner as to how the Holy Spirit indwells the Christian. Then why all the fuss? If someone believes in miracles today, then we need to say, whoa, and come back to the Bible. But if one says the Holy Spirit personally indwells him today in his very person, why have a big fuss going about this? Make no mistake about it, the indwelling of the Holy Spirit in a Christian is connected to prayer and providence. If the Holy Spirit could work in divine providence without it being a miracle, then why cannot God work in the Christian without it being a miracle?

For those who have been keeping up with that which is being stated on both sides of this particular controversy, it is evident that differences regarding the “indwelling” does not enter into this discussion. Some of the strongest opposition to that which **Mac Deaver** affirms comes from those who advocate the personal indwelling. The editors and various writers in *Contending For The Faith* have made it very clear that the issue is not the manner and mode of the “indwelling”.

During the 2004 Bellview Lectures at Pensacola, Florida, **Brian Kenyon** affirmed the “personal indwelling” view of the Holy Spirit and **Wayne Price** affirmed the “representative indwelling” position. Brother Kenyon stated:

The editor of this book asked that this be written from the view that the reception of the Holy Spirit in Acts 19:2 refers to a literal, non-miraculous indwelling of the Holy Spirit that all Christians possess from the moment of conversion. This view is sometimes referred to as the “ordinary measure” of the Holy Spirit. The fact of Holy Spirit indwelling is beyond question. There are numerous passages that plainly declare such (John 7:37-39; Acts 5:32; Rom. 8:9; 1 Cor. 3:16; 6:19; Gal. 4:6-7; et al.). However, the how of the Holy Spirit indwelling is open for discussion since the Bible does not explicitly say how it occurs. Unless one’s view of Holy Spirit indwelling violates plain Bible passages or principles, one’s view of Holy Spirit indwelling should not be a matter of fellowship (p. 289).

Brother Price stated:

The great majority of passages used to bolster the concept of a personal dwelling of the Holy Spirit today in the lives of saints are passages that speak of the miraculous age of the first century and are then mistakenly applied to our non-miraculous age of this 21st

century. The author of the following material makes a valid point which far too many modern-day Christians have never considered when it comes to Bible interpretation. With this quotation, we close this treatise, with the wish that this matter of the dwelling of the Spirit never become a point over which to divide the brotherhood. Good men on both sides of this issue have fellowship with one another, yet both realize that the “direct operation” of the Holy Spirit in salvation and sanctification is another matter. To claim direct guidance of the Spirit is to “go beyond” the teachings of the Scriptures, and we also stand in unity opposing this false doctrine (pp. 304-305).

Malcolm Hill pretends that he does not know the issue that has caused the division among brethren regarding what the scriptures teach about the Holy Spirit. One would think that an individual claiming to be the president of a college that correctly places a great deal of emphasis upon the study of Biblical apologetics and Religious debate would take sufficient time to determine the issues involved in this controversy. Brother Hill, the issue is not disagreements over the indwelling; the issues center upon false teaching about the direct influence and Holy Spirit Baptism.

Bringing false charges about “Open Fellowship” and “Deism” will not scare us into dignified silence. I have traveled all over the U.S. preaching against compromise with both denominationalism and liberalism. The vast majority of those with whom I have studied and baptized have converted from denominationalism. In the last several years many who are now members of the church at Lenoir City where I preach and serve as one of the elders were rescued from liberalism.

Hill says he has no confidence in me. That is just fine as I certainly have no desire whatsoever to be identified with one who gauges his religious positions by political expediencies rather than by truth.

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A Fellow has got to be a contortionist these days. First of all, he’s got to keep his back to the wall, and his ear to the ground. He’s expected to put his shoulder to the wheel, his nose to the grindstone, keep a level head, both feet on the ground, and, at the same time, look for the silver lining with his head in the clouds.—Granite Service.

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.

Somerville-Union Church of Christ, located on Hwy 36, one mile east of Hwy 67, Somerville, Alabama, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m., Tom Larkin, Evangelist, (256) 778-8955, (256) 778-8961.

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

-England-

Cambridge-South Cambridge Church of Christ, Brian Chadwick, 198 Queen Edith's Way, Cambridge. Publishers of "Oracles of God". Tel: (01223) 501861, e-mail: brian.chadwick@ntlworld.com

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

-Florida-

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

-Georgia-

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

-Indiana-

Evansville-West Side Church of Christ, 3232 Edgewood Dr., Evansville, IN 47712, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 6:30 p.m., Larry Albritton, Evangelist.

-Louisiana-

Chalmette-Village Square Church of Christ, 200 Delaronde St., Chalmette, LA 70044. Mark Lance, Evangelist, (504) 279-9438.

-Massachusetts-

Chicopee-Armory Drive Church of Christ, 26 Armory Drive; Chicopee, MA 01020, in-home, (413) 592-4834, Ken Dion, Evangelist.

-Michigan-

Garden City-Church of Christ, 1657 Middlebelt Rd., Garden City, MI (Suburb of Detroit), Sun. 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Dan Goddard, Evangelist. (734) 422-8660. www.garden-city-coc.org

-North Carolina-

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

-Oklahoma-

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

-Tennessee-

Memphis-Forest Hill Church of Christ, 3950 Forest Hill-Irene Rd., Memphis, TN 38125. Sun. 9:30, 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. (901) 751-2444, Barry Grider, Evangelist.

-Texas-

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 Spring Bible Institute and the CFTF Lectures beginning the last Sunday in February. www.churchesofchrist.com

Hubbard-105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines, Evangelist; djgoines@writeme.com.

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

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

Lubbock-Southside Church of Christ, 8501 Quaker Ave., Box 64430, Lubbock, TX 79464. Sun. 9:00, 9:55 a.m., 5:00 p.m., Wed. 7:30 p.m. Sunday worship aired live at 10:15 a.m. over KFYO 790 AM radio. Tommy Hicks, Evangelist. (806) 794-5008 or (806)798-1019.

New Braunfels-1130 Hwy. 306, 1.5 miles west of I-35. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7 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.

Roanoke-Church of Christ, Corner of Rusk and Walnut, Roanoke, TX 76262. Sun. 9:45, 10:45 a.m., 6 p.m., Wed. 7:30 pm. (817) 491-2388.

Schertz-Church of Christ, 501 Schertz Pkwy., Schertz, TX. (210) 658-0269. Sun. 9:30a.m., 10:30 a.m., 6 p.m., Wed. 7 p.m., take Schertz Pkwy. Exit off I-35, NE of San Antonio, Kenneth Ratcliff and Stan Crowley, Evangelists.

-Wyoming-

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

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