

# Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

## The Muskogee Church of Christ Hosts Interdenominational Prayer Service

Preston Silcox

It is official: the Muskogee Church of Christ is in fellowship with local denominations! The following news item from the May 6, 2004 edition of the *Muskogee Daily Phoenix* says it all:

The Muskogee National Day of Prayer service is scheduled for 7 p.m. today at the Muskogee Church of Christ, 3206 N. York St. The event is sponsored by the Muskogee Ministerial Alliance. Prayer topics include church unity, our schools, the city of Muskogee, our nation and world peace.

Mayor Hershel McBride, Capt. Reggie Cotton, Tommy Anderson from the Muskogee School Board, the Rev. Diana Cox-Crawford from First United Methodist and the Rev. Larry Smith from Macedonia Baptist will lead the prayers. Music will be provided by the Macedonia Baptist Church Choir, Soul Focus from the First United Presbyterian Church, J.A.M. from First Presbyterian Church and the Praise Team from the Muskogee Church of Christ.

Candlelighters will be provided by Anchor Baptist Church, Abiding Life Fellowship, Antioch Baptist Church, Bethany Presbyterian Church and Macedonia Baptist Church.

The public is invited.

In spite of the scripture's clear command to **"have no fellowship with the unfruitful works of darkness"** (Ephesians 5:11), the Muskogee congregation has opened wide its ecumenical arms to embrace and bid Godspeed to those lavishing in and promoting denominational error.

Bear in mind that this action on the part of the

Muskogee Church of Christ did not come without warning. Under the heading "Expectations," the church's web-site ([muskogeechurchofchrist.org](http://muskogeechurchofchrist.org)) boasts the following:

You can expect to be a part of a larger fellowship network without giving up your spiritual autonomy. MCC is part of a movement originally designed to acknowledge Christians in various denominations willing to be Christians rather than a particular "brand" of Christian (cf. I Corinthians 1:1 Off). We are "non-denominational" in the sense that we claim the autonomy and full right to follow God in whatever way we believe He calls us — regardless of political pressures from outside groups. Our concern is to follow Christ through the cross to a resurrected life independent of any particular brotherhood. However, because we are part of the Churches of Christ we draw from a larger resource network than our local church. Basically, we believe we are Christians only but not the only Christians. This is what we mean by "nondenominational."

Our Lord prayed for his followers to be united (cf. John 17:20-21). Such unity depends upon mutual adherence to God's word, not a mingling of unauthorized practices for the creation of a doctrinally generic church.

Concerning this matter, the Bible is clear and the faithful comply: **"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"** (Romans 16:17).

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# Contending FOR THE Faith™

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

## EDITORIAL...

### IN VIEW OF THE EVIDENT APOSTASY OF THOSE WHO MAKE UP ACU AND LIKE INSTITUTIONS OF "HIGHER LEARNING," WHAT ARE THE FAITHFUL TO DO?

On the inside back cover of my booklet entitled *Abilene Christian University "Every Changing, Never Changing" (?)* printed in 1993 I wrote and quoted the following information.

When apostasy began in the church in the nineteenth century militant men stood against those who advocated their false doctrine. When the error had polarized into two different churches men like **T. R. Burnett** of Texas in "Burnett's Budget" concluded:

This Budget becomes more and more convinced every day that it will become necessary to establish churches of the apostolic order in every town in the state where the so-called "Christian Church" now holds sway. The lawless determination of the society and organ people to rule or ruin every church with which they have connection, and either put in the unscriptural things or put out the brethren who oppose them, makes this plainly evident. The loyal brethren need not waste any valuable time waiting for a reformation, for there is none in prospect. Ephraim is joined to his idols, and he would rather have his society and music idol than any kind of Christian union known to the Bible. Brethren, proceed to re-establish the ancient order of things, just as if there was never a church of Christ in your town. Gather all the brethren together who love Bible order better than modern fads and foolishness, and start the work and worship of the church in the old apostolic way... It is better to have one dozen true disciples in a cheap house, than a thousand apostate pretenders in a palace who love modern innovations better than Bible truth.... (As quoted by **Earl Irvin West**, *The Search For the Ancient Order*, Vol. II. (Ann Arbor: Cushing-Malloy, Inc., 1950, page 437).

I concluded my remark in my booklet with the observation that evidently some people followed the sage advice of T. R. Burnett. And, following his advice allowed the Lord's church once again to exist in Abilene, Texas. Earl West recorded:

The last two weeks of September, 1903, **Price Billingsley** held a meeting in the Christian Church in Abilene, amidst strong opposition. He succeeded in getting fifty people to come out "on the Lord's side," and "a congregation of loyal Christians" was established (Ibid., page. 141).

**IF MIKE COPE HAD BEEN AROUND WHEN BILLINGSLEY WAS PREACHING IN ABILENE, WOULD HE HAVE STOOD WITH BILLINGSLEY?**

In the June 2004 issue of *CFTF*, pages 17 and 18, we included selected quotes from a sermon delivered at Fifth and Highland Church of Christ, Abilene, Texas on April 21, 1996 by **Mike Cope** as quoted by **Vic Vadney** in his email exchange with **Dr. Jack Reese**. Cope is on the faculty of ACU. We are including certain quotes from his 1996 sermon. Some of these quotes are the same as those quoted in our June issue of *CFTF*.

...As I get there, let me — let me ask (you don't have to raise your hands), but does anybody know what I mean when I talk about "The Lord's Church?" The Lord's Church, does that ring any bells for anyone here. In my upbringing that was the code word to talk about us. We didn't want to use "The Church of Christ" all the time because that might make us sound like a denomination and so we would use another phrase, "The Lord's Church." But that was a way when you really boiled it down so that now you are not talking about all the people out there anymore; you are talking about the real essence, which was for us, churches of Christ. And it didn't matter whether you capitalized the first "C" in Churches of Christ or not, we knew that we were talking about God's people and others were lost.

That old joke about being in Heaven and saying "Be quiet, they think they are the only ones here" was not funny to us. We believed that. There was no humor in that it was offensive.

I remember clearly the night that I took my Baptist girlfriend to church and heard the preacher talk about Baptists and Christians as two distinct groups. I wasn't ready for her angry reaction, because I had never thought of any other option. It made perfect sense to me to speak of it that way. "The Lord's Church" was insider language to mean "the Real One," versus other groups of people who think they are Christians — people in the denominations. My view of history at that time, and I don't know if anyone else shared this, but the one I had was a very simple view of history. Which is: Originally there was this perfect Church ... (and I don't know now which one I was thinking of, there don't seem to me many perfect ones in the New Testament), but that there was a perfect church. And then there were hundreds of years with no church. And then in the early eighteen hundreds, then, suddenly again there was this church recreated because we went back to the old well. Now that's a pretty simple approach to Church history. It was one that appealed to me because you could ignore about seventeen hundred years there. That cut down on what you had to learn for the test and the finals. ...

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## *In This Issue...*

THE MUSKOGEE CHURCH OF CHRIST  
HOSTS INTERDENOMINATIONAL  
PRAYER SERVICE  
Preston Silcox 1

*Editorial...*  
IN VIEW OF THE EVIDENT APOSTASY  
OF THOSE WHO MAKE UP ACU AND  
LIKE INSTITUTIONS OF "HIGHER  
LEARNING", WHAT ARE THE FAITHFUL  
TO DO?  
David P. Brown 2

*Assistant Editorial...*  
THOUGHT OR WORD INSPIRATION?  
Michael Light 7

A REVIEW OF THE  
DEAVER-FOX DEBATE Part 2  
Gary Smith 9

ACU AND THE WORD OF GOD  
Marvin L. Weir 14

PROVIDENCE  
Gary W. Summers 16

WHAT IS SCIENCE?  
Johnie Scaggs, Jr. 17

SECOND ANNUAL CONTENDING FOR  
THE FAITH CANE RIDGE LECTURESHIP  
Paul Vaughn 18

*One Woman's Perspective...*  
THE WORLDLY WOMAN  
Annette B. Cates 21

BY WHAT AUTHORITY?  
Martha Bentley 22

[We] tried to make sure that point was made by putting corner stones on our buildings that said the Church was built in Jerusalem A. D. 33. Now, people down the road may have a little marker that said built in 1893, but, see, that's the problem, they are latecomers. They are not first century Christians. Our cornerstone says built in A. D. 33. Now I can't even conceive of having believed that. I don't blame anyone for my having believed it. It's what I believed. But I have learned a lot about it. It is an "illusion of innocence." It's a generation that starts this wonderful, healthy, vibrant movement. And then another generation comes along and forgets all that was healthy and vibrant, and starts to calcify and petrify all that. So that, eventually, we live in this illusion that we're the only ones. If you are not like us in all ways then you are not following God's way. There have been lots of different historical movements out there that have done that. We are but one of them. And there was a lot of security in this for me as a teenager. Lots of comfort in knowing that God has a very select group of people. And we were that people, (at least if we weren't wrong on some doctrinal issues). But two problems happened. Problem number one: I went to Harding University and sat in a class where Jimmy Allen taught the Book of Romans. A lot of you don't know Jimmy Allen, but some of you do, you remember his sermon on Hell, remember the temperature as he preached it and so on. But if you studied Church history, a lot of the people with the strongest message on Hell were often the people who believe most vibrantly in the doctrine of Grace.

And it was true with **Jimmy Allen**.

All my pre-suppositions there about being the only one — and it's just us and nobody else — as I sat in this class and listened to this man that I admired open the Book of Romans and speak about salvation in Jesus Christ — and in him alone — and talk about denominational Christianity, some cracks started to form around my foundation.

But the greater problem, in my own mind, was my exposure to other people. You see, if you want to believe that you are the only Christians, you have to be very careful about whom you expose yourself to. Its best to go hide in caves, like one group did in the first century. If you hide in caves and don't get around anybody else then you can hold to that belief — that we are the only ones.

But what are you going to do with all the wonderful Spirit-filled, Jesus-like, prayerful believers who don't go to church where we go, weren't baptized like we were baptized, and whose doctrine doesn't line up exactly like ours.

That was the crisis for me.

As I read Church history, I came across people who had given their lives for Jesus Christ. People who had watched their babies be killed rather than recant their

belief in Jesus. People who prayed and wrote books on prayer like Jesus Christ was their closest friend. And then I started noticing the people who are having an impact on me. First and foremost, **Billy Graham** in the fervency of his evangelical message and his integrity. **Richard Foster** and his commitment to prayer and holiness. **Tony Campolo** and his call for Christian service and resisting the world's influence.

But the biggest problem of all to me was a man whom many of you don't know — some of you do — a man named **John Stott**. As I read more and more works by this Anglican preacher named John Stott, I was a John Stott wannabe.

Still am — in a lot of ways.

And then I got to spend three days with twenty men that included him. The closer I got the more I saw that everything I had seen from a distance was even more true up close. A man of utter holiness. A man in whom the Spirit was powerful. A man of prayer. And yet, on the other hand, a man who didn't share my understanding of baptism. Full of God's word. Full of God's Spirit. And yet ... I just didn't know what to do with it. We could earlier have called this a "**James Dobson** problem." Nearly two decades ago we had churches wanting to use James Dobson's film strips. But what do we do with James Dobson?

Well, I remember in my own city when we had **Paul Faulkner** filmstrips, we would say, "This is a video series by Christian Psychologist Paul Faulkner." So Paul that was your title, if you are here today. That was Christian Psychologist Paul Faulkner. But when we showed Dobson's videos, we introduced it as a "video series by James Dobson, Psychologist, who writes and speaks from a Christian perspective (sic)."

See the out there. No commitment. We didn't know quite what to do with this man. A man of deep holiness, and prayer, who is trying to save our families.

Then one day it hit me. I needed to come clean on this. Because I believe these are God's people, even though they are not a part of my little bunch. I — not necessarily the people around me — I had been like the apostles in Mark chapter 9, "Lord we saw a man driving out demons in your name and we told him to stop." You can imagine Jesus saying, "Excuse me, you did what? Oh, good decision. It's better to have demons running wild then to accept someone who doesn't have a baptismal certificate with the authentic raised seal. Good decision."

Even bigger problems than these public figures are the ones you and I live next to. Godly people. Some of you are in study-fellowships with people of the word and with people of the spirit.

Some of you teach next to; live next to; go to school next to people of great godliness. And I'm not talking about. "I know they are Christian because I see their

works.” (I’m not trying to sneak legalism in here). I’m talking about people in whom you see the Spirit working. And I realize that I have been misreading scripture. Scripture never tells us to draw a line of fellowship anytime there is difference. If we do that, we will be the most divided people in existence, while Jesus, in the prayer that David read [John 17], begs us to be united and to witness to the unbelieving world.

And, it hit me, unity can’t come by uniformity. ...

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...The speech that I heard Mark Henderson give at ACU this year. Mark talked about moving to Boulder. And he said always before he could, you know, just stay with people who were like him and be safe, but when you go to Boulder you don’t have that privilege. Only 7% of the people go to church. It’s a different environment. And, so, he was thankful for this group of ministers, who were nothing like him. And he had fears as he went in, but then as he heard them pray and saw the power of the Spirit in them he gave God thanks for their fellowship.

I believe that.

Wasn’t surprised that Mark believed it. But what I wasn’t ready for was this affirmation of the people there at Moody Coliseum for that message. They were ready to hear that. Oh, the people that I saw standing and applauding, tears in their eyes, because they remembered that’s who we are. We are the people committed to unity because the Lord prayed for it.

There’s a group like that here in town that I been with some and to hear these brothers pray. There is a Baptist church on South 7th that recently sent us a note saying, they spent a Wednesday night praying for us. Where is that coming from?

My long-term dream is that Highlands be a part of leading in this. Leading in unity. I tell you, I would love to have a Sunday when Phil Christopher, the minister at First Baptist, and I exchange pulpits. Not just a chance to show that we are progressive. I’m not interested in that. Not as a chance to stick it in somebody’s face so that they will be bothered. I’m not interested in that either. But as an opportunity to express our mutual faith to other believers and to witness to unbelievers through the unity of God’s people. Think of the power if Highlands leads out in calling all believers to unity in Jesus Christ.

But, here’s a more immediate goal, and maybe really the point of this message. Our leaders may or may not decide to do that [what I just suggested], but I know this, that all of that is irrelevant if in this one Church we don’t model unity here. We are just clanging cymbals if we go out there, saying, “Yeah we ought to build bridges out there, but we don’t show it in this Church itself.”

The ultimate point of this lesson is that we treat one another with attitudes that are godly, with humility, with love, with compassion, and in our disagreements, maybe even with this morning’s lesson, that we show one another the love of the Lord. In all things — unity....

If Mike Cope and those who believe as he does today (ACU) had been in Abilene when brother Billingsley was working to call men out of the apostate Christian Church and back to the New Testament pattern, does anyone think in view of what Cope and ACU presently believe, that they would have supported Billingsley’s efforts?

If ACU and her sister institutions such as Pepperdine, Lubbock Christian, Oklahoma Christian, Harding, Freed-Hardeman, David Lipscomb, et al. really want to “minister” to all those (to use some people’s terminology) “diverse groups within churches of Christ,” then why do they not allow for a genuine open forum on their campuses wherein we may use their facilities to say what we desire to say? We are brethren, are we not? Indeed, let them follow the example of the Disciples of Christ (Christian Church) regarding the old restoration sites such as the Cane Ridge meeting house. The Disciples denomination gladly declares that the old building and grounds at Cane Ridge belong to all those connected with the “Restoration Movement.” For a nominal rental fee they have allowed *Contending for the Faith* to conduct a lectureship in the old building and we have it reserved to use it again for the same purpose. *And, I assure you no holds were barred when it came to what our speakers preached from the Bible in that old building.*

#### PROPOSED CFTF LECTURESHIP ON ACU CAMPUS

I herein make the following proposal to the ACU board and administration as well as her sister institutions of higher education. I propose that ACU be as generous to *CFTF* as the Disciples of Christ were to us and allow us to host a lectureship on the campus of ACU. Will ACU be any less congenial and open to us (their brethren) than the Disciples of Christ have been/are to us? Would ACU be as generous with *CFTF* in their financial requirements for the use of just one of their campus auditoriums as were/are the Disciples of Christ regarding the Cane Ridge Meeting house? Surely we are as much a part of (as some call it) “the restoration heritage” as the Disciples of Christ. Are we any less ACU’s brethren than **Max Lucado** and **Tony Campolo**?

**"WE BE BRETHREN"—IS THAT A FACT?**

*I seem to remember that the lately departed J. D. Thomas, a long time teacher and and former chairman of the Bible department at ACU, wrote a book entitled "We Be Brethren". I wonder if the sentiment expressed in the words of the title of his book continues to be found on the ACU Campus regarding such members of the church as I am.*

Does Mike Cope love us less than **Phil Christopher**, the minister of the First Baptist Church in Abilene? Let Cope come to Spring and present his views and I will come to Abilene and present mine. Or, if that is more than Cope desires to do, then let ACU offer their facilities to Cope and me to express our differing views on unity. If Dr. Jack Reese and others at ACU can disagree with Max Lucado as Reese says they do, but honor Lucado, why cannot that same spirit of unity be extended to **CFTF** in at least letting us use the ACU campus facilities for a lectureship of the same duration as the annual ACU lectures? Seeing there is such a spirit of love, good will, openness, sharing, caring, unity and fellowship flowing throughout the campus of ACU toward such people as Max Ludado, Tony Campolo, the woman preacher **Katie Hays et al.**; and, since ACU believes that one does not have to agree with everything the previously mentioned people teach and practice before they are invited to speak on the ACU campus, is there no room in ACU's generous ecumenism for **CFTF** and those who are like-minded to speak on

the ACU campus? *What will ACU say to my CFTF Lectureship proposal?*

I will not hold my breath until ACU accepts my proposal. But I will point out that to have the people previously mentioned in this article along with others of like beliefs on the ACU campus to speak while ACU rejects my proposed **CFTF** Lectureship, speaks volumes about ACU. Does anyone not see that ACU is practicing, among other sins, respect of persons when it comes to what religious people are allowed and solicited to speak on the campus of ACU? Indeed, they would take a Tony Campolo (a Reverend Baptist pastor) and a female preacher over the likes of me any day. After all, I am only a Christian—nothing more, nothing less, and nothing else; a member of the church about which one reads on the pages of the New Testament. I am a gospel preacher, but because my convictions are different from ACU's views on a number of biblical themes, they do not consider me and those members of the church of Christ who believe as I do worthy of speaking on the campus of a school whose founders were in far more agreement with my views than they are with the present powers that be at ACU. The truth of the matter is this: to ACU some of us are not up to par with these oft courted and sought after darlings of the denominations and the sectarian fifth columnist in the church of our Lord. But, to hear ACU tell it, nothing has changed for the worse with them.

—David P. Brown, Editor



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## Thought or Word Inspiration?

There is no doubt that religion and the Bible are under serious attack in America today. On all sides God and godliness are mocked and made fun of. The world has forgotten her God and gone a whoring after other gods. There are literally hundreds of doctrines and ideas that eat at Christianity like a malignant cancer. The topic of inspiration, whether thought or word, is closely related to the on-going struggle between the world's way and God's way. The doctrine of "thought inspiration" is a tool in the hands of the skeptic with which he tries to destroy the validity of the Bible and faith in it. We will show that "thought inspiration" equals non-inspiration. It is a false view that cannot be tolerated for it directly opposes the Bible. The prophets, Jesus, and the apostles all teach that "thought inspiration" is false. For this reason we cannot hold, teach, or fellowship this doctrine or its adherents.

The general definition of "thought inspiration" is the idea of God putting a thought into the head of the writer and then allowing the writer to put the idea into print in his own words and in his own way. This view, of course, removes the hand of God from the finished product. Thus it is not the word of God but the word of man. It is an interpretation of God's word by various men. This of course would make it suspect and subject to criticism. It could not rise above the human agent that wrote it. This is a view that the Bible does not support. We will now look at two basic ideas concerning this topic. First, we will notice the Bible's own teaching about inspiration and its nature. Second, we will look at the implications of this damnable doctrine. In looking at the Bible's view, we will notice passages from both the Old and the New Testaments that give us some insights into this topic.

### WHAT DOES THE BIBLE TEACH ABOUT INSPIRATION?

The Bible indeed does claim to be inspired. The use of phrases like: "**The Lord hath spoken it,**" "**God spake,**" "**Thus saith the Lord,**" and others quickly point out that the biblical text supports the idea of its origin being from God. The Old Testament alone has some 2,500 such phrases as just quoted. "Plenary Inspiration" is the type of inspiration the Bible claims for itself. The phrase "plenary inspiration" means God breathed out all of the sacred writings. We have then the result that every part of the scripture is a prod-

uct of God, though he used man to speak or write it.

A clear reference to plenary inspiration is found in II Timothy 3:16, 17 which states:

**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.**

If this passage has any meaning at all it is that the scripture is God-given and if one lives according to it he can gain salvation. The Holy Spirit worked through the writers of the Bible to give us God's word, free from contamination by anything human. According to II Peter 1:21, "**For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**" The revelation was not of man but rather of God. It is false and foolish to assert any other position. For one to hold "thought inspiration" or any other similar view is to contradict this passage. When this, or any other, contradiction arises, "**let God be true and every man a liar**" (Romans 3:4).

### ALL SCRIPTURE IS OF DIVINE ORIGIN

As mentioned above, II Timothy 3:15-17, the scriptures are God-breathed. They are the greatest and most profound writings ever penned because they are sacred, proceeding from Deity. Peter's testimony is the same as Paul's.

**We have also a more sure word of prophecy. Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of scripture is of private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit** (II Peter 1:19-21).

Peter was assuring his readers that the abundant entrance into heaven, "**the power and coming of our Lord, Jesus Christ,**" and his majesty were not founded upon the "**cunningly devised fables**" of men but rather upon the very word of God. "We have the word..." The two above passages confirm we have the scripture, the whole of scripture, in every part and in its totality of parts; the reason is, it "was brought" (ASV margin) by the Holy Spirit, not from or by the will of man. Holy men accomplished exactly and precisely God's words, for they "spake from Him".

Another argument for the verbal (word) inspiration is the manner in which our Lord refers to the scriptures. In discussing the biblical doctrine of inspiration the Lord does give credit for the writing to human authors, however, these references were of a secondary nature. Often he is content to speak simply of “scripture,” with God being the author. For Jesus to say, as he does in so many places, **“Have you not read...?”** (cf. Matthew 12:3; 19:4; 21:16; 22:31; Mark 2:25; 12:10,26; Luke 6:3). The inspiration and authority implied by these various phrases is applied not only to oracular, prophetic utterances but to all parts of scripture without discrimination—to history, to laws, to psalms, to prophecies. We see then that the scriptures collectively state, that each individual scripture is from God. Since Christ viewed and used the scriptures as authoritative, it is clear he was viewing them as the mind of God, not the mind of man. Christ would indeed fight against mere men as having any authority in religion (Matthew 28:18; Matthew 15:9). Thus we see that Christ definitely believed in the scripture being the very word of God, and as such it is authoritative.

This is also apparent in light of what he promised his apostles concerning the revelation they would receive after his departure. Let us look at a few verses that will make this idea clear. Notice Matthew 10:17-20:

**But beware of men: For they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you.**

How plain and straight forward must it be for the modernist to grasp the truth? Jesus plainly states **“God not the men”** (NIV) will be doing the speaking. Christ tells them take no thought of what or how to speak. “Thought Inspiration” demands that they must think for themselves and assimilate a response. Who is right, Christ or the modernists? Christ of course! This one section of scripture destroys the “thought inspiration” idea, yet many refuse to see the truth.

In Matthew 16:18 and Matthew 28:18-20, the course of labor is laid out for the apostles and its source is God. Peter was to bind what God had already bound and loose what God had already loosed. They were to teach what God gave them, not their own views. Luke 10:16 states, **“He that heareth you heareth me; and he that despiseth you despiseth me; and he that**

**despiseth me despiseth him that sent me.”** Jesus plainly equates the apostles’ words with his own. Apparently, the modernists wish to argue that “heareth” does not include the words of the apostles. This of course would be as ludicrous as the rest of their doctrine. It was not merely the words of the writers, it was the word of God.

God has spoken to us in the Bible. His revelation has been given, by the power of the Holy Spirit, through various men, in a word, revelation. We can know it, quite adequately, for the purposes of faith unto salvation. On the basis of facts, the Hebrew writer warns us to not refuse (God) who speaks to us, reminding us that if those who rejected God under the Old Covenant did not escape, we certainly shall not do so. Let us then give the more earnest heed to the things God has spoken through his word, uniting it with faith, unto the salvation of our souls (Hebrews 2:1-4; 4:1-2; 12:25-29).

#### **IMPLICATIONS OF “THOUGHT INSPIRATION”**

Most modernists affirm that the Bible contains the word of God along with a large mixture of error; that its authors were wholly dependant on their own fallible judgment in setting out the matters which it teaches; and that the only inspiration it possesses is its ability to “inspire” its readers. This idea of a mixed text is damnable. It removes any hope of ascertaining what the will of God is. One could never know when he was reading God’s will or some man’s inept approach to put it in his own words. There would be no way to be sure of one’s religious views or to determine which ways are right or wrong. It would boil down to relativism on religious matters. Since any doctrine that implies a false doctrine is false, and since “thought inspiration” implies a false doctrine (relativism), it is a false position.

If “thought inspiration” is true, then the purpose of the Bible becomes unclear. What was God’s purpose in even bothering to let the text come into existence? If it is not God’s word, then it is not authoritative. If it is not authoritative, then the study of it is nothing more than an academic exercise. If it is not from God in a literal sense, then how could we, or he, know that it would be beneficial? Another obvious implication is that the writers had no idea that they were actually the authors of their works. They, as previously shown, believed that the words they wrote were God’s and that they were authoritative. If they were ignorant of this, one would have

to question all of their work.

The doctrine of “thought inspiration” would also render a large portion of scripture null and void. What would we do about passages like, Romans 16:17,18, which says:

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

If the words of Paul are not authoritative, who is he to command us to mark and avoid others? And how would we know who was causing division since the word of men could not be held up as an obligating pattern? II Thessalonians 5:21, “**Prove all things,**

**hold fast that which is good,**” is also meaningless. It would be asking the impossible. It would force one to know that, which according to this doctrine, is unknowable.

#### CONCLUSION

As all of the evidence proves inspiration is not a mere thought process. In fact, as we have already seen, verbal plenary inspiration is the only view even remotely supported by the biblical text. The modernists will search in vain to find internal support for their position. “Thought Inspiration” is foreign to the Bible, it is a doctrine of men and it will lead millions down the path to Hell.

—Michael Light, Assistant Editor

## A REVIEW OF THE DEAVER-FOX DEBATE Part 2

Gary Smith

The proposition is “*The Scriptures teach that the Holy Spirit dwells in the Christian only through the Word of God.*” Fox affirmed this proposition and Deaver denied it.

As we consider the second part of this review I implore you to remain objective, examine arguments carefully, weigh the evidence, and draw only those conclusions warranted by that evidence. Please remember that these men embrace views that are in opposition. Both men cannot possibly be right, though it is possible that both could be wrong. **Marion Fox** contends that the Holy Spirit dwells in the Christian *only* through the word—that is representatively. **Mac Deaver** contends that the Holy Spirit dwells in us *directly* and *personally*, and never through the word.

Fox presented arguments in the affirmative to demonstrate that the Holy Spirit dwells in the Christian only through the word. Fox’s first affirmative was forceful and precise. He explained that the expression “only through the word” describes the manner of the Spirit’s indwelling. At this point of the discussion Fox’s arguments stand. The negative respondent had not assaulted the premises or the conclusions of the affirmative speaker. This brings a degree of doubt regarding Deaver’s negative position.

Deaver contended that Acts 2:41 proved the expressions “*receiving the word*” and the “*Spirit indwelling*” always mean different things. He iterated this

view by saying:

*When you became a Christian, whom were you obeying? Now, he tries to make some sort of point: Yes, but you have not totally obeyed it yet in the penitent having confessed believing state (page 50).*

Notice that the difference in Deaver’s view and Fox’s view is that Fox contended that the “dwelling of the Spirit” and the “dwelling of the word” begin at the point of complete obedience; whereas Deaver contends that the “dwelling of the word” begins when one responds to a component part of the salvation plan. This part of the discussion is critical. Deaver, the negative respondent, tries to force this argument on Fox. But was it necessary that Fox was logically compelled to conclude that *receiving the word* is equivalent to *the word indwelling*. This conclusion is easily escaped by understanding that *all dwellings of the word are receptions of the word, but not all receptions of the word are dwellings of the word.*

#### DEAVER’S USE OF THE AORIST PARTICIPLE

Deaver’s view is seen more precisely in the following words: “You are either bound to say that the having received word constituted the having received Spirit in the heart of the alien sinner, or you had to say these folks are already Christians” (page 50, lines 14-16). Deaver relied heavily upon Acts 2:41 for the foundation of his teaching on the Holy Spirit. Deaver said,

“That was the point of Acts 2:41” (page 50, line 14). Deaver contended that Fox’s view that the “Holy Spirit indwells you only through the word” is incorrect by saying, “Acts 2:41 and the argument on that disproves that contention” (page 50, line 25). One needs to notice that the negative respondent spoke as though he was in the affirmative—and he did not refer to, identify and tear down the premises of the affirmative speaker. The persistency of the negative respondent using his time to speak in the affirmative indicates weakness in his position and a great lack of confidence to negate the arguments of the affirmative speaker. He proceeded to make lengthy speeches in the affirmative position, constantly referring to Acts 2:41. Deaver said:

There is an aorist participle in Acts 2:41, and the Greek never uses this aorist participle for subsequent action. That is, those having received the word—“having received,” that is your participle. It is aorist, and never connotes action that is subsequent to the action connoted by the lead verb. The verb is ‘were baptized.’ They were baptized. What they were baptized? They that received the word, they that gladly received the word. So, whatever you have in the reception of the word takes place prior to what is received after it. Not after it, before it (page 56).

Deaver, the negative respondent, continued his affirmative argumentation while in the negative position on page 57. He claimed:

So, you have either got them in a saved state prior to baptism receiving God’s Holy Spirit, or they are alien sinners who have the indwelling of God’s Holy Spirit. That is what he cannot get over. That is what he cannot dodge. And, when this discussion is over, that argument will still stand, because the Greek never uses the aorist participle for subsequent action. No example of that has ever been shown, so says A. T. Robertson, by the way, who is quoted by brother Fox quite often in his book on the Holy Spirit (page 57, lines 10-18).

While reading these arguments from Deaver, I was compelled to pause and apply some principles of logic to his statements regarding the use of the aorist participle. Deaver claimed his argument will stand **“because the Greek never uses the aorist participle for subsequent action.”** Are these words of the negative speaker logical? If this contention is true, it will be seen in the following logical form:

*If the Greek never uses the aorist participle for subsequent action, then receiving the word is an act that occurs prior to baptism.*

*The Greek never uses the aorist participle for subsequent action.*

*Therefore receiving the word is an act that occurs prior to baptism.*

One should easily recognize that the above argumentation is valid. By valid it is meant that the conclu-

sion would necessarily follow the major premise. But there seems to be a fallacy in his major premise. Notice that Deaver said, **“Because the Greek never uses the aorist participle for subsequent action.”** In order for his major premise to be true the following statement would also have to be true. “If the Greek never uses the aorist participle for subsequent action then the Greek never uses the aorist participle for simultaneous action.”

But where is the logical connection for these two statements? Would one necessarily follow the other? What if the aorist participle indicates action simultaneous to the leading verb? What if the receiving of the word is merely a description of the act of baptism? First, it should be noted that it is not true, not technically true, that the aorist participle denotes time prior to the leading verb. It is technically correct to say that the aorist participle is the participle of choice if action prior to the leading verb is already indicated by the context. The aorist participle may as easily indicate time coincidental to the leading verb as time prior to the leading verb. For example in Matthew 27:4 Judas says, **“I have sinned in that I betrayed innocent blood”** (Matthew 27: 4). In the Greek text this verse reads, **“I have sinned delivering up guiltless blood.”** One needs to recognize that the word *sinned* is the verb and the word *delivering* is the participle. Furthermore it needs to be understood that the *sin* and the *delivering* are words describing the same activity. Thus, in this verse not only does the aorist participle describe *action simultaneous to the leading verb*, but it also describes *identical action*. The sin was the delivering. This fact seems to give plausible reason not to only reject Deaver’s logic, but also to question his hermeneutics. But we must retain a degree of fairness concerning this observation, for it remains possible that this is a rare exception. Let us continue to examine some additional aorist participles to see if his position is plausible. In Acts 10:33 we observe the statement, **“and that thou hast well done that thou art come”** (a literal translation of which would be: ...**“and thou didst well having come.”**) The word *didst* (hast well) is derived from the verb *epoiasas*, and the expression **“art come”** is derived from *paragenomeno*. **“Art come”** is the aorist participle that describes the action of the leading verb *didst*. Deaver was correct in stating that this is not subsequent action, but the only alternative he offered (antecedent action) is incorrect. That the aorist participle of simultaneous action is not uncommon we need only to observe *soson katabaso* (Mark 15:30-Nestles Text), *althan speousatas* (Luke 2:16), and *emartoupaseo dous to pneuma* (Acts 15:8). In each of these instances the aorist participle denotes action simultaneous to the leading verb. This being true Deaver’s necessary major premise.

If the Greek never uses the aorist participle for subsequent action then *receiving the word* is an act that occurs prior to baptism is faulty. This is an assumption that is not in agreement with the common use of the aorist participle. The aorist participle is commonly used to describe action simultaneous to the leading verb.

Robertson: “(d) But Simultaneous Action is *Common* also” (A.T. Robertson, page 860).

Burton: “139. **The Aorist Participle of Identical Action.** The aorist Participle agreeing with the subject of a verb *not infrequently denotes* the same action that is expressed by the verb” (Burton, page 64).

Wallace: “The aorist participle, for example, usually denotes antecedent time to that of the controlling verb. But if the main verb is also aorist, this participle *may* indicate contemporaneous time” (Greek Beyond the Basics, page 614).

Dana and Mantey: “Nevertheless, the aorist *frequently* expresses contemporaneous (Mt. 22: 1) or subsequent action (Heb. 9: 12)” (page 230).

Consider in particular Acts 24:22 where *anebaletō* is precisely described by three successive aorist participles, *idos—ipas—diatazamenos*.

In Acts 24:22 the word *deferred* (*anebaletō*) is an aorist verb. The grammatical force of the participle-verb connection is “he deferred knowing, saying, and ordering.” These three aorist participles describe the act of deference. Thus the preponderance of evidence from the grammarians is that the aorist participle frequently describes action *simultaneous* to the leading verb, and that when an aorist participle is used with an aorist verb it often describes action *identical* to the leading verb. This leads us to the question “What is the verb tense of Acts 2:41? The verb tense of Acts 2:41 is aorist. The verse reads, **“Then they that gladly received the word were baptized.”** The word *received* is an aorist participle that describes the action of the leading verb *baptized* which is an aorist verb. This being true the grammatical force is as follows “They received the word by being baptized.” While it is true that the word *receive* in this text may include their believing and repenting, it did not exclude, and could not exclude, baptism, for it is the word baptism that is the leading verb. Let us now observe once again the logic presented by the negative respondent, Deaver.

*If the Greek never uses the aorist participle for subsequent action then receiving the word is an act that occurs prior to baptism.*

*The Greek never uses the aorist participle for subsequent action.*

*Therefore receiving the word is an act that oc-*

*curs prior to baptism.*

The fallacy is in the major premise, for his if-then relationship is untrue. *He has asserted for his major premise an untrue statement.* If the Greek uses the aorist participle for identical action then it is not true that receiving the word is an act that occurs prior to baptism. I state the case in this fashion to avoid confusing the issue. Nevertheless his statement, and the inconsistency thereof, may be seen by the following.

A. If the Greek uses the aorist participle for identical or simultaneous action then the statement “If the Greek never uses the aorist participle for subsequent action, then *receiving the word* is an act that occurs prior to baptism” is an untrue statement

B. The Greek uses the aorist participle for identical or simultaneous action

C. Therefore the statement “If the Greek never uses the aorist participle for subsequent action, then *receiving the word* is an act that occurs prior to baptism” is an untrue statement

The negative respondent, Deaver, spent far too much time wasting his opportunity to negate the affirmative speaker. The affirmative speaker had made several precisely stated arguments untouched by the negative respondent, Deaver. Fox’s arguments have yet to be answered. His arguments are:

**Major Premise:** All things that pertain to life and godliness are things that come through knowledge (II Peter 1:3).

**Minor Premise:** The mode of the influence of the Holy Spirit in sanctification is a thing that pertains to life and godliness.

**Conclusion:** The mode of the influence of the influence of the Holy Spirit in sanctification is a thing that comes through knowledge.

**Major Premise:** All good works are things that are furnished by the scriptures (II Timothy 3:16-17).

**Minor Premise:** The manner of the influence of the Holy Spirit in sanctification is a good work.

**Conclusion:** The manner of the influence of the Holy Spirit in sanctification is a thing that is furnished by the scriptures.

Deaver, the negative respondent, never assaulted these premises. He was in the negative and he needed to address these premises in particular. Instead he chose to argue from the affirmative position. Though Fox did not give a detailed explanation of the grammar in Acts 2:41, he used logic well to refute the conclusions drawn by Deaver. Fox’s argumentation was detailed and to the point. In order to demonstrate that “receiving” and “dwelling” are not equivalent expressions in relation-

ship to a given time frame he presented the following arguments:

**Major Premise:** All those who received the word of God are those who had the word of God dwelling in them.

**Minor Premise:** Those of Acts 2:41 are those who received the word of God

**Conclusion:** Those of Acts 2:41 are those who had the word of God dwelling in them (page 63).

**Note:** Fox did not offer this argument to prove “receiving” and “dwelling” are equivalents, but to indicate in logical form the nature of Deaver’s argumentation.

Fox further clarified his point that “dwell” and “receive” are not equivalent expressions by pointing to Acts 28:30 which reads, “**And he abode two whole years in his own hired dwelling, and received all that went unto him**” (page 62). Fox forcefully argued that Paul’s house would have been very crowded if “receive” is equivalent to “dwell.” Fox said about Deaver, “he equates ‘to receive’ and ‘to dwell’, and they do not mean the same thing. So, the house that Paul was living in really got crowded” (page 62). Fox challenged Deaver to provide the middle term necessary to give him the major premise required to prove that the word “dwelling” is equivalent to the word “receive” (page 63). This was an open door for Deaver to drive his case home. But the negative respondent did not reply at all to this argument. Fox pointed to this very argument again much later in the discussion:

I want to look at Acts 28:30. I want to show you what Mac did. I brought this passage up as showing the definition of the word. Mac has yet to address this passage one single time. He cannot. Look at it. “**And he abode two whole years in his own hired dwelling, and received all that went in unto him.**” Now this gets back to his Acts 2:41 argument last night, which he has not made tonight (page 109).

Notice the response of the negative speaker to the argument made by Fox in Acts 28:30.

Deaver responds:

Acts 28:30 says “receiving” there is not “indwelling.” And, I will tell you that is not a parallel to the Christians receiving the Holy Spirit. If he thinks that is parallel, let him prove it is parallel (page 122).

There is Deaver’s answer. First, it seems the negative respondent overlooked some important matters of logic and interpretation. Fox did not make an argument based on parallelism. His argument was predicated on the use of the words “dwell” and “receive.” It was not Fox who made unwarranted assertions concerning the use of these words. Deaver had an obligation as a negative speaker to respond to this argument. He criticized instead of responding.

In the first part of this review the following observation was made concerning Fox’s application of Joel’s prophecy:

Fox also made an argument, not in precise form, concerning the ablative case, and its application to Joel’s prophecy. Fox contends that the Holy Spirit himself was not literally poured out according to the language employed by Peter on the day of Pentecost. Peter quoted the prophet Joel and said, “**I will pour out of my Spirit.**” Fox pointed out that the verse does not say, “I will pour out my Spirit.” This is an interesting point by Fox. The grammatical construction in the Greek is ablative as he claims. Also I find it interesting that even in the English the verse does not say, “I will pour out my Spirit.”

The paragraph reflects my thoughts concerning Fox’s use of the Greek grammar made on page 20. As I reflect I wonder how deep will the negative respondent dig himself before conceding this point of the discussion. The answer is found on page 125. Deaver, continuing to be troubled by Fox’s arguments from the grammar. He replied:

A. The Old Testament passage, Joel 2:28 says, “God was not going to send something from the Spirit” though that would happen. The passage said, “God would pour forth His Spirit.” Now, any interpretation of Acts 2:33 that contradicts the claim that God said there He would pour forth His Spirit, is an erroneous interpretation of Acts 2:33 (page 125, lines 10-13).

Deaver continued to answer Fox by saying:

All right. Chart F-40 (Fox’s Denial Of Joel And Jesus). Joel said God “would pour out my Spirit,” (Joel 2:28). Jesus said the apostles would be baptized in the Holy Spirit. Has he dealt with that yet-Acts 1:5? It may be an oversight. I have overlooked some things. Jesus said the apostles would be baptized in the Spirit. Were they or not? He says they were not (page 128, lines 1-6).

I beseech the reader to examine carefully the logic of Deaver in the section labeled A. He said, “any interpretation of Acts 2:33 that contradicted the claim that God said there he would pour forth His Spirit is an erroneous interpretation of Acts 2:33” In precise form this argument reads:

**Major Premise:** All interpretations of Acts 2:33 that interpret the expression *pour forth His Spirit* to mean *pour forth of His Spirit* are erroneous interpretations of Acts 2:33.

**Minor Premise:** Peter’s interpretation of Acts 2:33 interprets the expression *pour forth His Spirit* to mean *pour forth of His Spirit*.

**Conclusion:** Therefore Peter’s interpretation of Acts 2:33 is an erroneous interpretation.

Please consider the following before seriously con-

sidering the words of the negative respondent, Deaver.

**Major Premise:** All men who deny the inspired interpretation of Peter are men who deny that Peter was inspired.

**Minor Premise:** Mac Deaver is a man who denies the inspired interpretation of Peter.

**Conclusion:** Therefore, Mac Deaver is a man who denies that Peter was inspired.

The question is not whether Fox believes that the apostles were baptized in the Holy Spirit. The question is what does the expression “*baptized in the Holy Spirit,*” mean? The question is not did God “*send the Holy Spirit?*” The question is what does the expression “*send the Holy Spirit,*” mean? Fox used inspired men to interpret for him. This seems wise to me. Does this seem wise to the critical and diligent student of the inspired text? The question for both disputants is “Do you believe in inspired interpretation?” Which disputant do you consider to be relying on the inspired interpretation of New Testament writers?

These arguments were offered by Fox in precisely stated form.

**Major Premise:** All things that pertain to life and godliness are things that come through knowledge (II Pet. 1:3).

**Minor Premise:** The mode of the influence of the Holy Spirit in sanctification is a thing that pertains to life and godliness.

**Conclusion:** The mode of the influence of the influence of the Holy Spirit in sanctification is a thing that comes through knowledge.

**Major Premise:** All good works are things that are furnished by the Scriptures (II Timothy 3:16-17).

**Minor Premise:** The manner of the influence of the Holy Spirit in sanctification is a good work.

**Conclusion:** The manner of the influence of the Holy Spirit in sanctification is a thing that is furnished by the scriptures.

**Major Premise:** All those who are sons of God are those who have the indwelling of the Holy Spirit.

**Minor Premise:** All Christians who sin are those who are sons of God.

**Conclusion:** All Christians who sin are those who have the indwelling of the Holy Spirit.

### CONCLUSION

Fox successfully defended his premises and conclusions. In this section I have declared Fox to be successful in negating the reasoning of the negative respondent. Please keep in mind that the argument labeled is not what Fox believes, but rather he is using the major premise of Deaver against him. Fox is illustrating for us how that if the major premise is true then one is forced to deduce that all apostates have the indwelling of the Holy Spirit. This premise is the premise that Deaver must embrace to teach his view concerning the indwelling of the Holy Spirit. Fox was tedious, technical, and tenacious. His argumentation was not assaulted, much less answered. I am persuaded by the arguments to believe that Peter is correct and that Fox is wise to follow Peter.

**Notes:** I used the expression *Major Premise* whether the argument is *categorical* or *conditional*. Thus the expression *Major Premise* refers to the first premise of any argument.

The word *valid* refers to the reasoning process being correct whether used in composition or in a precise logical argument.

The expression *reasoning process* refers to the method of deduction, not implying whether or not the argument is sound.

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# ACU AND THE WORD OF GOD

Marvin L. Weir

Many people claim to believe in God, and that is all that it is — a hollow claim! To believe in God is to believe in his inspired word. The Lord warns, “**And why call ye me, Lord, Lord, and do not the things which I say**” (Luke 6:46)? The Father speaks today through his beloved son (Hebrews 1:1-2), and the words of Christ will judge us in that day (John 12:48). The word of God is an all-sufficient guide (II Timothy 3:16-17) and is described by the Psalmist as “**a lamp unto [our] feet, and light unto [our] path**” (Psalms 119:105).

One must never trifle with God’s word. The Father forbids a person to “add unto” or “take away” from the word of truth (Deuteronomy 4:2; Revelation 22:18-19). As “newborn babes” followers of Christ are to “**long for the spiritual milk which is without guile**” so that spiritual growth will occur (I Peter 2:2). Such is essential because the inspired word of God is what will judge all people (John 12:48).

A university that employs the name Christian in its name should respect and abide by the word of God, but ACU continues to show total disregard for God’s precious truths. At ACU’s 2004 lectureship the Alumni Association honored **Max Lucado** as outstanding man of 2003. However, Lucado is a false teacher to be marked and avoided (Romans 16:17). Likewise, **Mark Henderson, John Mark Hicks, Greg Taylor, Randy Harris, Mark Love, Leroy Garrett, Lynn Anderson** are false teachers and should be so marked

by every faithful child of God. The latter mentioned men and others spoke on this year’s lectureship at ACU.

False teaching advocated by the previous group includes asking our brethren in denominations to forgive our sin of saying they are not saved, teaching that we do not have all truth and are on a spiritual journey just like our brethren in denominations, demanding open fellowship with all who say they believe in Jesus, and stressing the importance of baptism but denying that it is essential to salvation.

What is amazing is that **Dr. Jack Reese**, Dean of the Graduate School of Theology at ACU, emphatically declares “there were no false teachers at the ACU lectureship.” Dr. Reese contends that II John 9-11 can be applied only to those who do not believe that Jesus came in the flesh. According to Dr. Reese all of the ACU speakers believe that Jesus came in the flesh, thus, they are not false teachers. He makes it clear that “II John 9-11 is not applicable in relation to instrumental music or the role of women in the church or a host of other issues.”

Although II John 9-11 are not the only verses that condemn false teaching, it is easy to understand why Dr. Reese and other liberals demand that these verses be limited only to gnosticism and denying that Jesus Christ (deity) came in the flesh. If fellowship with God is determined by only whether or not one believes in the Sonship of Christ, then one who believes such can believe and teach numerous false doctrines and still be in fellowship

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with God and his people. It is obvious, however, that John is referring to the “teaching of Christ” instead of the teaching about Christ.

Since Dr. Reese demands that the context of II John 9-11 be carefully considered, let me honor his request. Dr. Reese conveniently overlooks several verses in the “context” of this brief chapter. No Bible student denies that John specifically mentions the “**deceivers [the antichrist].., even they that confess not that Jesus Christ cometh in the flesh**” (verse 7). Such false teaching was not to be tolerated then and it is not to be tolerated today! Dr. Reese, however, does a “passover” on verses four through six. Are these verses not a part of the context? I believe so!

In verse six John declares that “**this is love, that we should walk after his commandments.**” In verse five, loving one another is one of those commandments in which we are to walk. In verse four, John rejoices that he found certain people “**walking in truth, even as we received commandment from the Father.**” Now a question for Dr. Reese — is John concerned only with those who deny that Jesus Christ (Deity) came

in the flesh, or is he also concerned with loving one another as well as walking in all other truth that Christ revealed? The context demands that John’s “**teaching of Christ**” (verse 9) include all truth!

The Gnostics of John’s day considered themselves intellectually above all others because of their superior knowledge. I suggest that ACU is lodging at the same camp as the Gnostics! Dr. Reese, John also recorded for us to “**believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world**” (I John 4:1). By using God’s word I find that you and ACU have elected to leave the truth and go onward—far beyond the authority of the scriptures. You have welcomed (given greeting, II John 11) to denominational doctrine with open arms at ACU, and those of us who love the “**whole counsel of God**” (Acts 20:27) will not partake of your evil works. To apply the principle contained in Romans 3:4, let God’s word be found true, but ACU a liar!

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## **Contending For The Faith ...**

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## **“MAKE ALL THINGS ACCORDING TO THE PATTERN”**

**Hebrews 8:5**

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9:00 AM	“The Distinctive Pattern of New Testament Christianity”	James Cossey
10:00 AM	“The Distinctive Nature of The New Covenant”	David Smith
11:00 AM	“The Establishment of The Church”	David Brown
12:00 PM	Lunch Provided	
1:30 PM	“The Work of The Local Church”	Eddy Craft
2:30 PM	“Worship In Spirit And In Truth”	Clifford Newell

### **SUNDAY, October 3**

10:00 AM	“The Danger of Apostasy”	David Brown
11:00 AM	“Instrumental Music In Worship Verses The New Testament Pattern”	Kent Bailey
6:00 PM	“The New Testament Pattern And The Second Coming of Christ”	David Brown

Lectureship Directors: Kent Bailey Email: [KBailey385@aol.com](mailto:KBailey385@aol.com), phones: 865.986.5698 or 865.363.0080  
and David P. Brown Email: [jbrow@charter.net](mailto:jbrow@charter.net), phone: 281.350.5516

**CHURCH OF CHRIST**

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# PROVIDENCE

Gary W. Summers

The name of this biblical concept comes from the account of Abraham's sacrifice of Isaac. When Abraham and Isaac went together to the place of sacrifice, Isaac asked a pertinent question: **"Look, the fire and the wood, but where is the lamb for a burnt offering?"** (Genesis 22:7). Abraham answered, **"My son, God will provide for Himself the lamb for the burnt offering"** (verse 8). Later, the Angel of the Lord stopped Abraham from sacrificing his son, though he was in the very act of doing so. Abraham looked and saw **"a ram caught in the thicket by the horns"** (verse 13). After offering it to the Lord, he named that place Jehovah Jireh, meaning **"the Lord Will Provide"** (verse 14).

God has always worked providentially in the lives of his people. At times he worked miraculously throughout the Old Testament; certainly miracles, signs, and wonders were in operation during the lifetimes of Jesus and his apostles. But God's providence has always been in operation whether or not miraculous manifestations were in evidence.

The question people often want to know is, "How does God work providentially?" Is such a question answerable? We might ask a number of questions about the ram Abraham espied. "Was it there when the patriarch and his son arrived, or did God miraculously put it there (create one on the spot or transport an already-existing ram to that location)?" "Could the animal have simply wandered there at the right time, or did God specifically guide it there?" These questions cannot be answered without more information, which God did not

give us.

Such is the wonder of providence. In eternity we may know precisely what was accomplished on our behalf at various times in our lives, but here we can only speculate. It is an exercise in foolishness to insist that anyone explain precisely how God operates in our best interests; God is far more clever than men.

Christians must be open to the possibility that God is working providentially without being dogmatic. After King Ahasuerus issued the order which was designed to exterminate the Jews, Mordecai informed Esther that she needed to plead for her people (Esther 4:8). She balked at this request, because to approach the king meant putting her life on the line. Mordecai further implored her to act, assuring her that she and her father's house would not be above the coming destruction. Then he asked her a pointed question: **"Yet who knows whether you have come to the kingdom for such a time as this?"** (verse 14).

In other words, he wanted her to consider the possibility that she had reached the exalted state of beloved wife to the king for a reason. What other Jew had access to this powerful man? Who else with any credibility could perhaps after the unjust decree that Haman, in his emotional wrath, had obtained from the king? Mordecai's observation means that we must be open to the possibility that we are where we are for a reason. He did not tell her with certainty, "That's the reason you are there. Do something." But it was an idea that merited consideration.

As to refraining from saying, "I know that God providentially arranged this situation." Even the inspired apostle Paul wrote to Philemon of his runaway slave Onesimus' conversion: **"For perhaps he departed for a while for this purpose..."** (verse 15). Paul did not insist he see it that way, but he wanted Philemon to consider that option.

How does God bring things about? Only he knows. That he does so is beyond dispute (Romans 8:28; I Peter 5:10). Mortals—even Christian mortals—are not privy to the workings of God. We do not need to know the means by which he provides. We need only to be open to the idea that we are where we are for a purpose—to do something constructive for the kingdom.

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# WHAT IS SCIENCE?

Johnie Skaggs, Jr.

Science means, “Having knowledge.” Science is a search for truth which agrees with the evidence. There are many who will twist the evidence to arrive at what they call truth. The Organic evolutionist is one who is guilty of such. The Organic evolutionist is an atheist, that is, he does not believe in God. If one does not believe that God created the world, then that person must by his/her own admission be an atheist.

There are also those who call themselves, “Theistic evolutionists.” Which means that they believe that God used evolution to create the world? Such is a contradiction of terms. No evolutionist can be a theist, that is, a believer in God.

All evolutionists build their beliefs on a system that is based on a theory. For example, the record of mankind is given to us in the fossil record. The fossil record is a true picture (evidence) of what has taken place over the years. The fossil record reveals to us that mankind did not evolve as the evolutionist would have us to believe. The fossil record tells that there was never a stone age, where men where what we called “cave men”) hunched over as if they were unable to stand up straight, and with faces that was somewhere between an ape and man. They have never found the “missing link”. If there was a missing link, the fossil record would tell us. What does the fossil record prove? It gives us evidence to prove that a higher being (God) created the world and all that is therein.

The laws of the universe prove that creation is right and that evolution is false. Those laws briefly stated are: the Laws of Thermodynamics: (1) first law; energy can neither be created nor destroyed; (2) second law; entropy principle, the universe is running down, not upward which the evolutionists must have to prove their theory.

The evolutionists must be able to prove the following ideas from which he cannot do in order to prove his theory. (1) Spontaneous Generation; (2) Natural selection; (3) Mutations, from one kind to another kind. All of the evidence says that evolution is false. The evidence says that God created the world. The evidence says that the earth is not billions of years old, but rather it is a young earth, between 6,000 and 10,000 years old.

The evolutionists say that all Creationists base their beliefs on faith. By faith they mean a leap in the

dark. Wrong! My faith is a belief that God does exist and that he created the world, this faith is based on adequate evidence. This is true science. The Creationist looks at the evidence both internal (the Bible) and external (the world) and comes to the conclusion that God is real and that he created the world. For example; John wrote:

**And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name** (John 20:30-31).

Internal, there is not one scripture in all the word of God that contradicts the rest of the Bible. Externally, through the findings of true science, we are able to prove that the Bible is right on every occasion. Not one time has true science contradicted the Bible.

The Bible says, **“The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good”** (Proverbs 14:1). All that is in the world screams at us that all this did not happen by chance. All things which exist exist because someone designed them. That designer was God. David said, **“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands”** (Psalms 102:25). David also wrote:

**The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun** (Psalm 19:1-4).

If you believe in God, then you must believe according to what God told Moses to write that he created the world and all that is therein in six days and rested from his labors on the seventh day (Genesis 1:1ff; Genesis 2:1:ff).

—1333 S. Stewart Ave.  
Sedalia, Missouri 65301

# SECOND ANNUAL CONTENDING FOR THE FAITH CANE RIDGE LECTURESHIP

Paul Vaughn

The Second Annual Contending For The Faith Cane Ridge Lectureship was held on May 13-15 at the old Cane Ridge Meeting House in Bourbon County, Kentucky. The events that transpired in the area of the historic meeting house made a difference in reviving the Ancient Faith. It is not my desire or that of *Contending For The Faith* to idolize or deify the restorers who fought hard to overcome the chains of denominationalism for the Restoration of New Testament Christianity. They were men who failed in many ways, yet they were extremely successful in looking through the progressive encroachment of man made creeds and doctrines to revive the Ancient Order. It is quite fitting to look into history and view their struggles, failures, and victories, for by doing this we can learn so that the same mistakes will not be repeated. It also gives one a better appreciation for their stand of the truth.

The lecture-ship started out with a tour on Thursday afternoon of some of the historical sights in Scott County, Kentucky.



2004 RESTORATION TOUR GROUP

We first came to the family home of **John Allen Gano** in the southern end of Scott County. Gano was one of the courageous men in the Restoration of New Testament Christianity. He was one who forsook family and friends to become a Christian. Thousands obeyed the gospel through his preaching. When he was a boy, Gano was a student of **Barton W. Stone** at the Ritten House Academy in Georgetown, Kentucky. Today, the Gano home is a two story house overlooking one hundred and twenty-seven acres of land. For those of you who may be interested, it is for sale. The owners are only asking one million, two hundred thousand for the house and land. A bargain if you have the money. Our next stop on the tour was the cemetery at Georgetown where Gano is buried. In Georgetown we visited the sight of the Ritten House Academy that Stone started and the

Georgetown Christian Church he helped to establish. The next stop on the tour was the home of Barton W. Stone in Georgetown. It was in the basement of this home that Stone published the *Christian Messenger*. Stone's home was the last stop on the tour for Thursday.

Everyone met at the old Cane Ridge Meeting House on Friday morning for a lecture on the "Cane Ridge Story." **Gary Puryear** from Henderson, Kentucky delivered that lesson. After the morning lecture we started on a tour of Mason County, Kentucky. Located in Mason county is a small village called Mayslick. **Walter Scott** is buried in the Mayslick cemetery. The home he lived in at his death is just across the road and the church he preached at is less than a half of a mile from the cemetery. From Mayslick everyone had lunch in Maysville, Kentucky and finished the tour at "Old

Washington," Kentucky. It was at Washington that Alexander Campbell had his debate with **W. L. McCalla** on the subject of baptism. Today Washington, Kentucky is a

historic town with many of the homes restored to the same condition they were during the late 1700's and early 1800's. The tour ended at Washington with everyone touring the town.

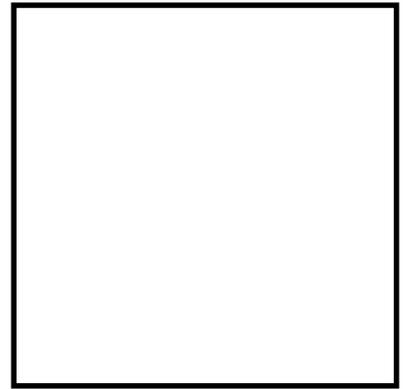
Friday evening we had lectures at Cane Ridge delivered by **David Brown** and **Kent Bailey**. Those who spoke on Saturday were **Virgil McIntosh, Billy Bland, Michael Hatcher, Russell Kline, John M. Brown, and Rob Whitacre**.

God willing, we will have the Third Annual Contending For The Faith Cane Ridge Lectures in May 2005. We hope you will be able to attend. There will be an extended tour of sights that we were unable to see this year. The theme of the lectures in 2005 will be "Profiles of Courage". Plans are being made at this time to establish a tour package, which will include motel

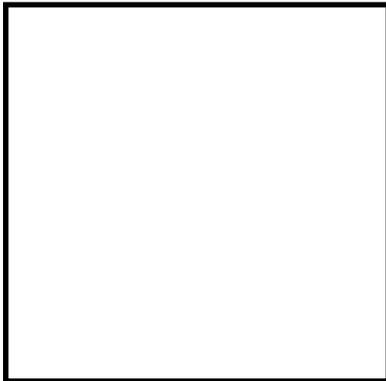
and dinner. If you are interested please contact **David Brown** at *Contending For The Faith* P.O. Box 2357 Spring Texas 77383, or phone at 281-350-5516. If you would like to purchase a DVD or VHS of the tour and lectures, please contact **Jim Green** at 2711 Spring Meade Blvd. Columbia, Tennessee 38401. His phone number 931-486-1364.

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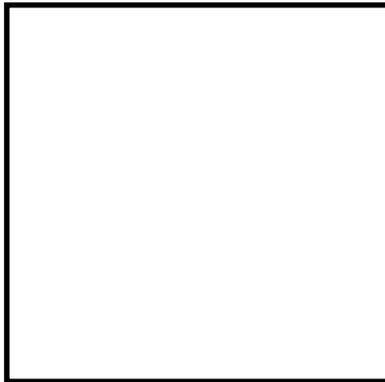
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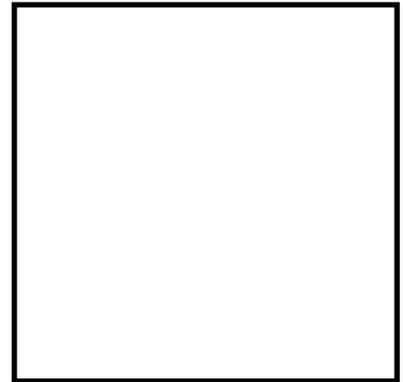
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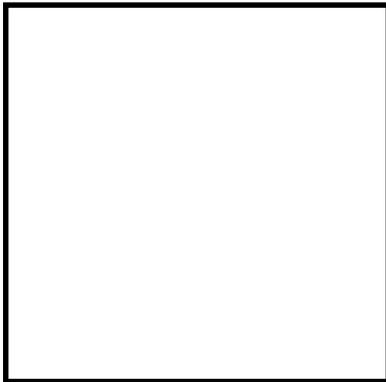
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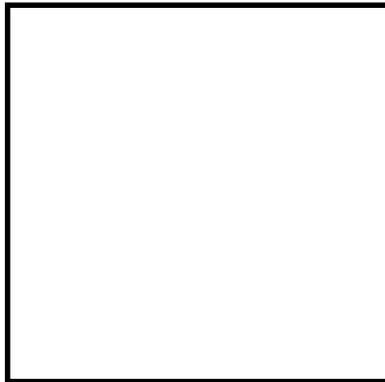
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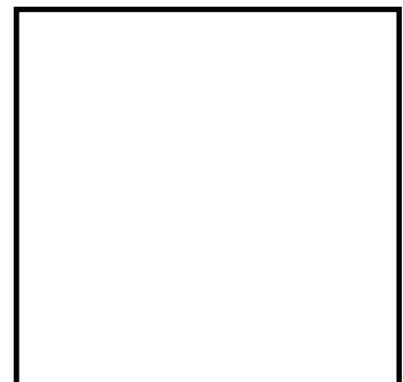
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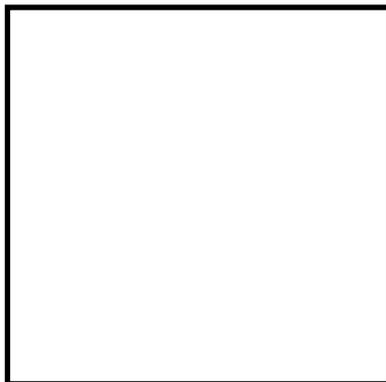
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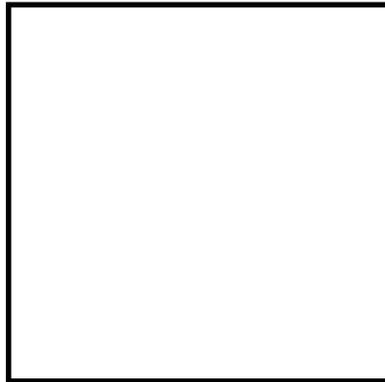
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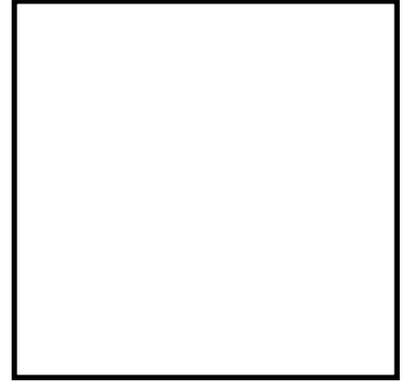
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**THE WORKS OF THE FLESH VS. THE FRUIT OF THE SPIRIT**

**AUGUST 1-5, 2004**

**Sunday, August 1st**

- 9:30 a.m. Let Not Sin Reign In Your Mortal Body (Rom. 6:1-23)—**Lester Kamp**  
10:30 a.m. The Battle For The Soul—**B. J. Clarke**  
7:00 p.m. Idolatry—**Eric Owens**  
8:00p.m. Envyings—**Curtis Cates**

**Monday, August 2nd**

- 9:00 a.m. Longsuffering—**Dan Cates**  
10:00 a.m. Hatred, Variance, and Emulations—**Wayne Cox**  
11:00 a.m. Strife—**Bobby Liddell**  
1:00 p.m. Uncleaness and Lasciviousness—**Gary Summers**  
2:00 p.m. How Is The Fruit Of The Spirit Developed?—**Ted J. Clarke**  
2:00 p.m. Women Professing Godliness (1 Tim. 2:9-10)—**Annette Cates**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Adultery and Fornication—**James Rogers**  
8:00 p.m. Murders—**Tyler Young**

**Tuesday, August 3rd**

- 9:00 a.m. Meekness—**Tom Moore**  
10:00 a.m. Love—**Dub McClish**  
11:00 a.m. Come Out From Among Them (2 Cor. 6:14-7:1)—**Kevin Beard**  
1:00 p.m. Seditions and Heresies—**David B. Smith**  
2:00 p.m. Joy—**Billy Bland**  
2:00 p.m. A Tale Of Two Women (1 Tim. 5:9-15)—**Geraldine Chaney**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Temperance—**Keith Mosher, Sr.**  
8:00 p.m. Faith—**David Brown**

**Wednesday, August 4th**

- 9:00 a.m. Gentleness—**Lennie Reagan**  
10:00 a.m. Wrath—**Barry Grider**  
11:00 a.m. Peace—**Garland Elkins**  
1:00 p.m. Love Not The World (1 John 2:12-17)—**Wayne Jones**  
2:00 p.m. They Which Commit Such Things Are Worthy Of Death (Rom. 1:20-32)—**Jerry Martin**  
2:00 p.m. Holy Women (Titus 2:3-5)—**Maggie Colley**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Drunkenness & Revellings—**Gary McDade**  
8:00 p.m. Goodness—**Mike Vestal**

**Thursday, August 5th**

- 9:00 a.m. The Christian Graces (2 Pet. 1:3-11)—**David Jones**  
10:00 a.m. Ye Are Bought With A Price (1 Cor. 6:9-20)—**Don Walker**  
11:00 a.m. To Be Carnally Minded Is Death (Rom. 8:1-14)—**Wade Webster**  
1:00 p.m. What Manner Of Persons Ought Ye To Be? (2 Pet.3:9-14)—**Brandon Britton**  
2:00 p.m. Witchcraft—**Harrell Davidson**  
2:00 p.m. A Woman Of Inner Beauty (1 Pet. 3:1-6)—**Dorothy Mosher**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Lovers Of Pleasure More Than Lovers Of God (2 Tim. 3:1-17)—**Robert R. Taylor, Jr.**  
8:00 p.m. Set Your Affections On Things Above (Col. 3:1-15)—**Paul Sain**

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# THE WORLDLY WOMAN

Annette B. Cates

We have a tendency to think of the people about whom we read in the Bible as having lived so long ago that they were in another time and another place. We forget that their lives have application to us today. We wrongly refer to biblical accounts as “stories,” trivializing them to the unreal world of fiction. One of the arguments made against the biblical teaching on the role of women is that Paul’s words in I Timothy 2:12 are cultural and have nothing to do with today. This type of reasoning is dangerously wrong. It is vital that we learn from the scriptures and from those characters of old. **“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope”** (Romans 15:4).

When we study the lifestyle of the Samaritan woman whom Jesus met at Jacob’s well (John 4:5-30, 39-42), we

see a prototype of worldly women today. The Bible does not tell us the name of the Samaritan woman, but it does give other details as to her manner of life. The only way she knew to live was in sin. When she met Jesus, she realized she had some choices to make—decisions no different from those every sinner must face.

Jesus had been teaching in Judea, but he was now traveling through Samaria to Galilee. It was close to noontime when Jesus and his disciples reached the town of Sychar, located near the ground given by Jacob to Joseph. Still in use by the people of the area was Jacob’s well. It was at that well that Jesus stopped to rest. His disciples continued on into town to buy food. A woman approached to draw water from the well. Jesus spoke to her, **“Give me to drink.”** The ensuing conversation between the two caused her to realize that she was talking with no ordinary person. This Jesus knew more about her than she knew about herself. Although she could give him water from the well, he could give her Living Water. She had heard of the coming Messiah. When Jesus said to her, **“I that speak unto thee am He,”** she left her waterpot and went into the city to tell others to come and see the Christ.

How was the Samaritan woman typical of the worldly woman of today? She lived by the flesh for whatever immediate pleasure or gratification she could get without regard for the future. She had had five husbands and, as Jesus noted, was not even married to the current man. Some commentators have speculated that the reason she was at the well at that noontime hour, instead of earlier in the day when most women went to draw water, was to avoid the gossip her presence might cause. This is parallel to the multiple marriages and living together without marriage in which many of our society are involved. Sadly, those living in such arrangements today have no shame in their situation. Like the people of Jeremiah’s time they are **“...not at all ashamed, neither could they blush”** (Jeremiah 6:15).

Another comparison is that, even

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though she lived in sin, she had some religious knowledge. She just did not see the relationship between her lifestyle and religious conviction. A vast percentage of Americans believe in God, but most rarely attend any kind of church service. When asked, they might reply, "Oh, I'm spiritual, but I'm not religious." The implication is that there must be some kind of shame in being religious, and that being spiritual is some kind of better felt than told experience that has nothing to do with one's actions. Such people feel secure in their ignorance. There was a time when God overlooked spiritual ignorance, but we have every opportunity to learn of God and his will, and to obey him (Acts 17:30).

Jesus' offer to the Samaritan woman was Living Water, salvation, eternal life. She had the choice of leaving her old way of life behind or remaining in sin. So impressed was she with her encounter with Jesus and the discussion that ranged from Living Water for

the soul, to her manner of life, to true worship, and to the revelation that he, indeed, was the Christ, that, in her excitement, she left her waterpot and hastened to carry this message to the people of Sychar. Whatever change occurred in her was obvious to others of Sychar, because they followed her back to the well to see Jesus.

The worldly woman of old went from being a slave to sin to being a servant of righteousness. She abandoned a life of caring more for the immoral than for the moral, from emphasizing the material more than the spiritual. When she met Jesus, she learned that the hereafter is far more important than the here and now. These are lessons for our learning. We, too, have choices to make. We, too, can leave the waterpots of sin behind and drink of the Living Water. Or, we can allow the world and its populace to keep us ensnared.

—9194 Lakeside Dr.  
Olive Branch, Mississippi 38654

## BY WHAT AUTHORITY?

Martha Bentley

In many congregations of the Lord's church, there is a growing practice of removing the Lord's Supper from the worship assembly. Although such would not be considered, much less tolerated, on Sunday morning, it occurs in many places in the Sunday evening worship. By what authority? Near the close of the evening assembly "those who did not partake of the Lord's Supper at an earlier hour will now be directed to a back room where you will be served." By what authority? Why just the Lord's Supper? Why not the sermon, songs, et. al? Did not all the others participate in these at the earlier assembly? There are reasons why the practice is at least questionable.

First, it makes a divided assembly, much like Children's Church, and the such. One group is in a back room worshipping with only one item of worship, while a larger group continues in the auditorium. By what authority? If you contend it does not make a divided assembly, then the Lord's Supper is being observed simultaneously with singing and or prayer. Who is willing to say that would be scriptural (I Corinthians 14:33-40)?

Second, the sacrifice of our Lord is degraded by relegating it from its rightful position as the basic reason for our assembling (Acts 20:7). Is the suffering and sacrifice of our Saviour so unimportant? Those who have to leave to continue their worship are caused to

interrupt their train of thought while making the transition.

Third, it says Sunday morning worship is all that matters and Sunday night is unimportant. If not, why not? To those who could not be in an earlier service, their worship is very important. Does Hebrews 10:25 not still apply? Is it any wonder we have so many who only attend the morning worship? What are we teaching our children?

Fourth, what does it say to our visitors, both christian and non-christian who are there for the evening assembly? What conclusions do they draw when the Lord's Supper is nowhere to be seen? Especially those who are non-christians?

There are many excuses given for the attempt to justify such. It is more convenient. For whom? It takes up too much time. Really? How can it take more time to serve the few than the many? Can we not "**tarry one for another**" (I Corinthians 11:33)? I realize this scripture was not written for this particular circumstance but does not the principle still apply?

In addition some are deprived of the Church fellowship usually enjoyed at the close of a worship service. This can be especially important in our being able to assure visitors we want them to return.

—8305 S. Burchfield Dr.  
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# 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 SBI 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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