

# Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

## THE END OF THE LAW

Stephen Wiggins

God began to reveal the old covenant, the Law of Moses, to the Jewish nation at Sinai. The Jews remained under this law for approximately fifteen hundred years until God eventually abrogated it. At what point in time was this law terminated? When did Judaism, as a divinely authorized system of religion, come to an end?

These questions are significant because there are religious groups such as the Seventh Day Adventists who maintain that mankind is responsible to God under at least some aspects of the law today. For example, they assert that Christians are obligated to keep the Sabbath as a day of worship.

Then there are those who erroneously teach the doctrine of “realized eschatology.” This doctrine advances the notion that all Bible prophecy was completely and finally fulfilled (“realized”) in the year A.D. 70 in conjunction with the destruction of Jerusalem. This includes all end-time events such as the second coming of Christ, the resurrection of the dead, the final judgment, and the end of the world, which they suppose is the “world” or age of Judaism.

There are still others who, seemingly with no agenda of error to promote, honestly believe there are New Testament passages which indicate that the Law of Moses continued until A.D. 70.

All of the above have this one thing in common: They believe that the old covenant was not entirely abrogated at the time in which Jesus died on the cross. Thus, at least some aspects of Judaism continued to be practiced with God’s approval as *divinely authorized religion*. The purpose of this article is to demonstrate that this is simply not the case.

### PASSAGES CONSIDERED

In Hebrews 7:12 the author states, “For the priest-

hood being changed, there is made of necessity a change also in the law.” When the priesthood changed from the Levitical priesthood to that of Christ after the order of Melchizedek, it was necessary that the law be changed as well from the Old to the New. The whole Mosaic regime, inclusive of the law, priesthood, circumcision, and sacrifices ended as a legitimate system of religion when the priesthood of Christ became effective.

The Aaronic priesthood along with the old law did not continue side by side with the priestly reign of Christ and the new covenant for the first forty years of the church, i.e., until A.D. 70. No biblical passage indicates this. Rather, when the priesthood changed the law changed completely as well. By implication, if the law did not change until A.D. 70 then neither did the priesthood. This leaves the first century Christians with no high priest in Christ for the first forty years in which the church existed.

The apostle Paul wrote concerning the removal of the first covenant that God “**hath taken it out of the way, nailing it to the cross**” (Colossians 2:14). Of special significance is the phrase, “**hath taken it out of the way.**” This verbal form is a Greek perfect tense, indicating a past action with continuing results. It here denotes a permanent abolition of the Law of Moses. Prominent grammarian **A.T. Robertson** comments on this phrase as follows: “The perfect tense emphasizes the permanence of the removal of the bond which has been paid and canceled and cannot be presented again.”<sup>1</sup> That “**bond written in ordinances**” was “**blotted out**” and thus permanently removed at the cross.

That same “**law of commandments contained in ordinances**” which stood as a barrier between the  
(Continued on Page 8)

# Contending FOR THE Faith™

David P. Brown, Editor and Publisher  
jbrow@charter.net

Michael Light, Assistant Editor  
mclight@bwoodtx.com

*COMMUNICATIONS received by Contending for the Faith and/or its Editors are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information, so described, everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address such letters directly to the Editor-in-Chief David P. Brown, P.O. Box 2357, Spring, Texas 77383. Telephone: (281) 350-5516.*

## SUBSCRIPTIONS RATES

Single Subscriptions: One Year, \$14.00; Two Years, \$24.00. Club Rate: Three One-Year Subscriptions, \$36; Five One-Year Subscriptions, \$58.00. Whole Congregation Rate: Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$3.00 discount off the Single Subscription Rate, i.e., such whole congregation subscriptions are payable in advance at the rate of \$11.00 per year per family address. Foreign Rate: One Year, \$30.

## ADVERTISING POLICY & RATES

*Contending for the Faith was begun and continues to exist to defend the gospel (Philippians 1:7,17) and refute error (Jude 3). Therefore, we are interested in advertising only those things that are in harmony with what the Bible authorizes (Colossians 3:17). We will not knowingly advertise anything to the contrary. Hence, we reserve the right to refuse any offer to advertise in this paper.*

*All setups and layouts of advertisements will be done by Contending for the Faith. A one-time setup and layout fee for each advertisement will be charged if such setup or layout is needful. Setup and layout fees are in addition to the cost of the space purchased for advertisement. No major changes will be made without customer approval.*

*All advertisements must be in our hands no later than two (2) months preceding the publishing of the issue of the journal in which you desire your advertisement to appear. To avoid being charged for the following month, ads must be canceled by the first of the month. We appreciate your understanding of and cooperation with our advertising policy.*

**MAIL ALL SUBSCRIPTIONS, ADVERTISEMENTS AND LETTERS TO THE EDITOR-IN-CHIEF, P. O. Box 2357, Spring, Texas 77383-2357. COST OF SPACE FOR ADS: Back page, \$300.00; full page, \$300.00; half page, \$175.00; quarter page, \$90.00; less than quarter page, \$18.00 per column-inch. CLASSIFIED ADS: \$2.00 per line per month. CHURCH DIRECTORY ADS: \$30.00 per line per year. SETUP AND LAYOUT FEES: Full page, \$50.00; half page, \$35.00; anything under a half page, \$20.00.**

**CONTENDING FOR THE FAITH is published monthly. P. O. Box 2357, Spring, Texas 77383-2357 Telephone: (281) 350-5516.**

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

## Editorial...

# SET FOR THE DEFENSE OF THE GOSPEL AND NEW WAYS TO SPREAD IT

The new year is off and running. However, about the only thing new I have observed that differs from the old year is a new calendar. We may rest assured there is no new gospel for the New Year. Indeed there is no need for one (Romans 1:16). Furthermore, the same ole process whereby Satan solicits mankind to sin against God continues to work quite well for him (II Corinthians 2:11; II Peter. 1:16; I John 2:15-17; James 1:13-16). Thus, we do not expect any changes from those quarters. Therefore, we will continue with our work in teaching and defending the truth of God's word (Mark 15:15; Jude 3). It is Gospel truth and Gospel truth alone that offers the only hope for mankind (John 8:31, 32; John 17:17). Too few know that fact. And, sad but true, not enough in the Lord's church are convicted by that truth to be as active in the kingdom of Christ as they should be. Day by day let us resolve to be more convicted by the truth of the Gospel and more dedicated to proclaiming and defending it (Colossians 1:17).

## TRUTH INTERNET RADIO NOW BROADCASTING

**TRUTHINTERNETRADIO@HOTMAIL.COM**

We are happy to announce that via the internet you may now listen to a new "talk" radio station known as *Truth Internet Radio (TIR)*. The station will broadcast 24 hours a day, 7 days a week. *TIR* is privately owned and broadcasts from Spring, Texas. The station is committed to airing programs that teach God's word without apology and with all boldness. In doing as noted in the previous sentence, *TIR* will air programs dealing with all areas of life—spiritual, social, moral, political and so on. The speakers on the various programs will be faithful to the truth of God's word as they examine their various topics. As to who speaks on *TIR*, the policy of only using those men who are known by the owners of the station to be faithful to Christ in life and doctrine will be faithfully followed in determining who speaks and who does not.

When the schedule is finalized, there will be 8 hours of new programming each day. The 8 hours of programming will repeat twice daily covering the 24

hours of a day. *TIR* is broadcasting in this manner in order to provide the best times for people world wide to hear the programs in their various time zones.

Almost daily *TIR* is adding new programs to its schedule. At present the programs are typical of the ones presented by faithful churches of Christ over traditional radio stations. However, a variety of programs are planned and some of them are in various stages of production.

Later this year, the Lord willing, when all is finalized with the radio station's programming, *TIR* will accept advertising. Of course, no advertising will be accepted until it has been scrutinized by the owners of station.

If any one is interested in making a financial contribution toward this radio work, the elders of the Spring Church of Christ have agreed to handle those donations. This is the same long time process originated for the benefit of those brethren who contribute financially to the "special mailings" of *Contending for the Faith*. In time, the Lord willing, *Truth Internet Radio* expects to reach thousands throughout the world with the truth of God's word as it is applied to every facet of man's conduct on earth.

You may access *TIR* by going to [churchesofchrist.com](http://churchesofchrist.com) and clicking on the button marked *Truth Internet Radio*. Of course, you may employ an internet search engine to locate the station. At this present time when one keys in *Truth Internet Radio* on the *Google Search Engine*, *TIR* is eighth from the beginning of the list.

Please spread the news that *TIR* is presently broadcasting over the Internet. Encourage others to listen and be a regular listener yourself. Also, do not forget to remember *Truth Internet Radio* in your prayers and contributions.

To contact *TIR* you may email us at [truthinternetradio@hotmail.com](mailto:truthinternetradio@hotmail.com) or write to: *Truth Internet Radio* at 25403 Lancewood Dr., Spring, Texas 77373.

#### CONTENDING FOR THE FAITH NOW AVAILABLE IN PDF FORMAT OVER THE INTERNET

We announced in our November/December 2004 issue of this paper that as of January 1, 2005 *CFTF* will be available over the internet on the *Contending for the Faith* web page. If you would like to take advantage of this way of receiving the paper, please let us know. As we pointed out in the last issue of *CFTF* for those who receive the paper outside the United States, this will mean that you can access the paper much more quickly than by receiving it in its

## In This Issue...

|   |    |
|---|----|
| THE END OF THE LAW<br>Stephen Wiggins   | 1  |
| <i>Editorial...</i><br>SET FOR THE DEFENSE OF THE<br>GOSPEL AND NEW WAYS TO SPREAD IT<br>David P. Brown               | 2  |
| CLINE NAMED CARTOONIST FOR <i>CFTF</i>  | 4  |
| <i>Assistant Editorial...</i><br>HOW DO WE KNOW THERE ARE FIVE ACTS<br>AND ONLY FIVE ACTS OF WORSHIP<br>Michael Light | 5  |
| HERE AND THERE<br>B. C. Goodpasture (deceased)  | 7  |
| DON'T SEE ANYTHING WRONG WITH IT?"<br>Noah Hackworth  |    |
| WORDS FITLY SPOKEN<br>Mike McDaniel   | 12 |
| <i>One Woman's Perspective...</i><br>LESSONS LEARNED FROM THE<br>YELLOW BRICK ROAD<br>Priscilla Smithey               | 14 |
| INDEX CONTENDING FOR THE FAITH<br>VOLUME XXXV/2004<br>compiled by Leon Schrei   | 17 |

paper format.

Subscribers for the PDF format of *CFTF* will receive an access code for the calendar year in which they have subscribed and, thus, they will have available to them all the papers for the calendar year. For example, whether one subscribes in January or November of 2005 that person will have access to all the issues of that calendar year. With each calendar year a new access code will be given to the subscribers who desire to receive *CFTF* in its PDF format.

As stated in the last issue of the paper we will adjust the amount of our U. S. dollar subscription to the rate of exchange in the currency of the country where the subscriber resides. As an electronic subscriber the easiest way to access the paper is by going to [churchesofchrist.com](http://churchesofchrist.com) and then click on the appropriate button for *Contending for the Faith*.

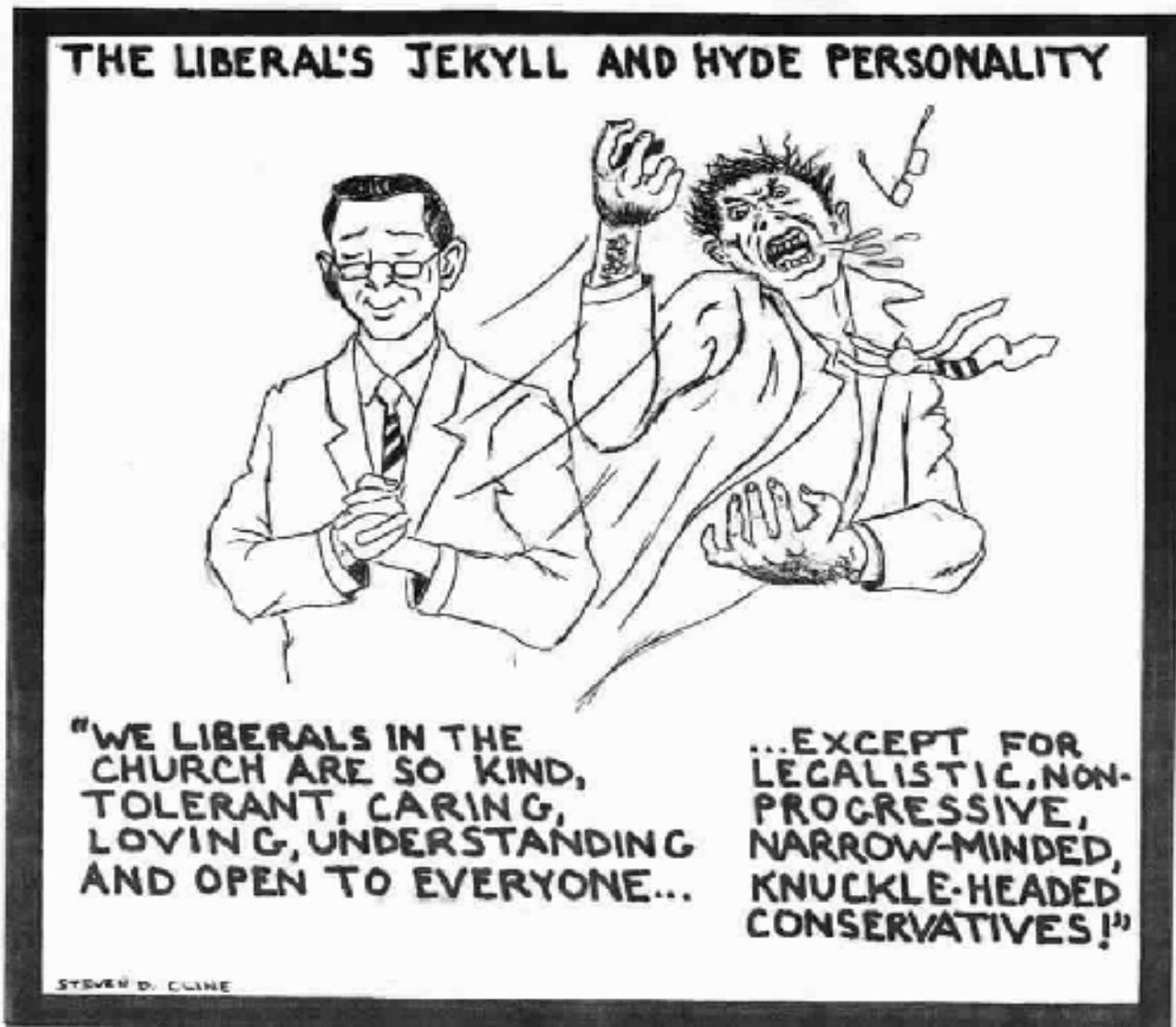
—David P. Brown, Editor

# CLINE NAMED CARTOONIST FOR *CFTF*

**Steven D. Cline** of Waynesboro, Virginia has accepted our invitation to produce cartoons with biblical and moral messages for *Contending for the Faith*. His first cartoon appears on this page. We are very appreciative of brother Cline's willingness to help us in this area of journalism.

Brother Cline is a native of Waynesboro, Virginia. He recently returned from the Nashville, Tennessee area to his home town to preach for and work with the Mountain View Church of Christ.

He is a 1974 graduate of James Madison University and a 1982 graduate of Nashville School of Preaching and Biblical Studies. Cline is a former art teacher. He has had several articles printed in various religious journals and has illustrated a book "Nashville Songwriter", published in 1995. Presently he is the speaker for the weekly radio program "The Faith, Hope and Love Broadcast" on WTON, 1240 AM airing on Sundays at 8:00 a.m. He may be contacted at the following address: 146 Valley Road, Waynesboro, VA 22980-5521.



## **HOW DO WE KNOW THERE ARE FIVE ACTS AND ONLY FIVE ACTS OF WORSHIP?**

In I Peter 3:15 we read, **“But sanctify the Lord God in your hearts: and be ready alway to give answer to every man that asketh you a reason of the hope that is in you with meekness with fear.”** This passage reminds us of the obligation each member of the Lord’s body has in the area of Christian apologetics. God expects us to study to the point of being able to teach others his divine will, and to contend for the faith as well as prove the veracity of our teaching and practices.

One area where many Christians need to put forth more effort in this day and age is concerning the avenues of worship. Members of the Lord’s body need to realize that those in the world, and many in the church, are not at all clear on the avenues of worship. A study of how the Bible authorizes is essential to a proper understanding of scriptural worship and all other religious topics. Colossians 3:17 states, **“And whatsoever you do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”** In order to answer the question “How do we know there are five acts and only five acts of worship?” we must turn our attention to the Holy Writ.

### **IS ALL OF LIFE WORSHIP?**

Some have erroneously stated that all life is worship. Many will cite Romans 12:1 as proof of universal worship; however, the passage teaches nothing of the kind. We are to **“...present your bodies a living sacrifice... which is your reasonable service”** but this is not teaching that all life is worship.

We are to devote our lives in the service of God, but it needs to be noted that though all life is service, all service is not worship. This issue is clouded by a poor rendering of the word *latereia* in the R.S.V., N.A.S.B., and the N.I.V. translations. These versions render *latereia* as “worship” instead of “service”. Thus leaving the distinct impression that all life is worship. The idea that all life is worship is blatantly false. While all worship may be service to God not all service is worship. A parallel might be expressed this way: all horses are four legged animals, but not all four legged animals are horses. If all service is worship, then why

is there a distinction made between worship (obedience) and service (religious duty) in the following passages: Exodus 20:5; 23:24; Deuteronomy 4:19; 8:19; 11:16; 17:3; 29:26; 30:17; I Kings 9:6-9; 16:31; 22:53; II Kings 17:35; 21:3, 21; II Chronicles 7:19; 22; 33:3; Jeremiah 8:2; 13:10; 16:11; 22:9; 25:6; Matthew 4:10; 14:33 and Romans 1:25? If all life is worship then one action is just as appropriate as another. If there is no divinely authorized order to worship in the New Testament, then there can be no transgression, no error, and no innovations in worship. Anything and everything would be acceptable in worship.

We could write volumes on God’s view of IMPROPER worship in the lives of men like Cain, Nadab and Abihu, King Saul and a host of others, but the point has been made sufficiently. Jesus said, **“God is a Spirit, and they that worship Him must worship Him in spirit and in truth”** (John 4:24; 17:17). There are a host of lessons to be gleaned from this scripture not the least of which is the fact that for our worship to be acceptable it must be done in spirit (proper attitude) and in truth (according to God’s divine directives).

### **HOW DO WE KNOW THERE ARE ONLY FIVE ACTS?**

By the same way we know there are only ten commandments, God’s word tells us. As we read through the New Testament we find imperatives to assemble with the saints (Hebrews 10:24-26). We find them gathering to worship on the first day of the week (Acts 20:7; I Corinthians 16:1-2). During the worship we find five acts of worship being participated in by all present:

1. Singing (Acts 16:25; Romans 15:9; I Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12; James 5:13).
2. Contributing (I Corinthians 16:1-2; II Corinthians 9:7; II Corinthians 8:13-15).
3. Communing around the Lord’s table (I Corinthians 11:20; Acts 2:42; I Corinthians 10:16; I Corinthians 10:21; Matthew 26:26-29; I Corinthians 11:23-26; Luke 22:19; I Corinthians 11:27,28; Acts

20:7; Acts 2:42; Revelation 1:10).

4. Praying (I John 3:18; I Thessalonians 5:17; Acts 8:14, 24; I John 1:7; Philippians 4:6; Acts 2:42).

5. Preaching (Acts 4:20; Galatians 1:10; I Timothy 4:13; Acts 20:7).

These are the only acts we find in these services on the first day of the week. To add or subtract from this list is to add or subtract from the word of God.

If we go beyond what is written and add to or

subtract from God's word we will be condemned (Deuteronomy 4:2; II John 9; Revelation 22:18-19). This is a serious matter which many need to consider more carefully. Our souls and the souls of others hang in the balance. **THAT WHICH IS NOT AUTHORIZED IS NOT ALLOWED OR ACCEPTABLE** (Colossians 3:17). There are five acts and only five acts of worship authorized in the New Testament.

—Michael Light

---

**We have decided to postpone these lectures and the tour until 2006. Our plan at the present is to meet every other year at Cane Ridge.**

## **Contending for the Faith Lectures And Tour**

**Beginning at LEXINGTON, KENTUCKY**

*theme: "PROFILES OF COURAGE"*

### **TOUR ITINERARY**

**Thursday** (All times are Eastern Daylight Savings Time)

1:00 PM Board bus at Comfort Inn, depart for Pleasant Hill Shaker Community  
1:30 PM Arrive and pick up tickets at ticket booth  
"Welcome" & begin self-guided tour & shop in Village Craft Stores  
3:00 PM Shaker Music performance in Meeting House  
4:00 PM Meeting in West Family Wash House, Meeting Area "C"  
5:15 PM Supper in Trustees' Office Dining Room  
6:45 PM Return to "C" to continue Meeting  
8:00 PM Depart for Comfort Inn

**Friday**

8:30 AM Depart for Lexington Cemetery (833 W Main St)  
9:30 AM Board bus, depart for "Ashland" the Henry Clay Estate (120 Sycamore Road)  
11:15 AM Board bus  
11:45 AM Lunch at The Chop House which is included with the trip located at 2640 Richmond Rd  
1:00 PM Board bus for Lexington Theological Seminary located at 631 South Limestone Street  
2:30 PM Tour Midway KY  
3:45 PM Tour Georgetown KY  
5:30 PM Arrive at the Comfort Inn  
6:30 PM Dinner at Bob Evans Restaurant (included with the trip) located at 2341 Buena Vista Road

**Saturday**

*Lectures at Cane Ridge*

**SPEAKERS:**  
*Thursday at Shaker Village:*  
*David Brown Kent Bailey*  
*Friday on Tour: Russell Kline*  
*Saturday at Cane Ridge:*  
*Robert Lupo Ralph Denham David Smith*

**Make Your  
Plans  
to be with us  
in MAY 2006!**

**CONTACT:**  
*Paul Vaughn*  
*1415 Lincoln Rd.*  
*Lewisport, KY 42351*  
*Office: 270-927-9701*

# Here and There

**B. C. Goodpasture  
deceased**

The writer heard **Z.T. Sweeney** say that, when he and **Isaac Errett** were in the “Shakespeare Country” of England, walking by the River Avon, many years ago, Errett expressed the grave fear that a generation of preachers would arise who would not know “the fundamentals of the faith.” He feared a generation of preachers who would not know the Bible—a generation of preachers so steeped in denominational teaching and terminology that they would leave “the ancient order of things” for the doctrines and commandments of men. Among the Disciples, Errett’s gloomiest fears, at least in part, have been realized. In this group there have been men who denied the verbal inspiration of the Bible, the virgin birth of Christ, and the essentiality of baptism. Some of them practice “open membership” and refer to themselves as “our denomination”—among “sister denominations.” They have “scuttled” the Restoration Movement; they have made grievous departures from the faith.

What has happened to others could happen to “us.” The possibility and danger of apostasy have haunted every period of the church. The apostles predicted and warned against departures from the faith. Even in the early days of the church some of these predictions were fulfilled. The church in Ephesus was troubled by false teachers (Acts 20:30; Revelation 2:2); in Thyatira the disciples were led astray by the teaching of the “prophetess” Jezebel (Revelation 2:18-24); and the churches in Galatia were plagued by the Judaizers, the hobby riders of the first century. This generation needs to “**give the more earnest heed to the things that were heard, lest haply we drift away from them**” (Hebrews 2:1).

In the thinking of many well informed brethren, there are trends “among us” that do not augur well for the church. There is a disposition in some quarters to get away from plain, solid gospel preaching. There is the tendency to preach that which will please men; that which will condemn the practices of no one present; that which will not draw the line between truth and error. Paul’s charge to Timothy is still relevant.

**Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching. For the time will come when they will not endure sound doctrine; but, having itching ... ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables (II Timothy 4:2-4, ASV-1901).**

“If any man speak, let him speak as the oracles of God” (I Peter 4:11). One cannot “preach the truth and let others alone.” When the apostles preached the truth about the resurrection of Christ, in Jerusalem, they incurred the opposition of the Sadducees, who did not believe in angels or spirits or the resurrection of the dead. The truth on the resurrection of Christ did not let them alone. Besides, Paul said “**reprove and rebuke.**” That means that false teaching is to be exposed and that sin is to be condemned. This is to be done in love. But “preach the word.” Don’t “water it down.”

*[From 1939 until his death in the winter of 1977, B.C. Goodpasture was the editor of the Gospel Advocate. I well remember hearing him preach his last sermon at the old FHC lectures about a month before his death.*

*Goodpasture began preaching at the time the Lord’s church was beginning to rebuild after the apostasy of the 19th century. Therefore, he knew many of the influential men in the early years of his preaching who had been in the thick of the battle, standing in opposition to the false doctrines that divided the church of the 19th and early 20th centuries. He lived to see the beginnings of this present apostasy. The preceding article was written by him some years before his death. How right he was in his observations of those times. —DPB, editor]*

## MEMPHIS

### SCHOOL OF PREACHING

- Intensive Two-year Collegiate Program Of Strong Bible Emphasis Under A Qualified Faculty
- Recognized For Educational Excellence In Pulpit, Local Work, And World Evangelism
- 164 Semester Hours, 2,960 Clock Hours
- Two Full Years Of Transferable College Credit
- Established 1966—Oldest School Of Preaching East Of The Mississippi
- Evangelistic Campaigns And Restoration Trip
- Classes For Wives (Diplomas Awarded)
- Third Year Graduate Program
- Lectureship Beginning Each Last Sunday In March
- New, State Of The Art Facility On 15 Acre Campus
- M. B. Hardeman Library Building On Campus
- Residence Halls Ready Soon
- Scholarships And Housing Assistance
- No Tuition Or Fees
- Approved For V. A. Benefits
- Accepting Applications Now

**Curtis A. Cates, Director**  
Memphis School of Preaching  
3950 Forest Hill Irene Road  
Memphis, TN 38125-2560

School (901) 751-2242  
msop.org, msop@msop.org



# THE END OF THE LAW

## (CONTINUED FROM PAGE 1)

unity of Jews and Gentiles in one body was “**abolished**” by the death of Christ (Ephesians 2:14-16). Again, “**He taketh away the first that he may establish the second**” (Hebrews 10:9). From these passages one learns that God removed the old covenant when Jesus died on the cross in order that He might establish the new covenant, paving the way for Jesus to enter the heavenly realm to serve as our high priest (Hebrews 4:14).

Concerning the Law of Moses **Wayne Jackson** writes, “It was given at Sinai (circa 1500 B.C.), and was terminated at the cross (Colossians 2:14).”<sup>2</sup> Again, as to the time when the old law was abrogated and Jesus became high priest, Jackson states:

With the termination of the Law of Moses (Col. 2:14ff), the priesthood system was changed (Hebrews 7:12). By virtue of the shedding of his blood, at the time of his ascension Christ entered heaven to function as a high priest for the people of God (Hebrews 4:15; 5:5, etc.).<sup>3</sup>

What confuses some is that the practice of Judaism continued after the cross as it always had until A.D. 70 when Jerusalem was destroyed along with the temple precincts. This has led many to erroneously conclude that the Law of Moses must have continued with God’s blessings up until that time. Not so.

What must be appreciated is that prior to the cross the Jewish people engaged in every aspect of the old law pertaining to their responsibilities of faithfulness toward the law. The priests offered sacrifices in connection with the temple precincts, circumcision was administered, and festival occasions were attended. After the cross the majority of the Jewish people continued to do as they had always done. The difference, however, is this: from a *divine viewpoint* Judaism had become obsolete at the cross, God having abrogated the entire system; even though from a *human viewpoint* many of the Jews thought they were still honoring God by being faithful to the old law. It is the failure to make this distinction, I believe, that has led many to incorrectly conclude that the Law of Moses continued as a legitimate system of religion until A.D. 70.

### OBJECTIONS CONSIDERED

Some have difficulty reconciling the above conclusions with certain passages within the New Testament. It is thought that there are indications that portions of the Law of Moses continued up until A.D. 70 as divinely authorized practices, right along beside the new covenant and Christ’s reign as high priest. Following is an evaluation of three of these passages of which it is assumed conveys this concept.

### HEBREWS 8:13

Concerning the two covenants the Hebrews writer says, “**In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.**” From this some suppose that the first covenant was still in vogue at the time the Hebrews writer wrote his epistle (circa A.D. 63-65) and was just at that time on the verge of disappearing. It is not a far leap for them to make, then, by concluding that the law must have continued till A.D. 70 for it to just now be “**becoming old**” and “**nigh unto vanishing away.**” How shall we answer?

Hebrews 8:13 is immediately preceded by a quotation from Jeremiah 31:31-34 in which the prophet predicts that God will “**make a new covenant**” with his people (Hebrews 8:8; cf. Jeremiah 31:31). This new covenant of which Jeremiah speaks is the “**better covenant**” connected with Christ’s “**more excellent**” ministry mentioned by the Hebrews author at 8:6. The author’s point at 8:13, then, is that when Jeremiah referred to the “**new**” covenant by prophetic prediction the first covenant was already considered “**old**” in God’s sight. The old law was already “**becoming old**” and “**waxeth aged**” even as Jeremiah spoke in the sixth century B.C.

The reason this is the case is because even during the time of Jeremiah God considered the old covenant provisional and temporary that would eventually give way to something far better. When the prophet spoke of the “**new covenant**,” by implication, he declared the first covenant to be “**old**” and already on the verge of becoming obsolete. It was “**nigh unto vanishing away**” even in Jeremiah’s day!

Thus, the statement at Hebrews 8:13 in which the old law is said to be “**becoming old and waxeth aged**” and “**nigh unto vanishing away**” must be understood and appreciated as a statement of truth dating from the time of Jeremiah (6<sup>th</sup> century B.C.) and not from the time period in which the Hebrews author (1<sup>st</sup> century A.D.) was writing his epistle.<sup>4</sup> *The Jerusalem Bible* captures the sense precisely in its translation of the passage: “**By speaking of a new covenant, he implies that the first one is already old.**”

The whole point of the Hebrews writer is that if the old covenant, along with its Levitical priesthood and animal sacrifices, was obsolete in Jeremiah’s time how much more is this true at the time in which the Hebrews epistle is penned. This concept is not unfamiliar to the Bible student. For, the apostle Paul states that even within the time of Moses the “**old covenant**” was already considered transient by God and thus

“**passing away,**” eventually to be “**done away in Christ**” (II Corinthians 3:13-14).

### **ACTS 16:3**

This passage informs us that Timothy became a traveling companion with Paul on his second missionary journey. But before they departed the apostle had Timothy submit to the rite of circumcision. The text states: “**Him would have Paul to go forth with him, and he took and circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek.**”

From this some suppose that Paul had Timothy circumcised out of an obligation to keep the Law of Moses. It is further assumed this is proof that the old covenant was still a religious system kept in practice by God up till this time. It is affirmed that Paul knew this and so circumcised Timothy as the law stipulated. This very passage, however, which informs one that Timothy was circumcised also states the purpose as to why Paul did such: “**because of the Jews in those parts; for they all knew that his father was a Greek.**”

Timothy’s circumcision is connected with his evangelistic efforts among the unbelieving Jews who knew that his father was a Gentile. For Timothy to have gone forth with Paul uncircumcised would have been problematic. They would be attempting to evangelize Jews who still held to the Mosaic Law as a matter of salvation. The Jews in that geographical region, knowing that Timothy was the son of a Greek, would be skeptical as to whether Timothy had ever received circumcision.

The Jews typically refused social contact with the uncircumcised, even as Peter did until he yielded to more complete revelation (Acts 10:28; 11:1-3; cf. Galatians 2:11-14). If Timothy had been amenable to the regulations of the Law of Moses as a Jewish Christian, he would have been obligated to receive circumcision regardless of whether he became a traveling companion of Paul. If one wonders just how the Jews would have known about this obviously private matter as to whether or not Timothy had received circumcision, the answer is simple. They would have asked him. Better yet, they would have confronted him about it, knowing he was the son of a non-Jew.

Not to have circumcised Timothy would have severely hindered, if not altogether stifled, Paul’s and Timothy’s evangelistic efforts within the Jewish synagogues and other places where ready-made Jewish audiences presented opportunities to preach the gospel. Therefore, as a matter of expedience, to prevent offense to the Jews, and not as a matter of justification in keeping the law, Paul circumcised Timothy. One writer called Paul’s activity here a “divinely enlightened prudence.”<sup>5</sup>

In another place Paul mentions his policy of utiliz-

ing expedience in attempting to convert the Jews through his preaching: “**And to the Jews I became as Jew, that I might gain the Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law**” (I Corinthians 9:20).

During this unique period in which the old covenant was so recently abolished, Paul did things in order to expedite his evangelistic efforts among the Jews that seemed to indicate that he was “**under the law.**” He fully realized, however, that he was not actually “**myself under law**” as to the Mosaic covenant but rather “**under law to Christ.**” His procedure was to “**become all things to all men**” that he might “**by all means save some.**” The apostle makes it clear that this was always and without exception done for the “**gospel’s sake**” (I Corinthians 9:21-23). Paul’s principle of action in circumcising Timothy on this occasion, and under the circumstances in which it was done, is highly commendable and completely consistent with every inspired precept he ever taught.

### **ACTS 21:26**

Here the text states that “**Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them.**” From this passage one learns that Paul participated in a purification rite and sacrificial offering in the temple. Paul’s activities within the temple are thought by some good reason to conclude that Moses’ law continued up till this time as a legitimate religion.

The immediate context of this passage begins with 21:17 when Paul and company enter Jerusalem and receive a cordial reception by the brethren. The following day Paul met with James and the elders of the Jerusalem church to rehearse his successful ministry among the Gentiles. It was in this meeting that Paul was informed concerning a problem that the Jerusalem brethren felt was very serious.

It was explained to Paul how that thousands of Jews had obeyed the gospel. But not having arrived at a full appreciation that Christianity made the Law of Moses inoperative, these Jewish brethren were still “zealous for the law.” This was indicated by the circumcising of their children as a covenant sign and observing the many “**customs**” of the Mosaic regime (vv. 20-21).

Here then is the problem they presented to Paul: These Jewish brethren had heard a rumor that Paul was going about teaching that the Law of Moses should be forsaken, along with circumcision and other Old Testament customs. These brethren would eventually hear that Paul was in Jerusalem and there was bound to be trouble. What could be done to defuse this vola-

tile situation? James and the elders felt the matter needed a remedy of some fashion in order to relieve the tenseness of the situation. The following solution was therefore proposed.

There were four Jewish men who had placed themselves under a vow. The time had arrived for the ritual to be consummated by a purification ceremony in the temple. It was suggested, therefore, that Paul identify with them by paying their expenses and purifying himself along with them. This was to be done that the Jewish brethren might see that the allegations concerning Paul's supposed antagonism toward the law was false and that he himself "**walkest orderly, keeping the law**" (v. 24). Paul agreed to the proposal and the next day began to comply with the suggestion by going to the temple and "**purifying himself**" along with a sacrificial "**offering**" (v. 26).

The preceding is *what* Paul did. Now the question is posed, *why* did he do it? Why would Paul submit to a purification ritual and animal sacrifice, portraying himself as "**keeping the law**," if the Mosaic religion had already been abrogated and thus obsolete? There are at least three different answers generally given to this question.

*First*, some suppose Paul acted out of carelessness and so compromised under peer pressure exerted from leading Jerusalem brethren. It is thought that Paul participated in these aspects of Judaism even though he knew the Law of Moses was no longer a legitimate system of religion in God's sight. In other words, Paul sinned.

This retort is unconvincing. Although it is certainly true that an apostle was not above sinning in his personal conduct (Gal. 2:11-14; 1 Jno. 1:8), this event in Paul's life is never portrayed anywhere in the biblical text as being a transgression. In fact, just the opposite is the case. Later Paul appeals to this very situation in an inspired defense of his ministry before a government official (Acts 24:18; cf. Matt. 10:17-20). Was the apostle led by the Holy Spirit to utilize a sinful situation in order to defend himself? I hardly think so.

*Second*, in keeping with the purpose of this article, let it be mentioned that some submit the idea that Paul was simply complying with a law to which he knew he was still amenable to God—the Law of Moses. But once again this overlooks the very reason within the context as to *why* Paul was asked to do what he did. James and the elders asked Paul to do what he did for a particular reason. Their reason was not because they felt Paul was obligated to obey the old covenant. No hint whatsoever is intimated that what Paul did in the temple was with the intent to seek justification in God's sight under the Mosaic Law.

That Paul involved himself in this situation only at the suggestion of influential church leaders, and only with a view to extinguish an explosive situation that

threatened the unity, peace, and welfare of the early church, demonstrates that he did what he did only because of the unique circumstances limited to that time, period. If the old covenant was still binding at that time Paul would have been obligated to obey it with purification rites and animal sacrifices regardless of whether or not he was asked to do so by James and the Jerusalem elders.

*Third*, it is far more conclusive that Paul participated in this purification ritual as a matter of expediency to relieve a tense situation among the Jewish people just as he had done in circumcising Timothy. The following comment is pertinent to this observation:

If the apostle could circumcise Timothy as an expediency, with no design of associating the ritual with salvation (as was sometimes done—Acts 15:1), why could he not have done the same with reference to a sacrifice? To utilize circumcision as a matter of *salvation* was apostasy (Galatians 5:2ff). To practice the rite in order to remove prejudice—in that era when the law was so freshly abolished—was an exercise of wisdom (cf. I Corinthians 9:19-23). To offer a sacrifice *redemptively* would have been wrong; but there is no proof that such was Paul's intention.<sup>6</sup>

Paul's conduct in this matter was perfectly consistent with his previous teaching and practice. The apostle had never opposed participation in aspects of the Old Testament economy provided the intent was not to seek justification on this basis. There is the example of Paul circumcising Timothy to prevent offense to the Jews while steadfastly refusing to submit to the same rite for Titus on the basis of justification by the law. Circumcising Timothy expedited the preaching of the gospel. But circumcising Titus in a far different situation would have been to compromise principles of truth, thus hindering the spread of the gospel (Galatians 2:3-5).

If one responds that Paul in the temple engaging in purification rites and burnt offerings too easily leads one to believe that the apostle still considered himself binding to the legalities of Moses' law, one must be reminded that this is exactly what Paul said he did as a matter of expediency in his work as a preacher. He "**became as a Jew**" and "**as under the law**" all the while "**not being myself under the law**" but rather "**under law to Christ**" (I Corinthians 9:20-23; cf. Galatians 3:23-25). This inspired statement pertaining to the apostle's policy of operation while preaching among the Jewish populace could not be enunciated any plainer. This principle of action must be kept in mind when one reads of Paul in the temple, in the synagogue on the Sabbath, or engaging in other aspects of Judaism such as circumcision.

What Paul did in the temple with the purification ritual was one of the greatest demonstrations of a conciliatory spirit ever displayed by a follower of Christ.

He was not insensitive to the feelings of his Jewish brethren. Thus, without one sacrifice of doctrinal or moral principle, he willingly traversed the second mile in attempt to promote peace and unity within the body of Christ. Christians today would do well to imbibe this same spirit as we strive together for oneness within the church.

1 A.T. Robertson, *Word Pictures In The New Testament*, Vol. 4, (Grand Rapids: Baker Book House, n.d.), p. 494.

2 Wayne Jackson, *Bible Words and Theological Terms Made Easy* (Stockton: Courier Publications, 2002), p. 108.

3 Ibid. p. 137.

4 Neil R. Lightfoot, *Jesus Christ Today: A Commentary on the Book of Hebrews* (Grand Rapids: Baker Book House, 1976), p. 160.

5 W.J. Conybeare and J.S. Howson, *The Life and Epistles of St. Paul* (Grand Rapids: Eerdmans, 1964 reprint), p. 206.

6 Wayne Jackson, *The Acts of the Apostles: From Jerusalem to Rome* (Stockton: Courier Publications, 2000), pp. 289-290.

*105 East Planters  
San Augustine, TX 75972*

## “I DON’T SEE ANYTHING WRONG WITH IT?”

Noah Hackworth

“I don’t see anything wrong with it,” is not an acceptable method of determining whether something is right or wrong. It is, however, used by more than a few people to justify what they believe and what they do. The phrase could be innocently used in conversation, but it should never be viewed as authoritative. After all, there is none. The soundness of what I believe is not guaranteed by what I think. On the other hand, fairness and integrity dictate that the phrase in question be recognized as valuable if it comes from a sound careful, respected, Bible student. At best, the phrase represents an opinion which may be right or wrong. In our remaining space we shall explore the statement, “I don’t see anything wrong with it.”

First, as stated in the beginning, the phrase should not be considered as authoritative. Authorization to believe and/or practice something cannot come from within us; this would be totally subjective and an absolute denial of the “all sufficiency of the scriptures.” Some of the great features of scripture are “**reproof**,” “**correction**,” and “**instruction**” (II Timothy 3:16). The very fact that truth is objective indicates that it must come from an outside source; God’s word no less (John 8:32; 17:17). Also, for the “millionth” time, let us be reminded of the fact that Naaman the leper did not see anything wrong with the waters of “Abanah,” and “Pharpar,” and the whole matter of his cleansing from leprosy was not negotiable. Perfectly clear instructions had already been issued to Naaman by God (II Kings 5:10).

Next, what if the expression in question comes from a “new convert?” It may be an expression of sincerity and honesty, but knowledge, the platform on which truth rests, will be lacking (II Timothy 2:15) simply be-

cause of the lack of “time to grow and learn.” New additions to God’s family simply have not had enough time to learn how to “**exercise their senses to discern good and evil**” (Hebrews 5:14).

Next, what if the expression comes from a “worldly person?” If this is the case we can be sure that the “rightness” of a situation will be judged by the “feelings of the world” (I John 2:15) still within him that his judgment will be seriously hampered by a lack of knowledge and conviction. Sound judgment regarding a belief or an activity usually does not come from those who are still in love with the world (James 4:4).

Next, what if the phrase in question comes from an unfaithful child of God? With charity for all and malice toward none, I must respectfully say that I have little respect, and possibly none, for the judgment of spiritual matters by unfaithful members of the church. More appealing to me would be the input of soldiers of Christ who are deeply entrenched in our common battle: our efforts to uphold the right and oppose the wrong. Truth must be committed to “**faithful men**” who will teach others also (II Timothy 2:2).

Last, “I don’t see anything wrong with it” is an opinion, and let it be remembered there must be charity and toleration to some degree, opinion cannot rise any higher than the intellect and knowledge of the person who expressed it. Opinion does not legislate truth, the scriptures do! When the gamut of divine truth is consistently applied, human opinion does not usually survive. So with a better understanding of the expression discussed, let us be mindful of present dangers, but let us move forward with confidence.

*—4525 West Caldwell Ave.  
Visalia, CA 93277*

# WORDS FITLY SPOKEN

Mike McDaniel

**A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters (Proverbs 25:11-13).**

A word fitly spoken would be the right thing said at the right time, in the right place, to the right person, in the right way, and for the right purpose. Such a word is as beautiful as a group of golden apples in a basket made of silver.

My wife and I laughed at something which occurred on television some time ago. Hurricane Ivan or “Ivan The Terrible” was approaching the Gulf Coast. Mandatory evacuations had been ordered. Interstates were devoting all four lanes to people heading north. They were seeking to get away from the hurricane force winds, the storm surges, the power outages, the tornados, the flooding, and other terrible effects that were possible with this hurricane and that we now know sadly came to pass. It was 7:20 P.M. on Tuesday, September 14<sup>th</sup>, 2004. The eye of the hurricane would make landfall around six hours later. The news show we were watching went to their scheduled commercial. What we saw next was both funny, shocking, amazing and sobering all at the same time. The commercial said, “What worries? What clock? What a way to get away. Call now to get your free fun times Gulf Coast Vacation Guide.” Here was a commercial advertising the merits of the Gulf Coast as a vacation getaway. Ordinarily, the sales pitch would have been effective. “What worries?” If you are troubled with a lot of worries, the idea was you need a vacation from your worries on the Gulf Coast. “What clock?” If you are hounded by the busyness of life and living by the clock, the idea was that you need a vacation from living and working by the clock. If you need to get away, what a way to get away. Just come to the Gulf Coast.

Obviously, that commercial was money down the drain at the time it aired. The reality was that most people on the Gulf Coast were as worried as anyone in the world at 7:20 P.M. that night. The reality was that most people there were watching their clocks in anticipation of when the eye of the hurricane would make landfall. The reality was that people were not wishing to get away TO the Gulf Coast. People were trying to get away FROM the Gulf Coast.

The McDaniels vacationed along the Gulf Coast this summer and had a wonderful getaway. We have friends there, and were concerned for them. Fortunately, they were able to evacuate to safety. Nothing was more evident at that time than the need to get away from the

getaway destination of the Gulf Coast. Here are a few spiritual applications. Perhaps you can think of others.

## **SOMETIMES OUR WORDS ARE ILL-TIMED**

That is, sometimes words that are good in normal circumstances are said at inappropriate times or are ineffective due to the present bad circumstances. That commercial at that precise time was not **“a word fitly spoken”** because it was not utilized at the right time and for the right purpose. Are our words ever ill-timed? The words of Job’s friends certainly fit into that category. **“Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man”** (Colossians 4:6).

## **WE MUST NOT FAIL TO HEED THE WARNINGS**

Many heeded the warnings and the evacuation orders and as a result, surely many lives were saved. How many will heed the warnings of God to repent? Jesus said in Luke 13:3, **“I tell you, Nay: but, except ye repent, ye shall all likewise perish.”** In September, 1938, a man who lived on Long Island, New York bought a high quality barometer. When it was delivered to his home, the arrow appeared to be stuck, pointing to the section marked “HURRICANE.” The man shook the barometer, but the indicator stayed the same. So the man sat down and wrote a scorching letter to the store where he had bought it. The following morning on the way to his office in New York City, he mailed the letter. Later that day a hurricane struck the East Coast. That evening the man returned to Long Island to find that his barometer was missing—AND SO WAS HIS HOUSE! In the word of God, we have a clearer indicator of our spiritual future which is more dependable than any barometer. But often, we do not take it seriously!

## **WE MUST HEED THE WARNINGS DESPITE CONTRARY ADMONITIONS**

Despite the commercial for fun-filled times on the Gulf Coast, many disregarded the commercial and heeded the warnings. There are those who receive spiritual warnings and seek to leave their sinful lifestyles and turn to the path of righteousness. Yet all the while, the Devil is saying, “What worries? What clock? Just think about all the fun you are missing!” His “commercials” make everything sinful sound so appealing. Jesus said in Luke 8:12-14:

**Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with**

joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

**THANKFUL FOR THOSE WHO WARN US WITH OUR BEST INTERESTS AT HEART**

Sometimes the words fitly spoken are wise reproofs. It may be that the wise reprover of Proverbs 25:12 is the faithful messenger of verse 13. If so, the message or advice he gives, even though it may hurt at first, will prove to be as refreshing as the cold of snow

in the time of harvest. Many believe this refers to their bringing down snow from Mt. Hermon and placing it in underground rooms for use in summer to cool drinks. As people returned to the Gulf Coast and saw the devastation, do you not think they were glad to have been warned? Now think about this... if you are standing on the right side of God on the day of Judgment, will you not be grateful to those who gave the warnings and for the fact that you heeded them?

—2609 S. Ward  
Caruthersville, Missouri 63830

## 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 Sauflay 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, 11 a.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.

# Lessons Learned from the Yellow Brick Road

Priscilla Smithey

*[I should like to commend the following article to the reader. It was written by Priscilla Smithey. Her husband, Ryan, is a student in the Memphis School of Preaching. They are from Dallas, Texas. Sister Smithey originally presented this as a lesson in the chapel service preceding the weekly class for students' wives.—Annette Cates]*

How many times have you seen the Wizard of Oz? For some of you, it may have been more recently than others, especially for those of you with small children. But, I think all of us are familiar with the basic premise of the movie. A young girl named Dorothy wishes she did not live on a farm in Kansas anymore and dreams of a land beyond the rainbow where, as she puts it, “troubles melt like lemon drops.” After a tornado knocks her unconscious, Dorothy has a fantastic dream with munchkins, a yellow brick road, and a trip to find the magical Wizard of Oz. By the end of her journey, Dorothy has come to realize that her home in Kansas is not so bad after all.

Along her path, Dorothy makes several new friends, each of whom has a different problem. It is these characters that I would like to focus on, as in them I think we can find a wonderful parallel to our world today. Our society can be divided into distinct groups, religiously speaking. Each group shares a characteristic with one of these characters. By understanding these divisions, we can be better prepared in knowing how to talk to the people in the world around us.

## **“IF I ONLY HAD A BRAIN”**

Let us start our discussion with a question. How many people do you know that are scarecrows – they simply do not have a brain? Now, I do not mean this in reference to individuals whose actions may be a little unorthodox sometimes. I mean it in a spiritual way, as in those individuals who do not take knowledge of God and his word. This group includes the atheist, Buddhist, Muslim, etc. These individuals might make statements like, “I don’t need God,” “God doesn’t exist,” or “You believe in your God and I’ll believe in my god,” where the second god is with a little “g”. These individuals fail to realize that knowledge of God thorough His word is the first step to eternal salvation and without it, we have no hope of heaven. John 8:32 says **“And ye shall know the truth, and the truth shall make you free.”**

Since John 17:17 says that God’s “word is truth,” Jesus, in making this statement, was encouraging the Jews of that day, and all Christians today through John’s writing, to take knowledge of the word of God. In John 17:3, we read **“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”** Here, knowledge of God is equated with heaven itself. We can therefore see that knowledge is commanded by God of everyone and is required for any hope of a home with Him. An old commercial used to say that “Knowledge is Power,” and it is – as long as you have the right kind of knowledge.

## **TRUE LOVE LEADS TO OBEDIENCE**

We then have a group of people who have knowledge. They understand that God exists and that the Bible is his word. But, these individuals are tin men – they do not have a heart. In other words, they do not have a proper love for God to obey his commands. Members of Catholicism, the Baptist doctrine, and any other denomination in our world can be put into this category. These people might say “Well, I know that the Bible says X is wrong, but I believe Y” or “I know this is wrong, but I don’t see how a loving God can condemn me for doing it”. They seem to think that John 14:15 says “If ye love me, only obey those commandments that you think apply to you” or “If ye love me, tweak my commandments to make them say what you want because, obviously, I did not know what I meant when I said them” or even “If ye love me, just go do what you want to because we are all going to heaven anyway”. No, Christ here said, **“If ye love me, keep my commandments.”** Though this statement was more directly said to just the apostles, the same concept is used in a more general sense to all mankind in John 14:21, 23-24. Note here that Christ did not restrict which commands we were to keep. It is assumed by the statement that a proper love for Christ will make one keep all of his commands without any modifications.

**If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from**

**the things which are written in this book** (Revelation 22:18-19).

We have no right to tell God that what he really meant to say was something different than what is in the Bible. If we truly love him, we will obey him fully.

**“BUT THE FEARFUL...” REVELATION 21:8**

There is a third group of people who have knowledge and proper love, but these individuals are cowardly lions because they lack courage. This group includes those attending liberal congregations, and sometimes even ourselves when we willfully sin. These individuals know that their actions are wrong and condemning. Yet, from peer, parental, or any other external or internal pressure, they cave in and succumb to it. They do not have the courage needed to stand up to it, the courage commanded of them by God. Moses told Israel and Joshua to **“Be strong and of a good courage”** for God would be with them; he would not fail them nor forsake them (Deuteronomy 31:6-8). Romans 12:9 tells us to **“Abhor that which is evil; cleave to that which is good”** and I Peter 3:11 says to **“eschew [or shun] evil, and do good.”** It is up to us to muster the courage to fulfill these commands. In Ephesians 6:11-17 we are told to put on the whole armor of God and be a soldier. When I picture a good soldier, I think of a man or woman facing the enemy head on, fighting for their cause, not turning and running away the minute things get rough. It takes courage to be a good soldier, especially in the most important army on earth, the battalion of our Lord.

Finally, we have a fourth group of people. Though they may not have a pair of ruby red slippers, these individuals are Dorothys in that they realize the power in the

statement, “There’s no place like home.” To them, home is eternity with God. To them, heaven is a place worth working for and they are willing to do whatever it takes to be there some day. They know that in heaven, **“there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain”** (Revelation 21:4). But, they also know that to obtain that tree of life, they must do his commandments (Revelation 22:14). They recognize, as Romans 8:18 puts it, **“that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”** Yet, they are willing to suffer and continually strive in this sinful world in order to be in that glory. This should describe every member of the church of Christ. We should each, when life is ended, be able to exclaim, as Paul did in his writings to Timothy, **“I have fought a good fight, I have finished my course, I have kept the faith:”** and therefore know that **a crown of righteousness is laid up for us in heaven** (II Timothy 4:7-8).

So, I encourage you... Talk to the scarecrows that you meet. Help them to see that God does exist, His word is our guide, and that they must seek him. Talk to the tin men. Help them to know what love for God really is and show them that they must follow him fully. Talk to the cowardly lions. Encourage them and give them strength to endure. And, my hope for all of us is that one day we can stand together in heaven and proudly proclaim, “There is no place like home.”

— 3950 Forest Hill Irene Road  
Memphis, Tennessee 38125

### **Contending For the Faith-Spring Lectureship Books**

(Formerly Spring Bible Institute Lectures)



|   |              |
|---|--------------|
| 2004 “Judaism-From God or Man?”           | \$17.00      |
| 2003 “Islam-From God Or Man?”             | \$17.00      |
| 2002 “Jehovah’s Witnesses”                | \$16.00      |
| 2001 “Mormonism”                          | \$16.00      |
| 2000 “Catholicism”                        | \$16.00      |
| 1999 “Pentecostalism”                     | Out of Print |
| 1998 “Premillennialism”                   | \$14.00      |
| 1997 “Calvinism”                          | Out of Print |
| 1996 “Isaiah” Vol. 2 Chapters 40-66       | \$12.00      |
| 1995 “Isaiah” Vol. 1 Chapters 1-39        | \$12.00      |
| 1994 “The Church Enters the 21st Century” | \$12.00      |

**SEND ALL ORDERS WITH PAYMENT TO:**

(add \$2.00 per book S&H •TX residents add 7.25% tax)

**CONTENDING FOR THE FAITH • P.O. BOX 2357 • SPRING, TEXAS 77383-2357**

# 2005 Spring *CFTF* Lectures

FEBRUARY 27 — MARCH 2, 2005

## “MORALS—FROM GOD OR MAN”

David P. Brown, Director

### ~~SUNDAY, FEBRUARY 27~~

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

### MONDAY, FEBRUARY 28

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

### TUESDAY, MARCH 1

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

### WEDNESDAY, MARCH 2

|             |   |                 |
|-------------|---|-----------------|
| 9:00 A. M.  | “MURDER IS IMMORAL”   | Keith Mosher    |
| 10:00 A. M. | “IDOLATRY IS IMMORAL”   | Paul Vaughn     |
| 11:00 A. M. | “BEVERAGE ALCOHOL & THE RECREATIONAL<br>USE OF OTHER DRUGS ARE IMMORAL” | Dan Cates       |
| 1:30 P. M.  | “THE IMPORTANCE OF SELF-CONTROL IN LIVING A GODLY LIFE”                 | Rick Popejoy    |
| 2:30 P. M.  | “PROFANITY & OTHER ABUSES OF THE TONGUE ARE IMMORAL”                    | Michael Hatcher |
| 3:30 P. M.  | “PORNOGRAPHY IS IMMORAL”  | Gary Summers    |
|             | DINNER BREAK  |                 |
| 6:30 P. M.  | CONGREGATIONAL SINGING  |                 |
| 7:00 P. M.  | “MORALITY WITHOUT GOD IS IMMORAL  | Kent Bailey     |
| 8:00 P. M.  | “ABORTION AND EUTHANASIA ARE IMMORAL”                                   | B. J. Clarke    |

\*LADIES ONLY

## SPRING CHURCH OF CHRIST

Elders: Kenneth D. Cohn and Buddy Roth

1327 Spring Cypress Rd. — P.O. Box 39 — Spring, TX 77373 — 281.353.2707

email: [scoc@swbell.net](mailto:scoc@swbell.net) — RV spaces available — Display Spaces Upon Approval

Hardback Book of Lectures, CD’s, Audio, & Video Tapes Available

# INDEX

## CONTENDING FOR THE FAITH

### VOLUME XXXV/2004

David P. Brown, *Editor*  
(INDEX prepared by Leon D. Schrei)  
*AUTHOR AND TOPICAL INDEX*

#### ABILENE CHRISTIAN UNIVERSITY

Brown, David P. – Going, Going, Gone, (June): 2.

Brown, David P. – In View Of The Evident Apostasy Of Those Who Make Up ACU and Like Institutions Of “Higher Learning,” What Are The Faithful To Do?, (July): 2.

Summers, Gary W. – At The River’s Edge: Meeting Jesus In Baptism (A Review), (June): 1.

Vadney, Vic and Jack Reese – The Vic Vadney And Jack Reese Email Exchange Concerning Abilene Christian University, (June): 7.

Vadney, Vic – A Petition Regarding Abilene Christian University, (June): 21.

Weir, Marvin L. – ACU And The Word Of God, (July): 14.

#### ABORTION

Cates, Annette B. – “Last Train Into China”, (February): 27.

Graham, Joseph – The Democracy Of The Dead, (November/December): 26.

Texas Right To Life Educational Fund, From The Texas Right To Life Organization, (October): 5.

#### ALSUP, HERB

Bailey, Kent – Herb Alsup’s Open Letter, (November/December): 33.

Brown, David P. – Let We Forget, (November/December): 3.

#### ASSISTANT EDITORIAL

Light, Michael – Jesus The Good Shepherd, (January): 4.

Light, Michael – Who Is The Holy Spirit?, (February): 6.

Light, Michael – Holy Spirit Or Hocus Pocus?, (March): 4.

Light, Michael – The Prom And Christianity, (April): 4.

Light, Michael – The Offending Friend Or The Flattering Enemy?, (May): 5.

Light, Michael – Thought or Word Inspiration, (July): 7.

Light, Michael – Faithful Christian Living, (August): 5.

Light, Michael – Jesus Used Logic Not Emotionalism, (September): 6.

#### AUTHORITY

Bentley, Martha – By What Authority?, (July): 22.

#### BABIES, DEDICATING

Brown, David P. – Lest We Forget, (November/December): 3.

#### BAPTISM

Summers, Gary W. – At The River’s Edge: Meeting Jesus In Baptism (A Review), (June): 1.

#### BAPTISTS

Eskew, Victor M. – A Contradiction: Will Honesty Prevail?, (April): 22.

#### CALVINISM

Fox, Marion – Deaver’s Acts 2:41 Argument Implies Calvinism, (February): 22.

#### CHARITIES, PUBLIC

Cohn, Kenneth – Churches And Public Charities: *The Sequel*, (February): 10.

#### CHRISTIAN LIVING

Beard, B. Dean – Take Heed How Ye Hear, (August): 16.

Cates, Annette B. – One Eagles’ Wings, (August): 22.

Light, Michael – Faithful Christian Living, (August): 5.

#### CHURCH, THE

Hardesty, Loy – “Which Is The Greatest Commandment In The Law?”, (August): 9.

Kilpatrick, Marlin – Identifying Trouble Makers In The Church, (April): 14.

Ruffner, Roelf L. – We Are Not A Sect!, (September): 17.

Smith, David B. – “Where Will It End?”, (April): 15.

Weir, Marvin L. – Reaching The Lost With Error?, (April): 19.

#### COLLEGES, CHRISTIAN

Bailey, Kent – The Continuing Apostasy At Harding Graduate School Of Religion, (March): 21.

Brown, David P. – “The School Idea”, (March): 2.

Brown, David P. – February 12, 2004 Letter to President Mike O’Neal, Oklahoma Christian University, (March): 8.

Dugan, David C. – Open Letter To Mike O’Neal, President, Oklahoma Christian University, (May): 12.

Dugan, David C. – Reporting News About Oklahoma Chris-

tian, (May): 13.

O'Neal, Mike – January 29, 2004 Letter to David P. Brown, (March): 6.

Warlick, Joe S. – Are The Colleges Safe?, (March): 1.

#### **COMPROMISE**

Hackworth, Noah A. – “Compromise”, (October): 15.

#### **CORRECTION**

Light, Michael – The Offending Friend Or The Flattering Enemy?, (May): 5.

#### **CREATION**

Litke, Geoff – Marble Soup, (September): 18.

#### **CREED**

Eskew, Victor M. – A Contradiction: Will Honesty Prevail?, (April): 22.

#### **CRITICISM, BIBLICAL**

Broking, Darrell – Destructive Criticism's View of Salvation in the Old Testament, (January): 11.

#### **CRONKITE, WALTER**

Murrell, Jerry – That “Ole Pinko” Walter Cronkite, (April): 1.

#### **DANCING**

Light, Michael – The Prom And Christianity, (April): 4.

#### **DEAVER, MAC**

Brown, David P. – “Behold I Thought”, (May): 2.

Fox, Marion – Challenge To Debate, (May): 11.

Light, Michael – Mac Deaver's Duplicitous Diatribe, (November/December): 1.

Smith, Gary S. – A Review Of The Deaver-Fox Debate, (May): 6.

Summers, Gary W. and Marvin L. Weir - The Silence Of Music, (February): 1.

Wiggins, Stephen – Deaver's Direct Operation, (February): 17.

#### **DEBATE**

Fox, Marion – Challenge To Debate, (May): 11.

#### **DENOMINATIONALISM**

McWhorter, Mark – Excerpts From The Seeker-Friendly Way Of Doing Church By T.A. McMahan, (May): 1.

Ruffner, Roelf L. – We Are Not A Sect!, (September): 17.

Silcox, Preston – The Muskogee Church of Christ Hosts Interdenominational Prayer Service, (July): 1.

#### **DISCIPLINE**

Smith David B. – “Until They Come Home”, (August): 18.

#### **EASTER**

Brown, David P. – Lest We Forget, (November/December): 3.

#### **ECONOMICS**

Sweeten, Jeff – Morals Or Economics, (November/December): 29.

#### **EDITORIAL**

Brown, David P. – What of 2004 and Beyond?, (January): 2.

Brown, David P. – A Biblical Obligation, (February): 2.

Brown, David P. – “The School Idea”, (March): 2.

Brown, David P. – “Ye Have Not Resisted Unto Blood Striving Against Sin”, (April): 2.

Brown, David P. – “Behold I Thought”, (May): 2.

Brown, David P. – Going, Going, Gone, (June): 2.

Brown, David P. – In View Of The Evident Apostasy Of Those Who Make Up ACU and Like Institutions Of “Higher Learning,” What Are The Faithful To Do?, (July): 2.

Brown, David P. – Mac And Roy Deaver On The Baptism Of The Holy Spirit, (August): 2.

Brown, David P. – A Few More Thoughts On Paying The Preacher, (September): 2.

Brown, David P. – Bidding God's Speed To False Teachers, (October): 2.

Brown, David P. – Lest We Forget, (November/December): 3.

#### **ELDERS**

Bentley, Martha – Woe Be Unto The Shepherds, (October): 19.

#### **ENTERTAINMENT**

Cates, Annette B. – So, How Was Your Vacation?, (May): 20.

McWhorter, Mark – Excerpts From The Seeker-Friendly Way Of Doing Church By T.A. McMahan, (May): 1.

#### **EPISTEMOLOGY**

Price, Wayne – “God Told Me...”, (April): 21.

#### **EVANGELISM**

Brown, David P. – A Report On The Evangelistic Work Of The Editor, (September): 10.

#### **EVOLUTION**

Litke, Geoff – Marble Soup, (September): 18.

#### **EXAMINATION, SELF-**

Moore, Tom – Measure Twice – Cut Once, (October): 21.

#### **FAMILY**

Cates, Annette B. – “Say Good-Bye To The Traditional Family”, (March): 17.

Cates, Annette B. – From Parent To Child, (October): 20.

#### **“FAITH ONLY” DOCTRINE**

Eskew, Victor M. – A Contradiction: Will Honesty Prevail?, (April): 22.

#### **FALSE TEACHERS**

Brown, David P. – Bidding God's Speed To False Teachers, (October): 2.

Joseph, Jerry – Confrontation Between A Provoker And A Prophet, (November/December): 31.

#### **FELLOWSHIP**

Duncan, Bobby – "Their Eyes They Have Closed", (October): 14.

Hackworth, Noah A. – "Compromise", (October): 15.

Kilpatrick, Marlin – Identifying Trouble Makers in The Church, (April): 14.

Light, Michael – Unity And Diversity, (October): 4.

Smith David B. – "Until They Come Home", (August): 18.

#### **FREED-HARDEMAN UNIVERSITY**

Murrell, Jerry – That "Ole Pinko" Walter Cronkite, (April): 1.

#### **FRONT PAGE, THE**

Popejoy, Rick – Oklahoma Christian University Of Science And Arts' "Kingdom Of Inclusion" Includes Too Much, (January): 1.

Summers, Gary W. and Marvin L. Weir -The Silence Of Music, (February): 1.

Warlick, Joe S. – Are The Colleges Safe?, (March): 1.

Murrell, Jerry – That "Ole Pinko" Walter Cronkite, (April): 1.

McWhorter, Mark – Excerpts From The Seeker-Friendly Way Of Doing Church By T.A. McMahon, (May): 1.

Summers, Gary W. – At The River's Edge: Meeting Jesus In Baptism (A Review), (June): 1.

Silcox, Preston – The Muskogee Church of Christ Hosts Interdenominational Prayer Service, (July): 1.

Watson, David B. – "Why Sleep Ye?", (August): 1.

Yeatts, Steven E. – Paying The Preacher, (September): 1.

Summers, Gary W. – Who Has Brought Religion Into Politics?, (October): 1.

Light, Michael – Mac Deaver's Duplicitous Diatribe, (November/December): 1.

#### **GOVERNMENT**

Watson, David B. – "Why Sleep Ye?", (August): 1.

#### **HERMENEUTICS**

Light, Michael – Jesus Used Logic Not Emotionalism, (September): 6.

#### **HILL, MALCOLM**

Bailey, Kent – Malcolm Hill, The Holy Spirit Controversy, And Special Pleading, (May): 21.

Bailey, Kent – Malcom Hill's Debate Challenge Accepted (Again), (September): 21.

Bailey, Kent – The Fallacy of Diverting The Issue, (October): 21.

Brown, David P. – Lest We Forget, (November/December): 3.

Denham, Daniel – Providence, Prayer, and a College President, (November/December): 14.

#### **HOLY SPIRIT, BAPTISM OF THE**

Brown, David P. – Mac And Roy Deaver On The Baptism Of The Holy Spirit, (August): 2.

#### **HOLY SPIRIT, DIRECT OPERATION OF**

Bailey, Kent – Malcolm Hill, The Holy Spirit Controversy, And Special Pleading, (May): 21.

Bailey, Kent – The Fallacy of Diverting The Issue, (October): 21.

Broking, Darrell – Personal Indwelling And Direct Touch Of Satan In The Heart Of The Sinners: The Logical Conclusion To The "Direct Help" Doctrine, (October): 12.

Brown, David P. – "Behold I Thought", (May): 2.

Curd, Bruce H. – Those "Extra Curricular" Operations Of The Spirit, (April): 16.

Denham, Daniel – Providence, Prayer, and a College President, (November/December): 14.

Fox, Marion – Deaver's Acts 2:41 Argument Implies Calvinism, (February): 22.

Fox, Marion – Challenge To Debate, (May): 11.

Light, Michael – Holy Spirit Or Hocus Pocus?, (March): 4.

Light, Michael – Mac Deaver's Duplicitous Diatribe, (November/December): 1.

Price, Wayne – "God Told Me...", (April): 21.

Rollo, Jason – Is It A Fact Passage Or A How Passage?, (April): 11.

Smith, Gary S. – A Review Of The Deaver-Fox Debate, (May): 6.

Smith, Gary S. – A Review Of The Deaver-Fox Debate Part 2, (July): 9.

Summers, Gary W. and Marvin L. Weir -The Silence Of Music, (February): 1.

Summers, Gary W. – The Holy Spirit: The Drug For Postmodern Highs, (May): 14.

Wiggins, Stephen – Deaver's Direct Operation, (February): 17.

#### **HOLY SPIRIT, GIFT OF THE**

Mosher, Keith A., Sr. – The Gift Of The Holy Spirit: No Room For Dogmatism, (February): 24.

#### **HOLY SPIRIT, NATURE OF THE**

Light, Michael – Who Is The Holy Spirit?, (February): 6.

## **HOME, THE**

Vaughn, Paul – Contending For The Home, (May): 19.

## **HONESTY**

Taylor, Irene C. – The Great Manipulator, (August): 21.

## **HYMNOLOGY**

Beard, B. Dean – The Bible's Impact On Hymnology, (May): 17.

## **INNER MAN, THE**

Price, Wayne – The Spirit In The Inner Man, (February): 27.

## **INSPIRATION**

Light, Michael – Thought or Word Inspiration, (July): 7.

## **INSTRUMENTAL MUSIC**

Vaughn, Paul – The Boswell – Hardeman Debate, (October): 18.

Weir, Marvin L. – Reaching The Lost With Error?, (April): 19.

## **JESUS CHRIST**

Cates, Daniel – Jacob's Ladder And Jesus, (September): 15.

Light, Michael – Jesus The Good Shepherd, (January): 4.

## **JUBILEE, NASHVILLE**

Brown, David P. – Lest We Forget, (November/December): 3.

## **JUDGMENT**

Brown, David P. – Lest We Forget, (November/December): 3.

## **LAST WORD, THE**

Bailey, Kent – Enmity Because of Truth?, (February): 31.

Bailey, Kent – The Fallacy of Diverting The Issue, (October): 21.

## **LECTURESHIPS**

Vaughn, Paul – Second Annual Contending For The Faith Cane Ridge Lectureship, (July): 18.

## **LIBERALISM**

Curless, Paul – The Apostasy / Hypocrisy In Middle Tennessee, (March): 19.

Duncan, Bobby – "Their Eyes They Have Closed", (October): 14.

Hackworth, Noah A. – "Compromise", (October): 15.

Light, Michael – Unity And Diversity, (October): 4.

McWhorter, Mark – Excerpts From The Seeker-Friendly Way Of Doing Church By T.A. McMahon, (May): 1.

Moore, Tom – When Good Men Do Nothing, (August): 15.

Silcox, Preston – The Muskogee Church of Christ Hosts Interdenominational Prayer Service, (July): 1.

Smith, David B. – "Where Will It End?", (April): 15.

Weir, Marvin L. – Reaching The Lost With Error?, (April): 19.

## **LIVING, CHRISTIAN**

Beard, B. Dean – Take Heed How Ye Hear, (August): 16.

Cates, Annette B. – On Eagles' Wings, (August): 22.

Light, Michael – Faithful Christian Living, (August): 5.

## **LOGIC**

Light, Michael – Jesus Used Logic Not Emotionalism, (September): 6.

## **LOVE**

Hardesty, Loy – "Which Is The Greatest Commandment In The Law?", (August): 9.

## **MARRIAGE, (DIVORCE AND REMARRIAGE)**

Brown, David P. – Examining Another False Doctrine On Marriage, Divorce, And Remarriage, (April): 7.

Summers, Gary W. – Marriage, "One Flesh," and "Distancing", (November/December): 22.

## **MISSIONARY SOCIETY**

Kline, Russell M. – The Missionary Society Rejects The Authority Of The New Testament, (August): 11.

## **MORALITY**

Sweeten, Jeff – Morals Or Economics, (November/December): 29.

Watson, David B. – "Why Sleep Ye?", (August): 1.

Yeatts, Steven E. – Are We Using The Eight Filters of Philipians 4:8?, (October): 7.

## **MUSIC, GOEBEL**

Summers, Gary W. and Marvin L. Weir - The Silence Of Music, (February): 1.

## **NEWS**

Virginia Church of Christ – The Virginia Church of Christ, (October): 17.

## **OBEDIENCE**

Brown, Al – Who Are We To Please – Self Or God?, (October): 13.

Brown, David P. – What of 2004 and Beyond?, (January): 2.

## **OKLAHOMA CHRISTIAN UNIVERSITY**

Dugan, David C. – Open Letter To Mike O'Neal, President, Oklahoma Christian University, (May): 12.

Dugan, David C. – Reporting News About Oklahoma Christian, (May): 13.

Popejoy, Rick – Oklahoma Christian University Of Science And Arts' "Kingdom Of Inclusion" Includes Too Much, (January): 1.

## **ONE WOMAN'S PERSPECTIVE**

Cates, Annette B. – “Last Train Into China”, (February): 27.  
Cates, Annette B. – “Say Good-Bye To The Traditional Family”, (March): 17.  
Cates, Annette B. – Wildfire!, (April): 20.  
Cates, Annette B. – The Worldly Woman, (July): 21.  
Cates, Annette B. – One Eagles’ Wings, (August): 22.  
Cates, Annette B. – The Worldly Woman, (September): 19.  
Cates, Annette B. – From Parent To Child, (October): 20.  
Cates, Annette B. – Wishing God Away, (November/December): 32.

#### **POLITICS**

Brown, David P. – Bidding God’s Speed To False Teachers, (October): 2.  
Summers, Gary W. – Who Has Brought Religion Into Politics?, (October): 1.  
Texas Right To Life Educational Fund, From The Texas Right To Life Organization, (October): 5.

#### **PRAYER**

Summers, Gary W. – Providence And Prayer, (August): 20.

#### **PREACHING**

Brown, David P. – A Few More Thoughts On Paying The Preacher, (September): 2.  
Joseph, Jerry – Confrontation Between A Provoker And A Prophet, (November/December): 31.  
Litke, Geoff – Sermons or Suggestions, (August): 17.  
Yeatts, Steven E. – Paying The Preacher, (September): 1.

#### **PEARL STREET CHURCH OF CHRIST**

Brown, David P. – A Biblical Obligation, (February): 2.  
Cohn, Kenneth – Churches And Public Charities: *The Sequel*, (February): 10.

#### **PRAYER**

Denham, Daniel – Providence, Prayer, and a College President, (November/December): 14.

#### **PROVIDENCE**

Denham, Daniel – Providence, Prayer, and a College President, (November/December): 14.  
Eskew, Victor M. – Belief In God’s Wonderful Providence, (February): 25.  
Summers, Gary W. – Providence, (July): 16.  
Summers, Gary W. – Providence And Prayer, (August): 20.

#### **RESTORATION REFLECTIONS**

Vaughn, Paul – The Emotional Excesses Of The Early Camp Meetings, (March): 16.  
Vaughn, Paul – Contending For The Home, (May): 19.

Vaughn, Paul – The Emotional Excesses Of The Early Camp Meetings, (September): 20.

Vaughn, Paul – The Boswell – Hardeman Debate, (October): 18.

Vaughn, Paul – The Church Of Christ In Hancock County, Kentucky, (November/December): 30.

#### **ROGERS, PAUL**

Brown, David P. – Lest We Forget, (November/December): 3.

#### **SALARY**

Brown, David P. – A Few More Thoughts On Paying The Preacher, (September): 2.  
Yeatts, Steven E. – Paying The Preacher, (September): 1.

#### **SCIENCE**

Skaggs, Johnie, Jr. – What Is Science?, (July): 17.

#### **SERMON OUTLINES**

Moore, Tom – Total Commitment, (March): 14.

#### **SIN**

Brown, David P. – “Ye Have Not Resisted Unto Blood Striving Against Sin”, (April): 2.

Cates, Annette B. – Wishing God Away, (November/December): 32.

#### **SINGAPORE**

Bland, Billy – The Settlement Of The Moulmein Property In Singapore, (October): 8.

#### **TEACHING**

Beard, B. Dean – Take Heed How Ye Hear, (August): 16.

#### **TRUTH**

Bailey, Kent – Enmity Because of Truth?, (February): 31.

#### **VACATION**

Cates, Annette B. – So, How Was Your Vacation?, (May): 20.

#### **WATCHMEN**

Bailey, Kent – Enmity Because of Truth?, (February): 31.  
Brown, David P. – A Biblical Obligation, (February): 2.

#### **WOODBURY, TENNESSEE CHURCH OF CHRIST**

Brown, David P. – Lest We Forget, (November/December): 3.

#### **WORLDLINESS**

Cates, Annette B. – The Worldly Woman, (July): 21.  
Cates, Annette B. – The Worldly Woman, (September): 19.

#### **WORSHIP**

Bentley, Martha – Reverence Or Recreation?, (January): 13.

#### **AUTHORS**

- Bailey, Kent – Enmity Because of Truth?, (February): 31.
- Bailey, Kent – The Continuing Apostasy At Harding Graduate School Of Religion, (March): 21.
- Bailey, Kent – Malcolm Hill, The Holy Spirit Controversy, And Special Pleading, (May): 21.
- Bailey, Kent – Malcom Hill's Debate Challenge Accepted (Again), (September): 21.
- Bailey, Kent – The Fallacy of Diverting The Issue, (October): 21.
- Bailey, Kent – Herb Alsup's Open Letter, (November/December): 33.
- Beard, B. Dean – The Bible's Impact On Hymnology, (May): 17.
- Bentley, Martha – Reverence Or Recreation?, (January): 13.
- Bentley, Martha – By What Authority?, (July): 22.
- Bentley, Martha – Woe Be Unto The Shepherds, (October): 19.
- Beard, B. Dean – Take Heed How Ye Hear, (August): 16.
- Bland, Billy – The Settlement Of The Moulmein Property In Singapore, (October): 8.
- Broking, Darrell – Destructive Criticism's View of Salvation in the Old Testament, (January): 11.
- Broking, Darrell – Personal Indwelling And Direct Touch Of Satan In The Heart Of The Sinners: The Logical Conclusion To The "Direct Help" Doctrine, (October): 12.
- Brown, Al – Who Are We To Please – Self Or God?, (October): 13.
- Brown, David P. – What of 2004 and Beyond?, (January): 2.
- Brown, David P. – A Biblical Obligation, (February): 2.
- Brown, David P. – "The School Idea", (March): 2.
- Brown, David P. – February 12, 2004 Letter to President Mike O'Neal, Oklahoma Christian University, (March): 8.
- Brown, David P. – "Ye Have Not Resisted Unto Blood Striving Against Sin", (April): 2.
- Brown, David P. – Examining Another False Doctrine On Marriage, Divorce, And Remarriage, (April): 7.
- Brown, David P. – "Behold I Thought", (May): 2.
- Brown, David P. – Going, Going, Gone, (June): 2.
- Brown, David P. – In View Of The Evident Apostasy Of Those Who Make Up ACU and Like Institutions Of "Higher Learning," What Are The Faithful To Do?, (July): 2.
- Brown, David P. – Mac And Roy Deaver On The Baptism Of The Holy Spirit, (August): 2.
- Brown, David P. – A Few More Thoughts On Paying The Preacher, (September): 2.
- Brown, David P. – A Report On The Evangelistic Work Of The Editor, (September): 10.
- Brown, David P. – Bidding God's Speed To False Teachers, (October): 2.
- Brown, David P. – Let We Forget, (November/December): 3.
- Cates, Annette B. – "Last Train Into China", (February): 27.
- Cates, Annette B. – "Say Good-Bye To The Traditional Family", (March): 17.
- Cates, Annette B. – Wildfire!, (April): 20.
- Cates, Annette B. – So, How Was Your Vacation?, (May): 20.
- Cates, Annette B. – The Worldly Woman, (July): 21.
- Cates, Annette B. – One Eagles' Wings, (August): 22.
- Cates, Annette B. – The Worldly Woman, (September): 19.
- Cates, Annette B. – From Parent To Child, (October): 20.
- Cates, Annette B. – Wishing God Away, (November/December): 32.
- Cates, Daniel – Jacob's Ladder And Jesus, (September): 15.
- Cohn, Kenneth – Churches And Public Charities: *The Sequel*, (February): 10.
- Curd, Bruce H. – Those "Extra Curricular" Operations Of The Spirit, (April): 16.
- Curless, Paul – The Apostasy / Hypocrisy In Middle Tennessee, (March): 19.
- Denham, Daniel – Providence, Prayer, and a College President, (November/December): 14.
- Dugan, David C. – Open Letter To Mike O'Neal, President, Oklahoma Christian University, (May): 12.
- Dugan, David C. – Reporting News About Oklahoma Christian, (May): 13.
- Duncan, Bobby – "Their Eyes They Have Closed", (October): 14.
- Eskew, Victor M. – Belief In God's Wonderful Providence, (February): 25.
- Eskew, Victor M. – A Contradiction: Will Honesty Prevail?, (April): 22.
- Fox, Marion – Deaver's Acts 2:41 Argument Implies Calvinism, (February): 22.
- Fox, Marion – Challenge To Debate, (May): 11.
- Graham, Joseph – The Democracy Of The Dead, (November/December): 26.
- Hackworth, Noah A. – "Compromise", (October): 15.
- Hardesty, Loy – "Which Is The Greatest Commandment In The Law?", (August): 9.
- Joseph, Jerry – Confrontation Between A Provoker And A Prophet, (November/December): 31.
- Kilpatrick, Marlin – Identifying Trouble Makers in The Church, (April): 14.
- Kline, Russell M. – The Missionary Society Rejects The Authority Of The New Testament, (August): 11.

- Light, Michael – Jesus The Good Shepherd, (January): 4.
- Light, Michael – Who Is The Holy Spirit?, (February): 6.
- Light, Michael – Holy Spirit Or Hocus Pocus?, (March): 4.
- Light, Michael – The Prom And Christianity, (April): 4.
- Light, Michael – The Offending Friend Or The Flattering Enemy?, (May): 5.
- Light, Michael – Thought or Word Inspiration, (July): 7.
- Light, Michael – Faithful Christian Living, (August): 5.
- Light, Michael – Mac Deaver's Duplicitous Diatribe, (November/December): 1.
- Light, Michael – Jesus Used Logic Not Emotionalism, (September): 6.
- Light, Michael – Unity And Diversity, (October): 4.
- Litke, Geoff – Sermons or Suggestions, (August): 17.
- Litke, Geoff – Marble Soup, (September): 18.
- McWhorter, Mark – Excerpts From The Seeker-Friendly Way Of Doing Church By T.A. McMahon, (May): 1.
- Moore, Tom – Total Commitment, (March): 14.
- Moore, Tom – When Good Men Do Nothing, (August): 15.
- Moore, Tom – Measure Twice – Cut Once, (October): 21.
- Mosher, Keith A., Sr. – The Gift Of The Holy Spirit: No Room For Dogmatism, (February): 24.
- Murrell, Jerry – That "Ole Pinko" Walter Cronkite, (April): 1.
- O'Neal, Mike – January 29, 2004 Letter to David P. Brown, (March): 6.
- Popejoy, Rick – Oklahoma Christian University Of Science And Arts' "Kingdome Of Inclusion" Includes Too Much, (January): 1.
- Price, Wayne – The Spirit In The Inner Man, (February): 27.
- Price, Wayne – "God Told Me...", (April): 21.
- Reese, Jack and Vic Vadney – The Vic Vadney And Jack Reese Email Exchange Concerning Abilene Christian Univeristy, (June): 7.
- Rollo, Jason – Is It A Fact Passage Or A How Passage?, (April): 11.
- Ruffner, Roelf L. – We Are Not A Sect!, (September): 17.
- Silcox, Preston – The Muskogee Church of Christ Hosts Interdenominational Prayer Service, (July): 1.
- Skaggs, Johnie, Jr. – What Is Science?, (July): 17.
- Smith, David B. – "Where Will It End?", (April): 15.
- Smith David B. – "Until They Come Home", (August): 18.
- Smith, Gary S. – A Review Of The Deaver-Fox Debate, (May): 6.
- Smith, Gary S. – A Review Of The Deaver-Fox Debate Part 2, (July): 9.
- Summers, Gary W. and Marvin L. Weir - The Silence Of Music, (February): 1.
- Summers, Gary W. – The Holy Spirit: The Drug For Postmodern Highs, (May): 14.
- Summers, Gary W. – At The River's Edge: Meeting Jesus In Baptism (A Review), (June): 1.
- Summers, Gary W. – Providence, (July): 16.
- Summers, Gary W. – Providence And Prayer, (August): 20.
- Summers, Gary W. – Who Has Brought Religion Into Politics?, (October): 1.
- Summers, Gary W. – Marriage, "One Flesh," and "Distancing", (November/December): 22.
- Sweeten, Jeff – Morals Or Economics, (November/December): 29.
- Taylor, Irene C. – The Great Manipulator, (August): 21.
- Texas Right To Life Educational Fund, From The Texas Right To Life Organization, (October): 5.
- Vadney, Vic and Jack Reese – The Vic Vadney And Jack Reese Email Exchange Concerning Abilene Christian Univeristy, (June): 7.
- Vadney, Vic – A Petition Regarding Abilene Christian University, (June): 21.
- Vaughn, Paul – The Emotional Excesses Of The Early Camp Meetings, (March): 16.
- Vaughn, Paul – Contending For The Home, (May): 19.
- Vaughn, Paul – Second Annual Contending For The Faith Cane Ridge Lectureship, (July): 18.
- Vaughn, Paul – The Emotional Excesses Of The Early Camp Meetings, (September): 20.
- Vaughn, Paul – The Boswell – Hardeman Debate, (October): 18.
- Vaughn, Paul – The Church Of Christ In Hancock County, Kentucky, (November/December): 30.
- Virginia Church of Christ – The Virginia Church of Christ, (October): 17.
- Warlick, Joe S. – Are The Colleges Safe?, (March): 1.
- Watson, David B. – "Why Sleep Ye?", (August): 1.
- Weir, Marvin L. – Reaching The Lost With Error?, (April): 19.
- Weir, Marvin L. – ACU And The Word Of God, (July): 14.
- Wiggins, Stephens – Deaver's Direct Operation, (February): 17.
- Yeatts, Steven E. – Paying The Preacher, (September): 1.
- Yeatts, Steven E. – Are We Using The Eight Filters of Philipians 4:8?, (October): 7.

# Gift Subscriptions

Do you know of an individual or a congregation that needs to be made aware of the false doctrines and teachers that are afflicting the Lord's Church today? If so why not give them a subscription of *Contending for the Faith*.

## THERE ARE MANY SUBSCRIPTION PLANS AVAILABLE:

Single Subscriptions: One Year, \$14.00; Two Years, \$24.00. Club Rate: Three One-Year Subscriptions, \$36; Five One-Year Subscriptions, \$58.00. Whole Congregation Rate: Any congregation entering each family of its entire membership with single copies being mailed directly to each home receives a \$3.00 discount off the Single Subscription Rate, i.e., such whole congregation subscriptions are payable in advance at the rate of \$11.00 per year per family address. Foreign Rate: One Year, \$30.

## TO SEND A SUBSCRIPTION JUST FILL OUT THE FORM BELOW:

|               |                       |
|---------------|-----------------------|
| NAME _____    | ' 1 YEAR ' 2 YEARS    |
| ADDRESS _____ |                       |
| CITY _____    | STATE _____ ZIP _____ |
| NAME _____    | ' 1 YEAR ' 2 YEARS    |
| ADDRESS _____ |                       |
| CITY _____    | STATE _____ ZIP _____ |

## MAIL SUBSCRIPTION TO:

P.O. Box 2357, Spring, TX 77383-2357  
•fax:281.288.0549 • e-mail: [jbrow@charter.net](mailto:jbrow@charter.net) • phone: 281.350.5516

*Contending for the Faith*  
P.O. Box 2357  
Spring, Texas 77383

PRSR STD  
U. S. POSTAGE  
**PAID**  
DALLAS, TX  
PERMIT #1863