

# Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

## EXCERPTS FROM THE SEEKER-FRIENDLY WAY OF DOING CHURCH By T. A. McMahon

Mark McWhorter

“The stated goal of seeker-friendly churches is reaching the lost. Though biblical and praiseworthy, the same cannot be said for the methods used in attempting to achieve that goal. Let’s begin with marketing as a tactic for reaching the lost. Fundamentally, marketing has to do with profiling consumers, ascertaining what their “felt needs” are, and then fashioning one’s product (or its image) to appeal to the targeted customer’s desires. The hoped-for result is that the consumer buys or “buys into” the product.

**George Barna**, whom *Christianity Today* calls, “the church’s guru of growth” claims that such an approach is essential for the church in our market-driven society. Evangelical church-growth leaders are adamant that the marketing approach can be applied—and they have employed it—without compromising the gospel. Really?

First of all, the gospel and, more significantly, the person of Jesus Christ do not fit into any marketing strategy. They are not “products” to be “sold.” They cannot be refashioned or image-adjusted to appeal to the felt needs of our consumer-happy culture. Any attempt to do so compromises to some degree the truth of who Christ is and what he has done for us. For example, if the lost are considered consumers and a basic marketing “commandment” says that the customer must reign supreme, then whatever may be offensive to the lost must be discarded, revamped, or downplayed. Scrip-

ture tells us clearly that the message of the Cross is “foolishness to them that are perishing” and that Christ himself is a “rock of offense.” Some seeker-friendly churches, therefore, seek to avoid this “negative aspect” by making the temporal benefits of becoming a Christian their chief selling point. Although that appeals to our gratification-oriented generation, it is neither the gospel nor the goal of a believer’s life in Christ.

Secondly, if you want to attract the lost on the basis of what might interest them, for the most part you will be appealing to and accommodating their flesh. Wittingly or unwittingly, that seems to be the standard operating procedure of seeker-friendly churches. They mimic what is popular in our culture: top-forty and performance-style music, theatrical productions, stimulating multi-media presentations, and thirty-minutes-or-less positive messages. The latter, more often than not, are topical, therapeutic, and centered in self-fulfillment—how the Lord can meet one’s needs and help solve one’s problems. ...**Gary Gilley** notes that the professional marketing journal *American Demographics* recognizes that people are

...into spirituality, not religion.... Behind this shift is the search for an experiential faith, a religion of the heart, not the head. It’s a religious expression that downplays doctrine and dogma, and revels in direct experience of the divine — whether it’s called the “Holy Spirit” or “cosmic consciousness” or the “true self.” It is practical and personal, more about stress

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# Contending FOR THE Faith™

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

### "BEHOLD I THOUGHT"

Mac Deaver (hereafter M. Deaver) resurrected his *Biblical Notes Quarterly* (hereafter *BNQ*), "SPECIAL ISSUE, SPRING 2004" in an attempt to answer some of his critics. In view of what all M. Deaver alleges that the Holy Spirit directly imparts to the inward man of the Christian (divine strength and wisdom), I want to consider some of these statements.

#### "...THEY THOUGHT THAT WE WOULD NOT BE ABLE TO RESPOND THROUGH ITS PAGES."

M. Deaver wrote the previous words on page 1, paragraph 1, and lines 10, 11 of his resurrected *BNQ*. Please notice that the statement is precise in what it declares. Therefore, the Law of the Excluded Middle (there is no middle ground or so-called gray areas) applies. Hence, M. Deaver's statement is true or not true. Knowing that he thinks the statement is true, what proof does he have that such is the case? If he has no proof to establish the truthfulness of his affirmation, then surely M. Deaver is not now claiming the power to read the minds of other people.

When the various papers dealing with M. Deaver's doctrine on the direct work of the Holy Spirit on the inward man of the Christian became public in February and March of this year (2004), I was asked if I thought M. Deaver would make any kind of reply. My response to such questions was an emphatic "yes"—either by letter or more than likely through *BNQ*. This had been M. Deaver's longtime track record. Therefore, on the basis of the fruit born out in M. Deaver's life regarding such responses, I could only conclude as I have previously written. Moreover, I was not the only editor who held the same view. But, M. Deaver emphatically made the truth claim that he knew that "they thought" he could not respond in *BNQ*. Well, "they" who thought it? And, how did he come to such knowledge? Simply put, on this matter M. Deaver did not know that about which he wrote. But, he will never admit his error. Furthermore, I know the Holy Spirit did not help him come to such a conclusion, because the Holy Spirit knew better. Thus, there must have been some other ghost after him. So, for M. Deaver to state his assumption (and that is all it is) proves that in the very area M. Deaver claims that the Holy Spirit directly helps us—by supplying direct immediate divine wisdom from the personal indwelling and direct action of the Holy Spirit on the inward

man of the Christian—in the practical every day affairs of life, no direct wisdom was forthcoming for M. Deaver on this matter. But he dogmatically affirmed it anyway.

**“... WE HAVE NEVER MADE THE HOLY SPIRIT ISSUE A MATTER OF FELLOWSHIP.”**

M. Deaver wrote the preceding comment serving as our topic heading in paragraph 2, page 1 and line 1 of the Spring 2004 *BNQ*. Over the years on other occasions he has said the same thing.

Please notice the following information. In his, January 5-9, 1998 debate with the now unfaithful **Bill Lockwood**, M. Deaver more than once made some interesting statements about those who believe what Lockwood affirmed. He affirmed, “The word of God teaches that the Holy Spirit influences man only by means of the word of God.” Of the previous proposition, in his third affirmative M. Deaver stated:

His position means the Holy Spirit is not in the church and a body without the Spirit is dead. That’s what they are doing to the church. We’re not going to sit by and just watch it happen. Unintentionally, they are destroying the church by robbing the church of strength that the church could have (beginning on line 14 of page 61). ...

...So, we’ve got a dead body. That’s really not very helpful (last line on page 61). ...

In M. Deaver’s fourth affirmative he declared, “So non-apostles can’t receive the Spirit. Well, there goes the Spirit. There’s the dead church. ... Well, we’re non-apostles, so we don’t have it—and the body without the Spirit is dead” (first full paragraph, beginning on line 3, page 82). And, beginning at the bottom of page 83 M. Deaver introduces three charts (M-202, M-202a and M-202b) saying the same thing. Chart M-202b reads:

**1.** If the spiritual body (the church, Col. 1:18) without the Holy Spirit is dead, **then** it is the Holy Spirit that gives life.

(1)The spiritual body (the church) without the Holy Spirit is dead (Tit. 3:5, 6; Rom. 8:9-13; John 6:63; Eph 2:1-10; Gal. 5:22-24).

**(2)Then**, it is the Holy Spirit that gives life (Rom. 8:11).

In his second negative in the same context M. Deaver said, “We are destroying the body by killing the Spirit” (third line from bottom of page 157).

The fundamental meaning of die (death, dead) is separation. M. Deaver says that those who believe that “The word of God teaches that the Holy Spirit influences man only by means of the word of God” are killing Christians or creating a dead church. **Question:** Where does M. Deaver find authority in the New

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Testament to extend fellowship to anyone who teaches a doctrine that kills Christians (creates a dead church)? **Question:** Where does anyone find authority from the New Testament to remain in fellowship with someone who adamantly declares that they teach a doctrine that creates a dead church (kills Christians) when they deny that they do not teach such a doctrine? **Question:** Did the late **James D. Bales** teach a doctrine on marriage, divorce, and remarriage that spiritually killed Christians? **Question:** Was **Roy C. Deaver**, the late **Thomas B. Warren** and M. Deaver in fellowship with the late James D. Bales? **Question:** If the previously listed men were not in fellowship with the late James D. Bales, by what authority did they withdraw their fellowship? **Question:** If the previously listed men remained in fellowship with the late James D. Bales, by what Bible authority did they remain in fellowship with him?

But, notice that only eleven years ago in 1993 M. Deaver wrote:

**FOR ALL WE KNOW<sup>1</sup>  
MAC DEAVER**

In this day of continuing apostasy as we strive to oppose the wrong, we must be sure of our target. We need to be clearheaded as to what we are and are not opposing.

Among the many false doctrines being promulgated by *some* members of the church in our day is one whereby some persons are claiming to have guidance from the Holy Spirit *other* than that which He has provided to us and for us in the Bible.

Over the years brethren have clearly understood that in some way the Holy Spirit indwells the child of God. Basically, two views have been taken:

1. The Holy Spirit indwells the Christian only as represented through the Word; and
2. The Holy Spirit indwells the Christian personally in conjunction with the Word.

The espousers of both views have throughout the years maintained that informational guidance (direction) has always been supplied through the Word of God (and only through the Word of God). And, these two groups have always remained in spiritual fellowship with each other.

Today, some among us are making a claim with regard to the indwelling of the Holy Spirit which is very different from the two views just mentioned. Some claim that they are in fact receiving guidance from the Holy Spirit other than that guidance which He has provided in the Bible.

*We are opposed to this view.* While we can fellowship those who say:

1. That the Holy Spirit indwells the Christian only as represented by the Word, and those who say:
2. That the Holy Spirit indwells the Christian personally in conjunction with the Word, *we cannot fellow-*

*ship* those who say:

3. That by means of the Spirit's indwelling men can and do receive direction /guidance that is other than (or in addition to) the direction the Spirit has given us in the Bible.

The Bible teaches that the Holy Spirit in some way *indwells* the Christian, but it also teaches that He *guides/directs* the Christian through the Word (cf. Eph. 2:22; 2 Tim. 3:16-17). *Here we stand*; and in opposition to any and all who deny this view.

In a recent meeting of brethren (1) who love and respect each other, and (2) (above all) who love the truth of God more than life itself, and (3) who hold differing views with regard to positions #1 and #2 mentioned above, and (4) who are seriously concerned about doing what they can to prevent rupture in fellowship—it was stressed forcefully (after many hours of careful, prayerful study) that as long as we agree that the Holy Spirit convicts, leads, directs, and edifies only through the Word of God, whatever other differences there may be on the subject ought not to have the least effect on the question of our fellowship.

To this end, we fervently pray God's blessings to be upon that gathering and upon all who may read this statement (Mac Deaver, "For All We Know," *Hammer & Tongs*, Bill Lockwood and **Stephen Wiggins** Eds. (Vol. II, No. 6, Nov. – Dec., 1993), page 4).

**MAC DEAVER AUGUST 14, 2002**

In challenging me to a debate him, M. Deaver sent me the following proposition that he would affirm. It is dated and signed. The proposition reads, "The Bible teaches that in addition to His sanctifying influence through His word, the Holy Spirit operates directly to sanctify the heart of the faithful Christian." In his debate with **Jerry Moffitt**, November 13-16, 2000 he affirmed, "The Bible teaches that, in addition to His sanctifying influence through His Word, the Holy Spirit operates directly to sanctify the heart of the faithful Christian."

What was it that M. Deaver wrote in his previously quoted article from 1993?

He wrote:

*we cannot fellowship* those who say:

1. That by means of the Spirit's indwelling men can and do receive direction /guidance that is other than (or in addition to) the direction the Spirit has given us in the Bible.

Furthermore, in the same previously quoted article he wrote:

...as long as we agree that the Holy Spirit convicts, leads, directs, and edifies only through the Word of God, whatever other differences there may be on the subject ought not to have the least effect on the question of our fellowship.

Again for emphasis sake note that M. Deaver

wrote, “As long as we agree that the Holy Spirit convicts, leads, directs, and edifies only through the word of God”—*only through what? ONLY “through the word of God”!* Then “whatever other differences there may be on the subject ought not to have the least effect on the question of our fellowship.”

Since at that time M. Deaver did not believe in the direct work of the Holy Spirit on the inward man of the Christian (thus he did not believe in the Spirit supplying him directly with divine strength and wisdom), did that mean that he did not believe in the providence of God or that God did not strengthen him, or impart wisdom to him, or answer his prayers? How did M. Deaver’s father, Roy C. Deaver and the late Thomas B. Warren deal with him on this matter? Did M. Deaver kill Christians by not teaching the direct work of the Spirit on the inward man of the Christian for reasons he now advocates?

If M. Deaver had remained where he was in his afore quoted 1993 article we possibly would not have

had the problems that have developed over his beliefs as set out in the afore quoted propositions on the direct work of the Holy Spirit on the Christian’s spirit or inward man. But such was not to be. M. Deaver now rides his hobby horse of the direct operation of the Holy Spirit on the inward man of the Christian for purposes of enabling one with power not his (the Christian’s) own to resist temptation and to directly impart wisdom to the Christian. This alleged work of the Holy Spirit on the Christian, M. Deaver declares to be a part of the providential working of God. And, he declares that if one believes and teaches to the contrary one at least weakens God’s church and at most kills it. With tongue in cheek I declare we are so glad to know that M. Deaver bears no responsibility for any of the present and ongoing controversy regarding the direct work of the Holy Spirit on the inward man of the Christian (more next month).

—David P. Brown, Editor

### *Assistant Editorial...*

## **THE OFFENDING FRIEND OR THE FLATTERING ENEMY?**

Solomon presents a thought that is often overlooked in our day, especially in the realm of religion in general and, yes, by many in the Lord’s church. Solomon says, “**Better is open rebuke, than a love that is hidden. Faithful are the wounds of a friend; But the kisses of an enemy are profuse**” (Proverbs 27:5, 6). If a good friend is heading for a bridge that has collapsed and you know he is unaware of the bridge’s condition, would you warn him of the danger ahead or would you resist informing him about the state of the bridge for fear of hurting his feelings? You know the answer to the preceding question as well as I do—you would do everything in your power to prevent your friend from injury or worse. He may be offended, because you questioned his wisdom concerning the condition of the bridge, even so you would tell him the truth about the condition of the bridge, would you not? I know I would. It would be better to lose his friendship for a season than to lose it forever.

We can see the necessary application of this principle so easily in our actions in the physical world. Why,

then, are we not able to see it in the spiritual realm—when souls are at stake? Our eternal destiny is far more important. There are no excuses for our lack of commitment to tell people of the life-giving gospel of Jesus. Romans 1:16 continues to read, “**For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.**”

In the previous passage we quoted from Proverbs there are two things contrasted: (1) an “open rebuke” and the “wounds of a friend;” compared to (2) the “love that is hidden” and “kisses of an enemy.” Open rebuke would be the cause of the open wound. The true friend is one who will tell the truth, no matter what the cost may be. In the Bible genuine love is always manifested by action.

Consider the Lord’s words in John 14:15, “**If ye love me, ye will keep my commandments.**” Paul told the Ephesians to “**...speak the truth in love**” (Ephesians 4:15). The preceding statement by Paul not only means love for those to whom the truth is preached, but also love for the truth of God that

must be preached. When Paul withstood Peter to the face (Galatians 2:11), he did it because of his love for Peter's soul and that the truth of God might prevail. True love, genuine friendship, and Christian concern will prompt one to broach the topic where the danger exists (whether it is a physical affair such as a collapsed bridge or a spiritual matter such as a heinous habit or damning doctrine).

Secondly, there is the hidden love and the enemies' kisses. Is a love that refrains from telling others about the danger ahead really genuine love? Not from a spiritual viewpoint. A person who loves souls informs others of their condition and God's will concerning them. There is no honor in holding our peace while men perish into eternal flame. And, certainly there is no love displayed on our part toward them in their lost condition when we do not inform them of the torment that awaits them if they die in their lost state and the will of God concerning their salvation.

Also along this same line of thought we see the deceitful kisses of the evil person. The evil individual appears to love people by outward signs, like a kiss, but inwardly has another motive for this affection. When I think of this my mind goes back to the garden of Gethsemane and the betrayal kiss. Judas, one of the Lord's apostles, kissed him so the soldiers would know whom to arrest. Is it not sad that men, even

disciples, will put up false fronts because of hidden motives? Many self-styled apostles of love in our day are little more than religious liars. Any fool can pass out compliments and flattering statements.

Do not assume that one who agrees with you is always your friend, nor is the one who opposes you and corrects you necessarily your enemy. Paul once asked some of his brethren, "**Have I become your enemy because I tell you the truth?**" Apparently some of the audience thought that Paul was indeed their enemy when, in fact, he was the truest and best friend they could possibly have had. He loved their souls enough to teach them what they needed to hear instead of what they wanted to hear.

Which would you want, the offensive friend (the one who in no uncertain terms tells you the truth), or the flattering enemy (the one whose friendship is not legitimate). I will take the truthful friend. What type of person are we? Can we be trusted to tell the truth to those around us? Or, do we through a lack of love for God, his word, the spiritual needs of our brethren and fellowman yield to various pressures (such as the possibility of being rejected by friends, family, brethren, losing our job and so on) hold our peace? God will not hold us guiltless if we fail in this regard.

—Michael Light, Assistant Editor

# A REVIEW OF THE DEAVER-FOX DEBATE

Gary S. Smith

Inasmuch as I have been requested to review the *Deaver – Fox Debate* on the indwelling of the Holy Spirit in the Christian, I gladly accept. The disputants, **Mac Deaver** and **Marion R Fox**, (hereafter referred to as "Deaver" and "Fox") are members of the church of Christ and evangelists. The arrangement for a discussion on the indwelling of the Holy Spirit was the consequent of opposing views. I mention this in the beginning of this review to impact upon the mind of the readers that when any two men hold opposing views it is not possible that both are correct. Thus, it becomes the responsibility of all readers to decide *if either* opponent has assembled enough evidence to substantiate

his conviction. The reason I say *either*, and I do not say *which*, is because there are three possible outcomes on any particular subject wherein two disputants hold opposing views. The diligent reader must recognize this principle if he is to gain the greater good from such a discussion. Before adequate data is presented to the observer there is the possibility that disputant "A" is correct and disputant "B" is incorrect. Likewise it is possible that disputant "B" is correct and disputant "A" is in error. Last, it is possible that neither disputant "A" or disputant "B" is correct. One should be aware that it is never possible that advocates of opposing views are both correct.

The proposition of this discussion was written and signed by both disputants. The proposition is, “**The Scriptures teach that the Holy Spirit dwells in the Christian only through the Word of God.**” This allows for greater clarity of the subject matter. Both disputants (Deaver and Fox) are acquainted with logical procedure. When men who are trained in logical procedure engage in a discussion wherein precise formal logic is applied, then the rules of engagement are quite clear to each person.

Each affirmative disputant has the responsibility to present arguments, the design of which are to prove the proposition he is affirming to be true. The person in the negative must follow the affirmative speaker and deal with the arguments offered by the affirmative speaker. The negative speaker is obligated to show that the affirmative speaker has not done his job. He does this by attacking the premises of the affirmative speaker as well as showing that the evidence offered by the affirmative speaker is inadequate for the reasons they were given. When a disputant in the negative is unable to answer an affirmative speaker, he may admit ignorance, default the remainder of the discussion, or endeavor to distract the audience. It is a sure sign that a negative disputant is on the run, and unable to answer an affirmative speaker, when he fails to respond to a precisely stated argument. A negative respondent must properly tear down the argument of the affirmative speaker. For example, if an affirmative speaker introduces a syllogism, it becomes the negative speaker’s responsibility to falsify one of the premises or the conclusion of the argument. For example please consider the following syllogism.

- A. All birds are creatures that can fly.
- B. The sparrow is a bird.
- C. Therefore the sparrow is a creature that can fly.

On the surface the preceding syllogism may seem to demonstrate proof in behalf of the affirmative. If the negative speaker is unable to answer, he may distract the audience, be extremely verbose, and never specifically address a perceived fault in one of the premises. One who has studied birds however may direct attention to a fallacy in the major premise. The Dodo was a bird that could not fly. And the Penguin is a bird living today that cannot fly. In order to draw the conclusion that a sparrow can fly, one would have to introduce more data than what is found in the major premise.

What shall we look for as we read this discussion between Deaver and Fox? We shall look for evidence and arguments from the affirmative speaker, the design of which are to prove the proposition being affirmed. We shall look for detail in the negative speaker as he follows the affirmative speaker in taking up each argument and showing that they do not prove that for

which the affirmative speaker is arguing.

As to the questions each disputant offers the other, when one cannot answer his adversary’s questions, it may be due to ignorance of his opponent’s position. But, when one contradicts premises he himself has previously espoused, he brings doubt upon his position. At this juncture let us begin our review of the discussion at hand.

Fox, in his first affirmative, was thorough in defining the word “dwell.” He presented his case without ambiguity. “Dwell,” according to Fox means to reign, to have dominion, or rule. The question we must ask is, “Was Fox able to consistently maintain this view? If he incorrectly defined “dwell” it should be apparent as he continues his argumentation. According to Fox “the dwelling of sin in man denotes its dominion over him.” (page 3, Chart 37). Fox continued this line of thinking and brought greater clarity to his position by saying, “Sin dwelling in one is equated to sin reigning, having dominion, working and influencing...” (page 5). One may ask why Fox labored to convince others that the expression “sin dwelling in a person” is to be understood as “sin having dominion or ruling?” Fox answered this question by applying the same terminology to the Holy Spirit. Fox claimed, “When the Holy dwells in us, it is merely the Holy Spirit reigning, having dominion, working or influencing by means of His word” (page 5, last paragraph). Next, Fox claimed that God “operates in harmony with the principle of parsimony” (page 7, 2<sup>nd</sup> paragraph). Deaver agreed. *Here one needs to take special note.* Remember that when disputants take opposing views both views cannot be correct. One of these two men should not believe in parsimony (God does not do anything that is unnecessary). However, please note that Deaver and Fox agreed. “There is nothing that God does that is unnecessary” (bottom page 7, see chart 46).

Fox presented two logical arguments on page 9. The inquiring reader needs to examine these arguments, impress them upon his mind, and investigate the negative respondent to see if he provides a detailed negation. Did Deaver dissect and negate the major premise, the minor premise, or the conclusion? Fox’s arguments are as follows:

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

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

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

What one should look for from the negative respondent (Deaver) is an argument that negates one of these three statements. Please keep in mind that it is the sum of these three statements that constitutes the argument. Even those unacquainted with logical process easily see the validity of this first argument. But is the argument sound? Was Deaver, the negative respondent, able to find a flaw in the major premise? If he did his job well as a negative speaker—then he directly referenced this argument and tore it down.

Fox's second argument now follows:

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

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

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

The person in the negative had a responsibility to answer these arguments.

Fox believed he perceived an early contradiction in Deaver's teaching. Fox pointed to Chart 48 (page 10), making specific mention that Deaver said, "I am willing to contend that the Holy Spirit personally strengthens the faithful child of God (Deaver's response)."

Fox also pointed out that Deaver agreed that "Conviction is a thing that the Holy Spirit does only through the word of God" (page 11, line 12). The affirmative speaker offered many arguments. If the affirmative speaker has made a legitimate case the negative speaker must either concede the discussion, or run from the issue, refuse to refer to the arguments, and use most of his time in the negative, speaking of other things. From the wide array of arguments offered by the affirmative speaker (Fox) the following conclusions were concisely derived from precisely stated premises. Please consider them.

1. All things that both the Holy Spirit and the word of God do are things that the Holy Spirit does only through the word of God (page 12).

2. All things that are attributed to the indwelling of the Holy Spirit are things that the Holy Spirit does only through the word of God (page 13).

3. Conviction is a thing that the Holy Spirit does only through the word of God (page 16).

4. The Holy Spirit works only through the scriptures to accomplish what the scriptures are said (by God) to do (page 17).

The preceding four conclusions were not all the conclusions offered by the affirmative speaker. Fox also made an argument, but not in precise form, concerning the ablative case in the Greek language and its application to Joel's prophecy. Fox contended that the Holy Spirit himself was not literally poured out according to the language employed by Peter on the day of Pente-

cost. Peter quoted the prophet Joel and said, "I will pour out of my Spirit." Fox pointed out that the verse does not say, "I will pour out my Spirit." This is an interesting point by Fox. And, the grammatical construction in the Greek is ablative as he claimed. Also, I find it interesting that even in the English the verse does not read, "I will pour out my Spirit." To give further validation of his claim he referred to **W. H. Davis**, a Greek language grammarian. I find the arguments given by Fox to be forceful. He did an excellent job presenting his case with clarity. He was (is) an open target for the negative speaker if his position had been flawed. His position was (is) expressed in a fashion that is honorable for anyone desiring to be associated with the term "logic." Of course, this in and of itself alone does not imply that his position is correct. However, if his position was flawed it was (is) the responsibility of the negative speaker (Deaver) to expose his fallacy. Since Deaver is likewise one experienced in logic, he should have attacked what he thought was the faulty premises of the affirmative speaker. In this debate did such fallacies exist? Let us turn to Deaver as he assists us in finding the error of the affirmative speaker.

At that time of this debate Deaver had the privilege and responsibility to falsify the definition stipulated by the affirmative speaker. The question was/is "Did Fox improperly define the word 'dwell' as it is found in the scripture?" In order to falsify Fox's definition Deaver claimed that:

Before baptism, sin is not reigning in the sense now of having dominion or ruling, in the sense of my submission, because as a believer who has repented of sin, I have said in my heart, 'I am not going to let sin have its way with me again' (page 24).

While reading these words I could not help but ask myself the following questions: is the believer who has not repented under the rule or dominion of sin; and, is the penitent un-baptized believer under the rule or dominion of sin? Deaver went on to say, "So if the dwelling is the ruling and the reigning, you see, in that sense, it stops prior to one's becoming a Christian." At this juncture it is apparent that the negative speaker, Deaver, was struggling in his attempt to deal with Fox's affirmative argumentation. He struggled with Fox's definition of the word "dwell." Did Deaver write a syllogism or offer a major premise to negate Fox's definition? Did he offer a precise argument to substantiate that sin ceases to reign at the point of belief? From a logician's point of view Deaver was wasting valuable time rambling. I endeavored to follow the negative speaker's line of reasoning with great difficulty. Is he affirming that sin is no longer ruling over a man once he believes? The fallacy of the negative speaker on this point is that he failed to recognize the point of de-

marcation. He seemed to think that Fox had implied that the dwelling of the Spirit is equivalent to a person responding to a part of the plan of salvation. He erected a straw man. He then beat the straw man to death leaving the impression on the non-critical reader that he destroyed the argumentation of the affirmative speaker. If he had the ability to destroy the argumentation of the affirmative speaker, then why did he not write an argument in precise form? *Logically speaking, Deaver failed to understand that if the consequences of sin are ruling, then sin is ruling.* If one chooses to believe in Christ and is never baptized, the consequences of sin continue to rule his life. Deaver continued this line of argumentation by saying,

then, if that is the sense of “dwell” and “dominion” and all of that, then the Holy Spirit indwells the child of the Devil in a penitent state, a penitent having confessed believing state, before he is a member of the Lord’s church (page 24, 25).

This was merely a continuation of the straw man distraction from the real issue. What was the point of demarcation? The negative speaker (Deaver) had the obligation to show the logical connection between the Holy Spirit “dwelling” and a person obeying a component of the salvation plan. In order to negate Fox’s argument, or definition of the word “dwell”, the negative speaker was under obligation logically to show where Fox’s definition implied that a person who had obeyed a component part of the salvation plan had the Spirit dwelling in him. The negative speaker was on the run. He is a logician who has embraced a position that will not allow him to be specific, or to use his skills of argumentation to formulate proper premises for proof. One expects that the negative speaker will refer specifically to the premises of the affirmative speaker and falsify those premises. This negative speaker wasted most of his time rambling in the first negative speech.

The next blatant fallacy of the negative speaker is seen on page 27. Here he appealed to mere emotion. Again, Deaver had a problem answering the affirmative speaker’s definitions and terms. By this time Deaver was so distracted from the issue that he it was imperative that he appeal to the hopeful ignorance of the audience. Fox seemed to have successfully defined his terms, for it is apparent that the negative respondent must criticize rather than answer. Deaver’s distress was seen in the following words:

What is all this discussion about, anyway? What is this discussion about, anyway? Is your salvation literal or figurative? Is God literal or figurative? Is your spirit literal or figurative? Is the church literal or figurative?

The preceding quote evidenced an emotional appeal to the audience. Deaver seemed to overlook the fact that language may be figurative and yet have a

literal impact, and a literal import. Had Fox made an argument that implied that he must believe that the church is figurative? Was the negative speaker, Deaver, able to formulate a major premise by which one may deduce that Fox believed the church is not literal? If Deaver was able, then where is the argument? Was Deaver arguing that:

**Major Premise:** “All men who teach that some verses of scripture employ figurative language to teach a literal truth are men who teach that all verses of scripture employ figurative language to teach a literal truth.”

**Minor Premise:** Fox is a man who teaches that some verses of scripture employ figurative language to teach a literal truth.

**Conclusion:** “Therefore, Fox is a man who teaches that all verses of scripture employ figurative language to teach a literal truth?”

The negative respondent (Deaver) had replied in a most illogical fashion. He seemed to confuse the nature of categorical deduction. In logic one does not begin with the partial class and deduce to the whole; rather one begins with the whole and concludes with the partial. Yet this was exactly what he should have done; he was forced into being irrational in order to attack Fox’s definition. The negative respondent chose a method of reasoning that he had to apply to himself. If Deaver applied this same methodology to himself he would see the following:

**Major Premise:** All men who teach that some verses of scripture employ figurative language to teach a literal truth are men who teach that all verses of scripture employ figurative language to teach a literal truth.

**Minor Premise:** Deaver is a man who teaches that some verses of scripture employ figurative language to teach a literal truth.

**Conclusion:** Therefore, Deaver is a man who teaches that all verses of scripture employ figurative language to teach a literal truth.

As I read and pondered the reasoning of the negative speaker (Deaver) I wondered if he would accuse God of the same fallacy. God refers to heaven as a country and as a city.

**Major Premise:** All persons who teach that some verses of scripture employ figurative language to teach a literal truth are persons who teach that all verses of scripture employ figurative language to teach a literal truth.

**Minor Premise:** God is a person who teaches that some verses of scripture employ figurative language to teach a literal truth.

**Conclusion:** Therefore, God is a person who teaches that all verses of scripture employ figurative language to teach a literal truth.

The fallacy in the previous arguments is found in

the major premise. It is not reasonable to think that deduction can be made from these premises. However, these are the premises necessary for the negative speaker to deduce that Fox is incorrect.

If on the other hand the negative respondent (Deaver) had chosen to structure his major premise properly by using the word all as a modifier of the word verses—he would be forced to argue in the following manner. I shall refer to the following argument as Deaver's required premise (hereafter DRP).

**Major Premise:** All men who teach that all verses of scripture employ figurative language to teach a literal truth are men who teach that "dwelling" verses of scripture are employed to teach a literal truth.

**Minor Premise:** Fox is a man who teaches that all verses of scripture employ figurative language to teach a literal truth.

**Conclusion:** Therefore, Fox is a man who teaches that "dwelling" verses of scripture are employed to teach a literal truth.

The major premise labeled DRP is the premise necessary for Deaver to logically deduce that Fox has incorrectly applied the word "dwell." The DRP premise proves too much.

The negative speaker (Deaver) endeavored to answer Fox's explanation for the expression "**poured out of my spirit**" on pages 33 and 34. Fox had claimed that Peter's application of Joel's prophecy indicates that the Holy Spirit himself is not what was poured out. Fox understands Peter's application of the prophecy to be

an inspired interpretation. Deaver seeks to dispute Fox's explanation by saying,

But he says the ablative case there shows that it is not the SPIRIT. It came FROM the Spirit. Jesus had just said to the apostles, 'You are going to be baptized in the Holy Spirit.' Now, he says that IS not what happened. That is not what happened. I say that IS what happened. Jesus was not discussing figurative language, except in the sense that He used the word for baptism ("immerse") (page 33).

Deaver ranted against Fox's position but never appealed to the grammar of the passage. The negative respondent's mistake was that he put theology before grammar. He spoke against the affirmative speaker's application, but gave no additional data to negate the affirmative position. Deaver seemed to think the Hebrew is an inspired interpretation of the Greek rather than the Greek being an inspired interpretation of the Hebrew. Deaver's appeal to the words of Christ begged the question. The question at hand was/is not what Jesus said, but what is the correct application of what Jesus said. Fox, the affirmative speaker, offered evidence from the grammar that what was poured out was not the Holy Spirit himself, but rather something(s) from ("*apo*," away from) the Holy Spirit.

At this point in the review I plead with you to read carefully the words of the negative speaker (Deaver). Please notice what the negative speaker did. He sidestepped the issue. *First*, the issue was/is not whether or not figures of speech are at times used to describe literal things, events and people. *Second*, the negative speaker did not structure a single argument that gave evidence that the affirmative speaker had misused his terms. *Third*, the negative speaker was forced to use a major premise that included him as well as the affirmative speaker, Fox. *Fourth*, the negative speaker did not directly assault the precise arguments offered by the affirmative; he did not disassemble any of Fox's premises.

#### CONCLUSION

The affirmative position presented by Marion Fox is unwavering. He set forth his position with excellent hermeneutics, detailed logical argumentation, and careful handling of the original grammar. He gave his negative respondent a clear and concise target. He defined his terms and remained consistent, with no equivocation. The negative respondent lacked detail, did not attack the premises of the affirmative speaker, and used sophistry in place of precise argumentation. Deaver had a well-defined target before him and could not hit the target.

—P.O. Box 1082  
Fairfield Bay, Arkansas

## MAC DEAVER & MARION FOX DEBATE

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# CHALLENGE TO DEBATE

In 1993 Mac Deaver and I agreed, in principle, upon engaging in a debate regarding the manner of the indwelling of the Holy Spirit. We debated this issue in 1994 in Oklahoma City, where I preached (and presently preach). During that debate it became evident that the doctrines (regarding the work of the Holy Spirit) taught by Mac Deaver were in a state of evolution. Mac did not fellowship one who taught a direct operation in 1993, but was teaching a direct operation in August, 1994 (during our debate).

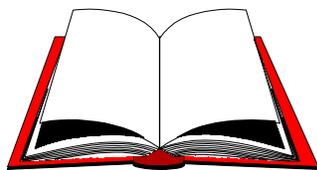
I hereby challenge Mac to engage in two more debates with me regarding the work of the Holy Spirit. I propose that the first debate be on the manner of the influence of the Holy Spirit in the life of a Christian. I propose to affirm: **The Scriptures teach that the Holy Spirit affects the sanctification of the child of God, only through the Word of God.** I propose that Mac affirm either of the propositions that he affirmed in the Deaver-Lockwood or Deaver-Moffitt debates. I propose that we engage in this debate in March 2005 and that Mac supply the facility for the debate.

The second debate that I propose is on the subject of the baptism in the Holy Spirit. I propose to affirm: **The Scriptures teach that the baptism in the Holy Spirit always endued those who received it with miraculous powers and was limited to the first century.** I propose that Mac affirm: **The Scriptures teach that all Christians are baptized in the Holy Spirit.** I propose that we engage in this debate in August 2005 in a facility to be determined.

I propose that we agree to the same basic terms that we had in our first debate. However, I request that we agree to limit the number of affirmative arguments made by each speaker (so the negative can answer the arguments). In addition, I request that we agree that the negative speaker is to address the syllogisms set forth by the affirmative speaker. He is to either attack the validity of the argument or attack one or more of the premises of the argument.

Mac wrote "Now tell me this: are there five men out there ready to debate me? I can't find one." (*Biblical Notes Quarterly*, Special Issue, Spring 2004, page 14). Since Mac is willing to debate this issue again (based upon what he has written). I suggest that he consider the format and propositions above.

Marion R. Fox  
4004 SE Twisted Trail Rd.  
Oklahoma City, Oklahoma 73150-1910



## The Work of the Holy Spirit vol. 1, 2 ed.

The book "The Work of the Holy Spirit, Vol. I, 2<sup>nd</sup> edition" by Marion Fox is now available. It has been revised extensively (replying to a number of the Deaver errors). The book has doubled in length. The revised edition of Volume I has the same chapter titles of the first edition. Some appendices have been added to help clarify the arguments in the book

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March 6, 2004

Dear brother O'Neal;

Thank you for your letter of Feb. 20, 2004. In the light of your decision to table all discussion and dialogue for the time being we make the following requests based on much discussion on consultation with many:

- We would like to have a list of all board of directors for Oklahoma Christian and addresses to communicate to them personally.
- We would like a list of the names and addresses of all those who attended the Feb. 13, 2004 in the same spirit that we provided a list of names of all those who attended the Nov. 17, 2003 meeting in Lawton.
- We would like to be able to address the board of directors when they meet this summer. We ask for thirty minutes to place information before them to consider our input and create dialogue and discussion on that level.
- We would also like to continue the discussion of what we perceive as changes in direction for OC to include information about teachers in the school who hold and teach problematic doctrinal positions.

We care [sic] looking forward to brother McMillon's planned visit with us at the Lawton Preachers Meeting. Although we have not set a date, we are sure that his schedule will allow him to come and visit with us. We would be able to hear more from him in April (the 26th) or May 24th.

We are praying that a spirit of Christian fellowship can be maintained and we can have true dialogue and discussion of matters that are close to our hearts concerning Christian education and future lectureships at OC. Many of the alumni and friends who we are in contact with are still very concerned.

In His Service,

David C. Dugan  
Gospel Preacher  
Eighth & Lee Church of Christ  
P.O. Box 285  
Lawton, OK. 73502

*[This letter from David Dugan to President Mike O'Neal appears just as we received it. To date O'Neal has not answered it.—Editor]*

# Reporting News About Oklahoma Christian

Dave Dugan

Several months ago a group of concerned Christians viewed the 2004 Lectureship brochure from Oklahoma Christian. We were alarmed at the number of men who were invited who have openly called for radical changes to the Lord's church.

Our concerns stemmed from what appeared to be a sudden change of direction by OC and embracing of these men who have through published material made known their false views.

Coincidentally, OC administration had expressed a desire to come and speak at the monthly Lawton Preachers Meeting. It was decided that we would ask them to come on November 17, 2003 for a meeting with concerned preachers, elders and members to ask questions and make our concerns known.

Before the meeting took place both written (e-mails) and phone calls to the school officials were made clearly telling them of our concerns. Plus a letter was sent inviting many both in the state and outside the state to come and speak their concerns about the lectureship and Christian education in general. We were happy to have brother **Shon Smith**, VP of Church Relations, and **Lynn McMillon**, head of the Bible department to come. Shon Smith presented a power point presentation on the school and the lectureship. After this questions were taken from the some 50 preachers, elders and members in attendance. This meeting was conducted with a concern for the direction of the school and the lectureship specifically. We did not really get any answers to our questions and concerns.

Later a letter was generated from the OC President Brother

**Mike O'Neal**, to come to the lectureship and see; then meet for comments. Many of us felt that because OC had invited those causing difficulty we could not in all good conscience attend the lectures. This was made clear to OC. We then sent out a letter to 390 congregations in Oklahoma to alert them to our concerns and to sign a letter of concern to OC with us. Over 150 individual members, elderships and preachers signed that letter. It was then sent to O'Neal and the board of directors.

To O'Neal's credit he did set a date to listen to our concerns. That was on February 13, 2004 at OC. Read now brother **Monte Ginnings** report of that meeting:

## A REPORT ON THE OCU MEETING

A few weeks ago we urged brethren in this bulletin to attend the meeting at Oklahoma Christian on February 13 where brethren could voice their concerns about the OCU Lectureship this year.

That meeting now is history. About 300 people attended and many presented their views. **Mack Lyon**, the most popular, respected, and beloved member of the Lord's church in Oklahoma, summed up the situation in his kind and clear way. He stated he had been preaching and working with churches across this state for 50 years and this 2004 OCU Lectureship was the most divisive event he had ever seen. He said he knew of churches, brethren, and friends where this has caused conflict and discord.

The president of OCU in an earlier statement said, "Satan is working overtime in our fellowship to get us fighting and trying to break us up. We want no part of that!"

Even on a schoolyard playground when there is a fight, the first question always asked is "Who started

this fight?" The current conflict or "fight" started with the OCU Lectureship program and the subsequent response to the criticism of it.

During the meeting severe restrictions were placed on the format. Brethren were given only three minutes to present their concerns.

They were limited only to speak of the lectureship and no other issues. The major difficulty was that the school authorities chose not to answer any questions or respond in any fashion. They just listened.

At the end of the meeting it was admitted that "mistakes" were made, though these were not defined and could be perceived by them in any way they chose. The only promise made was that the concerns of brethren would be "considered." No commitments to change anything were made.

Personally, as one attending the meeting with very low expectations, I was not too disappointed. Talk is cheap as most people know. Only time will tell where OCU is headed. And "By their fruits or what they produce will we know them."  
MG

From the beginning our concern is for Christian education to be Christian and for those in charge of Christian education to be aware of problems in the brotherhood and to always come down on the side of God's word. Since the February 13 meeting Brother O'Neal has issued another letter which tells us that all our concerns will be discussed at the OC Spring Board of Directors meeting. We appreciate that but we have asked to be present at the meeting and make our concerns known in person. [Please see brother Dugan's March 6, 2004 Letter to President O'Neal.—Editor]

—P.O. Box 285  
Lawton, Texas 73502

# THE HOLY SPIRIT: THE DRUG FOR POSTMODERN HIGHS

Gary W. Summers

[Before anyone emails me to protest this article, let me answer your first two objections. 1. What will be written herein is not blasphemous to the Holy Spirit who inspired the holy scriptures; we only speak against the *opinions* (since *theology* would be too complimentary a word) of many who have been swept up in the so-called “Pentecostal” movement. 2. I have not experienced an “outpouring of the Holy Spirit,” as some erroneously call it. Nor will I—because I have no desire to depart from the Bible to practice foolishness. Please feel perfectly free to pray for me and pity me because I do not have what you have, but if you wish to discuss this doctrine, I am not interested in your subjective experience; please confine yourselves to the objective word of God.]

Some time ago a liberal I had been engaged with in email correspondence signed me up for a liberal email publication called *Freedom’s Ring*, published by long-time liberal **Cecil Hook**. I browse through it periodically, and the other day the following heading intrigued me: “Beyond the Sacred Page.” It turns out that this is the title of a book by **Edward Fudge** (another liberal), which Cecil Hook will be publishing and distributing.

Edward Fudge has written another book, *The Fire That Consumes*, in which he argues that hell is not eternal. He is also a member of a congregation, Bering Drive in Houston, Texas that encourages women to exercise leadership roles in the worship. One of that congregation’s elders defended their position at a Freed-Hardeman Forum many years ago (for which I was present). Now Fudge has decided to inform us about the Holy Spirit.

The following quotations are taken from this Internet publication, *Freedom’s Ring*, April 15, 1998, Number 28, “Week 4 of 6.” Consider Hook’s buildup to the contents of the book.

*Produce Your Cause* is a free monthly e-newsletter designed to help preachers, elders, and concerned brethren understand how Satan is fighting against the word of God through destructive criticism. Subscribe today by sending an e-mail to [Proveit-subscribe@yahoo.com](mailto:Proveit-subscribe@yahoo.com). To receive free reproducible adult Bible class material send an e-mail to [MtnCityReminder-subscribe@yahoo.com](mailto:MtnCityReminder-subscribe@yahoo.com).

Can we believe that God is as alive, powerful, and near us today as he was in Biblical times? This book is Edward’s courageous witness of ways God wondrously directs those who seek his personal guidance—“beyond the sacred page.”

The answer to the first question is, “Yes.” God has not died, none of his power has diminished even one iota, and his presence still fills the universe (Psalm 139). Evidently, Hook thinks there is a connection between this question and Fudge’s book, but none exists. There is nothing inherent in the power of God that proves Fudge is a courageous witness.

Speaking of the word *witness*, what is Fudge a witness to? Hook claims that Fudge witnesses to the ways that God wondrously directs those who seek his personal guidance. What does this phrase mean? It seems to imply that Fudge has prayed for the Holy Spirit to personally guide him and that God has done so, which means that the entire book is full of Fudge’s subjective opinions about what *he thinks* God has done for him.

Did the Holy Spirit tell him that what he inspired Paul to write about the role of women in the church was just cultural (though Paul circumvents all culture and cites as precedent Adam and Eve)? Did the Holy Spirit, in response to his prayers for guidance, assure him that all those things Jesus said about hell were false?

One can only imagine what kind of material is in this book; Hook gives the following hint.

“Although I was reared in a Christian home,” Edward writes, “my church taught that God does not operate “separate and apart from the word.” And since we generally believed that we had correctly deciphered and interpreted the Bible, God’s guidance meant little more to me than following “true doctrine” and teaching it to everyone else.

How horrible—to follow true doctrine and teach it to everyone else! How dull! How boring! It’s much more fun to make up your own teaching and see how many others you can get to swallow it. If the Bible says that souls will be lost in eternal torment, and we simply believe that and teach it to others, how drab. It is much more colorful to teach the exact opposite—just to see how many will believe YOU instead of the Bible.

Anyone who thinks the sarcasm in the preceding paragraph is out of order may have missed Fudge’s own sarcasm—“we generally believed

that we had correctly deciphered and interpreted the Bible.” Since he obviously does not mind including little digs at others, he should appreciate them when they return upon his head.

Did his church really teach that “God does not operate ‘separate and apart from the word’”? Such a doctrine would ignore the providence of God. Whereas the Bible teaches that the miracles would pass away (I Corinthians 13), it never says that God would quit working providentially. If so, where is the passage? Exercising his providence may involve the Holy Spirit or angels—even in conversion.

Consider the conversion of the Ethiopian eunuch. Philip was told by the Spirit to overtake the eunuch’s chariot (Acts 8:29). He received a direct communication from the Holy Spirit in that instance. Could the same thing have been accomplished providentially? Certainly. God could arrange for a member of the body of Christ to meet a non-Christian on a given day at a given time just as he arranged for the ram to be present for Abraham’s use.

However, despite this unusual method of pointing out a good contact, Philip still preached Jesus to the eunuch (Acts 8:35). The Holy Spirit (even in the days of miracles) did not directly force someone to obey; conversion always came through the teaching of the word (Acts 11:13-14). So today, God may arrange providentially a meeting, but it is still the gospel that is the power of God unto salvation (Romans 1:16).

God does work separately from (yet in harmony with) the word. He always has. But that working must remain in the realm of providence and not in any way be interpreted as miraculous or direct.

Yet all the time, I secretly longed for more—and so did many others I knew. But the living God was full of surprises! And, although he would never act contrary to his word revealed in the scripture, he was determined to show me that he is not bound between the covers of a book—not even the Holy Bible. This is my testimony to some of these encounters with the living God these past 50 years.

“Longing for more” is scarcely a new phrase. I heard it 25 years ago from members of the church who had fallen prey to the teachings of the charismatic movement. What this idea means is that the word is not sufficient; I have to *FEEL* something. The Deity of Christ, the blessings of salvation, the hope of eternal life—these are all right, but if I could just have some sort of personal *experience!* If I could feel the presence of God within me—if I could just feel his love or peace or power surging through me, I would know that God is and that he is alive. If I could speak in tongues or observe a miracle, I would know without a doubt that the Bible is true; it would become more REAL to me. The

Bible is so impersonal; I need this Holy Spirit contact today for my spiritual well-being.

If it has not been apparent yet, ME is at the center of this theology. Pentecostals are spiritual New Agers. The focus of attention is not the Bible, the gospel, or New Testament doctrine. The center of attention is ME. The experience is everything; all else is secondary. And if logic is absent, a scriptural case cannot be made for this “approach,” or if what is practiced contradicts the Bible, these things do not matter in a postmodern world which has rejected reasoning and embraced contradiction. If ME is at the center of religion, everything else may be sacrificed, such as truth. We either decide that truth is irrelevant, or we redefine it subjectively, so that this is MY truth, and that is YOUR truth.

### “LIVING IN THE HOLY SPIRIT”

Coincidentally (or providentially), about the same day this book was being touted in *Freedom’s Ring* I noticed a *Newsweek* article titled “Living in the Holy Spirit.” It features the Brownsville Assembly of God Church in Pensacola, Florida. The following descriptions from this article are in some cases disgusting; a reader with knowledge of the Bible will not recognize any of them as being Biblical.

As the huge congregation rises, the Spirit descends. Off come shoes: this is holy ground. Young and old, black and brown and white alike, hop, twist and dance in the aisles.... As if on cue, the hoppers and twisters drop to their knees. A man from France curls up in a fetal position, burying his face in the carpet.... Here and there someone begins speaking in tongues (55-56).

Can anyone seriously imagine Moses hopping and twisting around the burning bush? Such is sacrilege. The article continues to describe “ministers” who touch their thumbs to people’s foreheads, after which they fall or stagger back, which they refer to as being “slain in the Spirit” (56), which is another invention of men not found in the Bible. If pressed for an explanation, Pentecostals will cite John 19:6. When Jesus acknowledged who he was to the soldiers, “**they drew back and fell to the ground.**” Notice, however, that 1) the text does not say that the Holy Spirit had anything to do with their reaction; 2) the soldiers were not termed *slain*, 3) no one laid a thumb, let alone a complete hand or fist, upon them, and 4) they were not converted (since they arose and took Jesus captive).

The only New Testament conversion that might be cited to support this practice is Paul’s. Although Paul fell to the ground, no one touched him, nor does the Bible attribute his falling to the Holy Spirit (Acts 9, 22, 26). Furthermore, when Paul preached the gospel, he

did not instruct people that the Spirit will slay them like he did him. This is nothing more than a man-made, Pentecostal doctrine, which has now become an accepted tradition without any scriptural authority whatsoever. But being knocked down by the Holy Spirit is a lot more exciting than the bland words of Jesus: **“If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free”** (John 8:31-32). Studying God’s written revelation to us just cannot compare to being “slain in the Spirit.”

All of the Pentecostal activities are long on *feeling* and *experience* while being very short on teaching and substance. Even the *Newsweek* article recognizes this point: “Typically, what gets thrown out of balance is the core doctrine of the Christian faith” (56). Some have even gone so far as to claim that the Bible is irrelevant, which would be an honest admission and in harmony with their beliefs (though very dangerous to say).

What else do they do? There is the Toronto blessing, which amounts to uncontrollable fits of laughter, hopping up and down (sometimes called pogoing), shriek-

ing, and making animal sounds. **R.C. Foster** correctly said over thirty years ago in his monumental one-volume *Studies in the Life of Christ*: “More foolish ideas have been propagated to the square inch about the Holy Spirit and his presence and method of operation in our lives than any other theme one might suggest” (541).

As *Newsweek* observed: “None of this happened at the original Pentecost” (59). It is sad to see such nonsense perpetrated in the name of religion. The subjectivism in these matters is seen in one man who stated: “I’ve been overcome with peace and it blankets me, and nothing else matters in the world.” Again, notice the emphasis upon ME rather than God or Jesus the Savior.

And is this the place that Hook, Fudge, and others wish to take us?

—5410 Lake Howell  
Winter Park, Florida 32792-1097

## Excerpts From....

(CONTINUED FROM PAGE 1)

reduction than salvation, more therapeutic than theological. It’s about feeling good, not being good. It’s as much about the body as the soul.... Some marketing gurus have begun calling it “the experience industry.”

The vast majority of those who attend seeker-friendly fellowships profess to be believers. Yet most were drawn to those churches by the same worldly allurements that were meant to entice the unchurched, and they continue to attend, being fed the same biblically anemic diet created for the wooing of unbelievers. At best, they receive the skimmed milk of the word; at worst, pabulum contaminated with ‘profane and vain babblings, and oppositions of science falsely so called.’” Certainly a church can grow numerically on that basis, but not spiritually. Furthermore, there is no opportunity for believers to mature in the faith in such an environment.

As we have noted, most seeker-friendly churches focus much of their time, energy, and resources on accommodating unchurched Harry and Mary. Consequently, week after week, the entire congregation is subjected to a diluted and leavened message. ....The spiritual meals offered at mid-week services are usually support group meetings and classes for discerning one’s

spiritual gifts or going through the latest psychobabbleized “Christian” bestseller such as *Wild at Heart* rather than the study of the scriptures.

Perhaps the most insidious aspect of the seeker-friendly approach to doing church is an attempt to impress the unchurched by looking to and quoting those regarded as the experts in solving all their mental, emotional, and behavioral problems: psychiatrists and psychologists.

A large part of the evangelical church has developed a pleasure-laden, cruise-ship mentality, but it will result in a spiritual Titanic. Seeker-friendly church pastors (and those tempted to climb aboard) need to get on their knees and read the words of Jesus to the church of the Laodiceans. They were “rich, and increased with goods,” yet failed to recognize that in God’s eyes, they were “wretched, and miserable, and poor, and blind, and naked.”

*[It is nothing less than amazing that a sectarian denominationally minded person such as McMahan has a better understanding of how to teach the Bible than many members of the Lord’s church do. Max Lucado, Rubel Shelly,*

*Randy Harris, and those preachers of kindred mind, along with their cloned churches, are the products of and represent “the goal seeker-friendly” mentality. There is not an ounce of true spiritual substance in any them. The sooner we can separate ourselves from them, the better*

*the remnant (no matter how small it is) of God’s people will be. Besides teaching the gospel to the alien sinner and edifying the faithful, to that end we shall labor—Editor]*

—420 Chula Vista Mountain Rd.  
Pell City, Alabama 35125

## THE BIBLE’S IMPACT ON HYMNOLGY

B. Dean Beard

There are a group of liberal theologians who, though claiming to be Christians, do not believe that the Bible is the complete and inerrant word of God. These religious agnostics do nothing but cast doubts on the history and doctrines of the Bible. They express doubts about the existence of Adam and Eve, call the story of the flood a myth, allegorize the temptation of Jesus in the wilderness, deny the blood atonement of Jesus, his resurrection, ascension, and second coming. Many deny the general resurrection, the judgment, and heaven and hell.

Hymn books are filled with songs of praise, gladness, faith and trust—all based on complete trustworthiness of the scriptures. How void and shallow our songbooks would be, how impotent to lift our hearts, to teach and edify and give melody in the heart of the worshipper were the songs written by liberal theologians who believed the writers of the scriptures were mere men whose religion were only superstitions.

We often read II Timothy 3:16 which says:

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

Would a theological liberal who denies that doctrine have written the words to “How Firm a Foundation?”

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can he say, than to you He has said,  
You who unto Jesus for refuge have fled?  
—George Keith

What inspiring words about the wonderful cre-

ation of God would come from such writers? Can you name one? **Maltbie Babcock** obviously was a believer in the Bible’s account of creation:

This is my Father’s world,  
And to my listening ears,  
All nature sings, and round me rings  
The music of the spheres.  
This is my Father’s world,  
I rest me in the thought  
Of rocks and trees, of skies and seas;  
His hand the wonders wrought.  
This is my Father’s world,  
O let me ne’er forget  
That though the wrong seems oft so strong,  
God is the ruler yet...

Liberal theologians claim that Jesus was a martyr, but that his crucifixion (if they believe in it at all) was not essential for salvation. They would have seen no significance in Revelation 7:14: **“These are they which came of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”** And, they could not have written:

What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus.  
O precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

“Ah, there is no resurrection,” the liberal confidently expresses. His song book would not contain these verses:

Low in the grave He lay - Jesus, my Savior!  
Waiting the coming day - Jesus, my Lord!

Vainly they watch His bed - Jesus, my Savior!  
Vainly they seal the dead - Jesus, my Lord!  
Death cannot keep his prey - Jesus, my Savior!  
He tore the bars away - Jesus, my Lord!  
Up from the grave He arose  
With a mighty triumph o'er His foes;  
He arose a Victor from the dark domain,  
And He lives forever with His saints to reign.  
He arose! He arose!  
Hallelujah! Christ arose!

Perhaps the liberal snuffs at the Bible's insistence upon a day of judgment. Matthew 25:31-33 reads:

**When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.**

He hopes that in his denial, the judgment will never happen. **Will L. Thompson** wrote this song-sermon based on belief in that passage:

There's a great day coming,  
A great day coming,  
There's a great day coming by and by;  
When the saints and the sinners shall be parted right and left,  
Are you ready for that day to come?  
There's a sad day coming,  
A sad day coming,  
There's a sad day coming by and by;  
When the sinner shall hear his doom,  
'Depart, I know ye not,  
Are you ready for that day to come?

How sad and lifeless our worship would be if the

liberal had his way. Lost would be all the songs of heaven: "Earth Holds No Treasures," "Heaven Will Surely Be Worth It All," "How Beautiful Heaven Must Be." "I Am Bound for the Promised Land," "Home of the Soul," "No Tears in Heaven," "When All of God's Singers Get Home," "Won't It Be Wonderful There," "Sing to Me of Heaven." Let your voices be heard and sing of your hope:

Sing the wondrous love of Jesus,  
Sing His mercy and His grace.  
In the mansions bright and blessed,  
He'll prepare for us a place.  
When we all get to heaven,  
What a day of rejoicing that will be!  
When we all see Jesus,  
We'll sing and shout the victory.

What could the religious agnostic write? My only thought would be in the words of Sportin' Life, the agnostic in "*Porgy and Bess*:"

It ain't necessarily so,  
It ain't necessarily so,  
Dey tell all you chillun  
De debble's a villun  
But 'taint necessarily so.  
To get into Hebben,  
Don't snap for a sebben!  
Live clean, don have no fault.  
Oh, I takes dat gospel  
Whenever it's pos'ble  
But wid a grain of salt.

Can you think of anything else? If the Bible be not true, why should we sing?

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# CONTENDING FOR THE HOME

Paul Vaughn

The foundation of American society should be the godly home. America needs homes that are devoted to God, seeking to please him through obedience to his word. America needs homes that teach integrity. America needs homes that teach there is standard of morality. America needs homes that stand for the sanctity of marriage. Yet, the trend in America is toward a godless homes. Homes that deny the existence of God. Homes that are irreligious. Homes that are permeated with wickedness. Homes that have lost their moral compass. Some are seeking to transform this great country into a land of perversion.

There is a major effort by a very small group to defend the rights of homosexuals. In February of 2004, a Massachusetts court paved the way for homosexual marriages. Their goal is to create legitimate privileges for a small number of people whose only shared characteristic is to engage in homosexual behavior. Such behavior is condemned by God and all God believing people must take a stand against this sin.

The homosexual community has convinced many that if one speaks against homosexual behavior he suffers from "homophobia." They are trying to get the government to make it a hate crime to speak against their immoral behavior. When one speaks against homosexual behavior is it hatred toward an individual? No! It must be stated that preaching against sin is not hatred for any person. It is not "hate" or "hate speech" to encourage someone to turn from sin and

obey the teaching of Christ. Christians must oppose all forms of immorality. Adultery, drunkenness, murder, lying, and covetousness are as bad as homosexual behavior for the individual to be involved. Those who entangle themselves in homosexual acts are human beings. They are made in the image of God. The souls of all men are precious in the sight of God. He desires all men to come to repentance and be saved. The apostle Peter wrote:

**The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance** (II Peter 3:9).

What does the Bible teach about homosexual behavior? It was forbidden in the Old Testament. **"Thou shalt not lie with mankind, as with womankind: it is abomination"** (Leviticus 18:22). The word **"abomination"** means something that is "loathsome, detestable thing..." (Vine's Expository Dictionary of Biblical Words). Anything that is an abomination to God, man should abhor, reject, cast it away and view it as detestable. Homosexual behavior is condemned in the New Testament.

**Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind** (I Corinthians 6:9).

The word "effeminate" is translated as "Homosexual" in the New King James version. It means "Not simply of a male who practices forms of lewdness, but persons in general, who are guilty of addic-

tion to sins of the flesh" (Vine's Expository Dictionary of Biblical Words). It describes a man who allows himself to be used as a woman in a sexual relationship. The phrase, "abusers of themselves with mankind" is defined as a male bedfellow. One can plainly see from the above Bible references that homosexual behavior is condemned by God.

Christians must be prepared to take a stand against all sin! Why? God commanded it.

**Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil** (Ephesians 6:10,11).

Christians must take a stand against sin because they love the souls of all mankind. God loves man so much that he sent Jesus to die on the cross for all sinners. **"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"** (Romans 5:8).

Christians must take a stand against homosexual behavior because it is unhealthy, unnatural, abnormal, mentally destructive and sinful in the sight of God. Christians must take a stand against homosexual behavior because radical homosexual activists will not relent until the church of Christ is silenced by threats or legal action. Are you prepared to contend for the home?

—1415 Lincoln Rd.  
Lewisport, Kentucky 42351

*One Woman's Perspective...*

# SO, HOW WAS YOUR VACATION?

Annette B. Cates

The above question will be asked many times during the summer vacation season. Pictures of smiling faces and grand views will be shared among friends and co-workers. Quite often the returning vacationer will think, if not say, "Wow, it is so good to be home and back at work so I can get some rest!" All too often, we try to do too much and have too much "closeness" while traveling, so that the long-awaited vacation becomes an exhausting and stressful situation. Even worse, many leave God behind, feeling that they have no responsibility toward the church when away from home. Although all of us need some respite from daily activities and a change of pace, we also need the refreshing reminder to appreciate home and routine.

Jesus took a break from routine when he sent the multitude away so that he could go **"up into a mountain apart to pray"** (Matthew 14:23). He used his "away time" to communicate with God. He also took time to be with friends, such as Mary, Martha, and Lazarus (Luke 10:38-42; John 12:1-2). All of us need some rest and leisure as did Jesus. **"And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were**

**many coming and going, and they had no leisure so much as to eat"** (Mark 6:31).

Several years ago, we, along with our older son, flew to Arizona for a week of traveling around that state. We were amazed at the wide variety of beauty, from the Grand Canyon to the Petrified Forest to Chiricahua. At that point in time, we did not think of our home area having much to offer. However, as our plane approached the Memphis airport on our return flight, a couple that had boarded in Phoenix and were sitting behind us, became excited about seeing the massive Mississippi River and the lush forests of our area. Suddenly, we acquired a renewed appreciation for the environment that we had taken for granted. That is how a good break from routine can refresh us.

Our vacation can be great if we do not allow it to overburden us. If we do not pace our activities to include some opportunity just to rest, we simply continue the time pressures and stress that should have been left behind. Being **"careful for nothing"** (Ephesians 4:6) includes vacation time. We should prioritize those things that we hope to accomplish, but allow flexibility for "spur of the moment" ideas that can take us down new and



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exciting trails. If we focus on the purpose of being away—a break from the daily grind—we will allow ourselves the time and space to enjoy the change of pace.

Our vacation can be great if we allow it to help us appreciate our blessings. During our trip to Arizona, we broadened our horizons by seeing the natural grandeur that state has to offer, and came to recognize also the beauty and uniqueness of our home ground. After several nights away from home, we realize that no bed sleeps quite as well as one's own bed. There is no space as comfortable as one's own home, no matter how humble it may be. We can also be more appreciative of the jobs we hold. After all, that may be how we paid for the trip! Burnout is reduced by being away for a short time; we return with renewed vigor. We should count our blessings whether we are at home or away. Being away can help us learn “...in whatsoever state I am, therewith to be content” (Philippians 4:11).

Our vacation can be great if we keep God in our plans. First, as Christians we must assemble with the saints on the Lord's Day. We need to devote a period of time to worship God, partake of the Lord's Supper,

and fellowship with those of like precious faith (Acts 2:42). Second, our presence encourages our brethren who may be in an area where the church is small in number. It is especially helpful to them when we are there on Sunday evenings and for mid-week services. Third, we must not think that because we are away from home and no one knows us, it is all right to engage in sinful activities. Whether or not we are known by anyone, we have influence on others. Wrong is wrong regardless of where we are. Fourth, a vacation from home is not a vacation from contributing to the Lord's work. We should leave our contribution for the time we are away with the home congregation, or make it up as soon as we return. We include spiritual concerns in our vacation plans when we seek “**first the kingdom of God and His righteousness**” (Matthew 6:33).

If you travel this summer, how will your vacation be? “**To every thing there is a season, and a time to every purpose under the heaven**” (Ecclesiastes 3:1). It is good to “get away from it all.” Enjoy it, keep the stress levels down, appreciate home, and do not forget God.

—9194 Lakeside Dr.  
Olive Branch, Mississippi 38654

## *The Last Word...*

# **MALCOLM HILL, THE HOLY SPIRIT CONTROVERSY, AND SPECIAL PLEADING**

Kent Bailey

In recent issues of *Living Oracles*, *The Love Letter*, and *The Tennessee Bible College News Letter*, **Malcolm Hill** takes issue with those of us who stand in opposition to the direct operation view of the Holy Spirit in the life of the Christian. He raises several questions indicating his agreement with this particular false doctrine. The surprising thing about this entire issue is that brother Hill came out and indicated in *Living Oracles* that there is a need for a direct influence of Deity in the conviction and conversion of alien sinners.

During the 1938 debate between **Ben M. Bogard** and **N. B. Hardeman** at Little Rock, Arkansas, the Baptist debater Bogard affirmed the necessity of a direct working, or operation of the Holy Spirit in the conviction and conversion of alien sinners. In his first af-

firmative speech Bogard stated:

The Holy Spirit uses the written word or spoken word just as the soldier uses the sword, or the woodsman the axe. The soldier would not slay his opponent without the sword, and the sword would not slay the enemy without the soldier to use it. The woodsman uses the axe to cut the tree unless the woodsman brought the power upon the axe that did not reside in the axe. The power that resides in the sword is used but additional power is brought to bear on the sword else the sword could never do the work. The Holy Spirit may even use other things besides the written word or spoken word in the conviction and conversion of the soul. He may use storms and pestilences and earthquakes and other providential disturbances and he may use nature, for the Bible says, “The heavens declare the

glory of God; and the firmament showeth his handiwork." (Psalms 19:1.) The Holy Spirit can use the heavens to convince the wicked man that there is a God and that he needs salvation (pp. 8-9).

We wonder what Hill had in mind when he raised the "yes or no" question about Deity working directly in the salvation of alien sinners? Does he agree with the Baptist debater Bogard that the gospel of Christ is a power of God to salvation, but not necessarily the power of God to salvation as per Romans 1:16-17?

We also wonder if Hill will agree with **Glenn Jobe**, **Mac Deaver**, and the late **Bob Berard** that all Christians have been baptized in the Holy Spirit? We are not accusing these men of having taught that miracles are being performed today. However, they have not produced proper evidence to indicate that Holy Spirit Baptism was given "without any miraculous element but with *supernatural non-miraculous help*." All of the arguments used in debate with Pentecostal debaters in days gone by effectively demonstrated that Holy Spirit Baptism was not and is not a universal promise to all Christians. If Hill does not agree with Deaver and

Jobe perhaps he will debate one of them at Tennessee Bible College.

Hill continues to insist that this controversy is a debate regarding the mode or manner as to how the Holy Spirit indwells the Christian, or regarding that of God's providence. Such is not the case at all. Many of us have with great clarity emphasized the fact that the "how" of the indwelling is not even germane to our discussion at all. The crucial issue deals with the position that some are advocating where they affirm that the Holy Spirit works directly on the mind of the Christian in conjunction with the word of God.

Indeed, the faithful Christian must strive for consistency with regard to the Biblical doctrine of fellowship. We must not only believe the truth regarding such, but also practice the truth as well. Such necessitates avoiding the fallacy of *special pleading*. Special pleading involves one in argumentation of a point as if it covered the entire question at issue.

While Hill makes some valid points in opposition to the use of unfaithful preachers on lectureship programs as well as faithful brethren appearing on unfaithful lectureships, when one looks at *his* practice regarding fellowship one will note that *he* is just about as *inconsistent* as many others.

**Herb Alsup**, preacher for the Church at Woodbury, Tennessee, endorses the concept of Easter Sunday, The Nashville Jubilee, and is identified with **Paul Rogers** and the liberal Centerville, Tennessee Church yet Malcolm Hill has had this very preacher speak at the Tennessee Bible College Lectures. We also wonder if Malcolm had him dedicate a few babies and show the students at TBC how to engage in religious foot washing during worship assemblies while he was at the Lectureship? And this is only one example of inconsistency!

Hill is well known for his cry of "politics." Politics in the Lord's church must indeed be avoided. It is obvious, however, that brother Hill does not oppose political entanglements that are advantageous to both him and Tennessee Bible College.

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

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

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

## -England-

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

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

## -Florida-

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

## -Georgia-

**Cartersville**-Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. Tel. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 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.

**Rockwood**-Post Oak Church of Christ, 1227 Post Oak Valley Rd., Rockwood, TN 37854. Sun. 10 a.m., 11 a.m., Wed. 6 p.m. Contact Glen Moore, (865) 354-9416 or Mel Chandler, (865) 354-3455.

## -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

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

**New Braunfels**-1130 Hwy. 306, 1.5 miles west of I-35. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7 p.m. Lynn Parker, Evangelist. (830) 625-9367. www.nbchurchofchrist.com.

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

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

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

## -Wyoming-

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

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